THE WORD
APPEARS IN THE FLESH

VOLUME 5

THE RESPONSIBILITIES OF LEADERS AND WORKERS

THE CHURCH OF ALMIGHTY GOD

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The Responsibilities of Leaders and Workers (1)

Why It Is Necessary to Discern False Leaders

Now that we have finished fellowshipping on the various manifestations of antichrists, today we will fellowship on a new topic—the various manifestations of false leaders. In these years of believing in God, you've encountered all kinds of manifestations and practices of false leaders. In the process of God's house dismissing false leaders at all levels, most people gain more or less some discernment concerning false leaders; that is, most people have a little understanding of some specific manifestations of false leaders. But no matter your comprehension or how much you understand, ultimately it's not systematic or specific enough. During church elections, many people fail to understand the principles of electing leaders, what sort of person to choose as leader and what sort of person can, as leader, bring brothers and sisters into the reality of God's words, and is up to standard as a leader. They are not very aware of or clear about these things. There are even some muddled and undiscerning people who expressly elect false leaders during elections, choosing whoever is like a false leader while being blind to whoever is truly qualified and able to be a leader, with a leader's caliber and humanity. Those who fundamentally do not have the caliber and humanity to be leaders are elected because of their external enthusiasm or some good behaviors, and because they meet people's notions of being "good," while those who actually possess all the qualifications to lead will never be elected. Those who seek the limelight and expend themselves enthusiastically—yet don't have any work capability—will always appear in all sorts of settings, looking particularly active, and most people will think this kind of person is qualified and should be elected. The result is that, after such people are elected, they can't

shoulder any work. They're even unable to implement the work arrangements of the Above, nor do they know how to. Although they always busy themselves so enthusiastically, after leading for a period of time there is no improvement and little progress in any of the church's work, and situations often occur whereby the work of the church is in disarray or people are disunited, thanks to the disturbance or usurpation of power by evil people. These are the consequences brought about by the work of false leaders. After a false leader is elected, not only will brothers' and sisters' life entry be influenced and suffer, but at the same time various items of church work will be negatively affected, so that the work of spreading the gospel cannot be conducted smoothly or effectively. This is partly a problem caused by the false leader themselves, but it's also partly related to those who elect them. If you don't understand truth principles, have no discernment, and are blind and cannot see through people so that you end up electing a false leader, then you not only harm yourself and others, but the work of the church suffers too. This is the impact and damage caused by false leaders on the life entry of God's chosen people and the work of the church. Therefore, we must discern and enumerate the various manifestations of false leaders, and on that basis I will enable you to understand which behaviors a leader who is up to standard should exhibit, what work they should do, and what exactly is the scope of their responsibilities. The topic of discerning false leaders is of great importance, as it touches upon the work of the church, the life entry of every one of God's chosen people, and in particular, how each duty is progressing. Some might say: "I don't intend to stand for election, nor do I have any ambition or desire to be a leader or a worker. I am self-aware, and it's enough to be an ordinary believer, so this aspect of the truth principles has nothing to do with me. If I want to listen, I'll listen to something about my own life entry

and salvation. The various manifestations of false leaders and the truths involved therein are not relevant to my own life entry, so I don't have to listen, or I can listen absent-mindedly or half-heartedly and just stroll through the process without taking it to heart." Is this a good attitude? (No, it isn't.) Others say: "I have no ambition, and don't want to run for leader. Since I was a child, I never intended to be an official or stand out from the others, I just like being a common, ordinary person. I've wanted to be a follower from the moment I started believing in God. I like following the orders of others, and I do whatever they ask me to do. How simple it is to be this kind of person! I'm just a simple person who doesn't want to worry or be burdened, so I have no need of hearing these things, nor do I want to." Is this view right or not? (It's not right.) What's not right about it? (Although they don't want to be a leader, if they don't understand this aspect of the truth and cannot discern false leaders then, during elections, they're very likely to choose a false leader, which will affect the work of the church and the life entry of God's chosen people.) This is one aspect. Anything else? (The problem of false leaders exists in each of us, and we should check, reflect on, and understand ourselves.) (If we cannot discern false leaders then we won't even know when we've been misled by one, and our own lives will suffer.) (This kind of view is a manifestation of not pursuing the truth. Being a leader in God's house is not the same as being ambitious and wanting to be an official in the world. Being a leader is to pursue the truth better, to bear a burden for the church's work, and to be considerate of God's intentions. This is striving toward the truth.) (As one of God's chosen people, we have an obligation and responsibility to report false leaders. If we can't discern false leaders, then we could let one take power and affect the work of the church.) How many aspects is that? (Five aspects.) Each of these five aspects is correct, and quite accurate. Dissecting

the essence of this problem based on the view of the type of person I just mentioned, there are basically these five aspects. Regardless of whether or not you want to be a leader, as one of God's chosen people you should assume a supervisory role toward leaders and workers. God's house is your house too, and a leader is like a little housekeeper. If they don't manage things well, you'll also be affected and implicated, so you have a responsibility and an obligation to supervise all their work.

An Overview of the Fifteen Responsibilities of Leaders and Workers

It's not difficult to discern false leaders, because this type of person is not uncommon within the church; they've existed ever since church leaders and church work have existed. Their caliber and comprehension ability, character and chosen path all have many definite manifestations. Before dissecting these definite manifestations, we should first understand what the responsibilities of leaders and workers are, and what specific work is principally included. Only those who are able to do this specific work well are up to standard as leaders and workers; those who cannot do this work are false leaders. Perhaps most people still don't have a way to discern false leaders, cannot grasp the basic principles and don't know which aspects are the most critical to discern. Today, let us first systematically fellowship on what exactly the responsibilities of leaders and workers are, listing them one by one so that everyone knows clearly. After understanding these principles then, when electing leaders and workers again, you'll have an accurate standard by which to measure how exactly to elect and who exactly is the right person to be elected. So, let us first list the responsibilities of leaders and workers.

The responsibilities of leaders and workers:

1. Lead people to eat and drink of God’s words and understand them, and to enter the reality of God’s words.

2. Be familiar with the states of each sort of person, and resolve various difficulties relating to life entry they encounter in their real lives.

3. Fellowship the truth principles that should be understood in order to perform each duty properly.

4. Keep abreast of the circumstances of supervisors of different work and personnel responsible for various important jobs, and promptly alter their duties or dismiss them as necessary, so as to prevent or mitigate losses caused by using unsuitable people, and guarantee the efficiency and smooth progress of the work.

5. Maintain an up-to-date grasp and understanding of the status and progress of each item of work, and be able to promptly resolve problems, correct deviations, and remedy flaws in the work so that it will progress smoothly.

6. Promote and cultivate all manner of qualified talent so that all who pursue the truth can have the opportunity to train and enter the truth reality as soon as possible.

7. Allocate and make use of different types of people sensibly, based on their humanity and strengths, such that each is put to their best use.

8. Promptly report and seek how to resolve confusions and difficulties encountered in the work.

9. Accurately communicate, issue, and implement the various work arrangements of the house of God in accordance with its requirements, providing guidance, supervision, and urging, and inspect and follow up on the status of their implementation.

10. Properly safeguard and sensibly allocate the various material items of the house of God (books, various equipment, grain, and so on), and carry out regular inspections, maintenance, and repair to minimize damage and waste; also, prevent evil people from taking possession of them.

11. Choose dependable people whose humanity is up to standard especially for the task of systematically registering, tallying, and safeguarding offerings; regularly review and check incomings and outgoings so that cases of squandering or waste, as well as unreasonable expenditures, can be identified promptly—put a stop to such things and demand reasonable compensation; additionally, prevent, by any means, offerings falling into the hands of evil people and being taken into their possession.

12. Promptly and accurately identify the various people, events, and things that disrupt and disturb God's work and the normal order of the church; stop and restrict them, and turn things around; additionally, fellowship the truth so that God's chosen people develop discernment through such things and learn from them.

13. Protect God's chosen people from being disturbed, misled, controlled, and grievously harmed by antichrists, and enable them to discern antichrists and forsake them from their hearts.

14. Promptly discern, and then clear out or expel all manner of evil people and antichrists.

15. Protect important work personnel of all sorts, shielding them from the interference of the outside world, and keep them safe to ensure the various important items of work can proceed in an orderly fashion.

The responsibilities of leaders and workers have been summarized in a total of fifteen items, and we'll fellowship based on these. Let's first look at each of the tasks in these fifteen items. The first three touch upon the issue of people understanding the truth, and life entry. This is the most basic work that leaders and workers should do, and is one of the major categories. As a leader or a worker, at the most basic you must be able to perform these tasks, possess this kind of caliber, have this kind of burden, and be able to shoulder this responsibility. These are the most basic things you should have. Leaders and workers must be able to fellowship on God's words, from them find a path of practice, lead people to understand God's words, and lead people to experience and enter into God's words in real life and to be able to bring them into real life, using them to solve various problems or difficulties encountered in real life and in the process of doing their duty. If God's chosen people have problems which need a leader or a worker to solve, but the leader or worker cannot use the truth to solve the problems, then that leader or worker is useless, incapable of doing even the most basic work. This kind of leader or worker is not up to standard. The fourth and fifth items relate to the various items of church work and the supervisors of those items of work. If leaders and workers do not oversee supervisors properly, then the work of the church could be disordered or be disturbed by evil people, this would influence the effectiveness and progress of the work, and the work itself might even be paralyzed. Therefore, the fourth and fifth tasks are also those that a leader who is up to standard must do well. The sixth and seventh items touch upon promotion, cultivation, and use of all kinds of people. The principle of using people is to make the best use of everyone, and all kinds of people can perform their duty as long as their humanity is up to standard and they can meet the required standards of God's house. That is, allow all kinds of people to be able to perform

appropriate duties; there's no need to try to force fish to live on land, or to force pigs to fly, it's enough that someone is suitable for a task, can do it well, and is competent. Moreover, some tasks involve technical, professional aspects, and some people may be good at them but haven't actually done any work in this area, nor do they understand the relevant principles. For these people, if they meet the standard for promotion and cultivation in God's house, then they should be given a chance and be promoted and cultivated, so they can learn. In this way, various tasks in God's house can have even more suitable people to undertake them, and there will be no vacancies whenever the church needs people for various tasks. These are issues of the two aspects of promoting and cultivating people, and using people. Let's look at items eight and nine: These two items touch upon the attitude with which leaders and workers treat work, that is, whether they can fulfill their responsibilities, have loyalty, and have the ability to do a good job in their treatment of God's requirements and the arrangements of God's house and while encountering difficulties in work. The tenth and eleventh items touch upon the principles behind the treatment of offerings and all kinds of possessions in God's house. In one respect, these two items touch upon people's caliber and work capability, and in another respect they touch upon issues of humanity, whether someone has loyalty, and if they can fulfill their responsibilities. Next let's look at items twelve, thirteen, and fourteen, regarding some exceptional circumstances that happen in the church—for example, if someone is disrupting and disturbing, and upsetting the normal life of the church. Of course, the most serious is the appearance of antichrists or other kinds of people who should be cleared out or expelled. How to deal with these kinds of people, and under what principles, is also work within the scope of responsibility of leaders and workers. Being able to promptly discover problems, and, when

you find that someone is causing disruptions and disturbances, being able to promptly stop, handle, and resolve this, and ensure that church work and church life are not disturbed—these are issues that these three items touch upon. The last item touches upon the issue of personal safety of all sorts of important work personnel, as well as the issue of whether all kinds of important work can be guaranteed. Work can progress when personnel are safe, but if problems or hidden dangers arise in personnel safety then whether or not the work can proceed becomes an issue. Let us look back and see how many major categories there are altogether. The first, second, and third items belong to the first category: human life entry. The fourth and fifth belong to the second: the various items of church work and the supervisors of those items of work. The sixth and seventh belong to the third: the use, cultivation, and promotion of all kinds of people. The eighth and ninth belong to the fourth: the work arrangements of God's house and difficulties in work. The tenth and eleventh belong to the fifth: offerings and possessions of the house of God. The twelfth, thirteenth, and fourteenth belong to the sixth: exceptional circumstances that happen in the church. The fifteenth belongs to the seventh: the important church work and the safety of personnel. There are seven categories altogether, involving fifteen items. These seven categories are within the scope of responsibility for leaders and workers, and are part of their job. As a leader or a worker, your job's most basic tasks are these seven categories, and these seven categories are the scope of requirements of God's house for a leader or a worker. If we want to measure whether a leader can do a good job, whether they have work capability, whether they possess the caliber to be a leader, and whether they're up to standard as a leader, we should use these seven categories. Having understood this, based on these seven major categories, we will fellowship on and dissect the manifestations and specific practices

of false leaders one by one, as well as what they've done during their time as a leader that proves they are false leaders and not ones who are up to standard. When measured according to these seven categories there is conclusive evidence, and this is relatively fair and reasonable. Tell Me, should we fellowship on these seven categories one by one, or the fifteen items? Which way is better? (Fellowship on the fifteen items one by one.) That suits your preferences—the more detailed, the better, right? Next, we'll formally begin our fellowshipping on the various manifestations of false leaders.

Item One: Lead People to Eat and Drink of God's Words and Understand Them, and to Enter the Reality of God's Words

False Leaders Do Not Possess the Caliber and Ability to Comprehend God's Words

What is a false leader? Certainly, it is someone who cannot do actual work, someone who does not attend to their duties as a leader. They do not do any real or critical work; they just see to some general affairs and some surface-level tasks, things that have nothing to do with life entry or the truth. No matter how much of this work they do, there is no significance to performing it. That is why such leaders are characterized as false. So how exactly is one to discern a false leader? Let us now begin our dissection. It must first be made clear that the first responsibility of a leader or a worker is to lead others in eating and drinking of God's words and to fellowship on the truth in such a way that others may understand it and enter into the truth reality. This is the most important criterion by which to check whether a leader is true or false. See whether they can lead others in eating and drinking of God's words and understanding the truth, and whether they can use the truth to resolve problems. That's the only criterion by which to

check what caliber and ability to comprehend God's words a leader or a worker has, and whether they can lead God's chosen people to enter into the truth reality. If a leader or worker is capable of comprehending God's words purely and understanding the truth, they should resolve the notions and imaginings people have about faith in God according to God's words, and help people understand the practicality of God's work. They should also resolve the actual difficulties encountered by God's chosen people according to His words, especially when it comes to mistaken views they have in their faith or misunderstandings they have about doing a duty. They must also apply God's words to resolve the problems that manifest when people face different trials and tribulations, and be able to lead God's chosen people to understand and practice the truth, and enter into the reality of His word. At the same time, they must dissect people's various corrupt dispositions based on the corrupt states revealed in God's words, so that God's chosen people may see which of these apply to them, achieve knowledge of themselves and hate and rebel against Satan, thereby enabling God's chosen people to stand firm in their testimony, defeat Satan, and give glory to God amid all sorts of trials. This is the work that leaders and workers should do. It is the church's most basic, critical, and essential work. If the people serving as leaders have the ability to comprehend God's words and the caliber to understand the truth, they will not only be able to understand God's words and enter into the reality of them, they will also be able to guide, lead, and help those whom they lead to an understanding of God's words and entry into their reality. But the caliber to comprehend God's words and understand the truth is precisely what false leaders lack. They do not understand God's words, they do not know the corrupt dispositions that people reveal in different circumstances which are exposed in His words, or which states produce resistance, complaint, and betrayal

against God, and so on. False leaders are not able to reflect on themselves or link God's words to themselves, they only understand a little doctrine and a few regulations from the literal meaning of God's words. When they fellowship with others, they merely recite some of His words, then explain their literal meaning. And with that, they think they are fellowshipping on the truth and doing actual work. If someone can read and recite God's words like they do, they'll think them to be someone who loves and understands the truth. A false leader only understands the literal meaning of God's words; they fundamentally do not understand the truth of God's words, and so are unable to talk about their experiential knowledge of them. False leaders do not have the ability to comprehend God's words; they can only understand the superficial meaning of them, but believe that is comprehending His words and understanding the truth. In daily life they always interpret the literal meaning of God's words to advise and help others, believing doing so is doing work, and that they are leading people to eat and drink the words of God and enter into their reality. The fact is that although false leaders often fellowship with others in this way about God's words, they cannot resolve the slightest real problem, and God's chosen people are left unable to practice or experience His words. No matter how much they attend gatherings or eat and drink the words of God, they still don't understand the truth, nor have life entry, and none of them are able to talk about their experiential knowledge. Even if there are evil people and disbelievers causing disturbances in the church, nobody is able to discern them. When a false leader sees a disbeliever or an evil person causing a disturbance, they do not exercise discernment, but extend their love and exhortations to them, asking others to be tolerant and patient toward them, indulging these people as they continue to cause disturbances in the church. This leads to each item of church work being quite fruitless. This is the

consequence of a false leader's failure to do actual work. False leaders cannot use the truth to resolve problems, which suffices to demonstrate that they do not have the truth reality. When they speak, they just spout words and doctrines, and all they tell others to practice are doctrines and regulations. For instance, when someone develops a misunderstanding of God, false leaders will say to them, "God's words covered all this already: Whatever God does, it's man's salvation, it's love. Look at how clear, how explicit His words are. How can you still misunderstand Him?" This is the sort of instruction false leaders give people. They spout words and doctrines to admonish people, constrain them, and make them adhere to regulations. This is not the least bit effective, and it cannot resolve any problems. False leaders can only speak words and doctrines to guide people, which makes those people think that being able to speak doctrines means that they have entered into the truth realities. Yet when a difficulty befalls them, they don't know how to practice, they have no path, and all the words and doctrines they understood fall to the wayside. What does this show? It shows that understanding doctrines is not at all useful or valuable. The only thing false leaders understand is doctrine. They cannot fellowship about the truth to resolve problems; there are no principles to their actions, and in their lives they merely follow some regulations that they deem good. Such people do not possess the truth realities. That is why, when false leaders lead people to eat and drink of God's words, there is no true effect. They are only able to make people understand the literal meaning of God's words, and can't help them to gain enlightenment from God's words or understand what sort of corrupt dispositions they have. False leaders do not understand what people's states are or what disposition essence people reveal in the face of any given situation, which of God's words should be used to resolve these erroneous states and corrupt dispositions, what is said about them in God's

words, the requirements and principles of God's words, or the truths within. False leaders understand nothing of these truth realities. They just advise people by saying, "Eat and drink more of God's words. There is truth in them. You'll understand when you've read more of His words. If you don't understand some of them, you should just pray, seek, and ponder on them more." This is how they counsel people, and they are unable to resolve problems by doing so. No matter who encounters a problem and comes to seek from them, they say the same thing. Afterward, that person still does not know themselves and still does not understand the truth. They won't be able to resolve their own real problem, or understand how they should practice God's words, and they will just adhere to the literal meaning of God's words and to regulations. When it comes to the truth principles of practicing God's words or which realities they should enter, they still do not understand. This is what comes of the work of false leaders: not a single real result.

God requires people to dress modestly and decently, with the decorum of a saint. "Modestly and decently, with the decorum of a saint"—nine words in total, but do you understand what they mean? (We all know that doctrinally, God requires people to dress modestly and decently, with the decorum of a saint, but when dressing ourselves we do not know how to gauge what is modest or decent.) This touches upon the problem of whether or not the truth is understood. If you cannot gauge this, then it proves you don't understand the words of God. So, what does understanding God's words mean? It means understanding the criteria for modesty and decency that God talks about or, more specifically, the color and style of clothing. Which colors and styles are modest and decent? Those with the ability to comprehend the truth know what is modest and decent, and what is bizarre. Although some clothes are modest and decent, they have an old-fashioned

style. God doesn't like old-fashioned things, and He isn't asking people to imitate the styles of the past or to become hypocritical Pharisees. What God means by "modest and decent" is having a normal human likeness, appearing noble, elegant, and possessed of class. God doesn't ask people to wear bizarre clothes, nor dress in rags like a pauper, but He asks people to dress modestly and decently, with the decorum of a saint. This is the comprehension of normal people. But after hearing this, a false leader got all fired up, saying: "God's words give us the scope of how to dress. 'Modestly and decently, with the decorum of a saint'—if we keep these nine words then we glorify God, not shame Him, and will be highly regarded people among the nonbelievers. So, what is modest and decent? It's that you must speak and act with a human likeness, and must have a saintly decorum. Speaking of saints, in general we refer to ancient saints. If we want to have saintly decorum then we must imitate the style of the ancient saints, but if you walk around wearing ancient clothes then people will think you're crazy. This isn't in line with the principle of honoring God, but there should be some evidence of the clothes that saints wore in recent times that we can track down. The social milieu was better several decades ago. People were simpler, and dressed more conservatively and properly. If you dressed according to this standard then you'd be modest and decent, and have the decorum of a saint. This is the path for practice." Finding out that people in the 1970s and 1980s wore white shirts and blue pants, he told the brothers and sisters, "I've seen the light in God's words. People in the 70s and 80s dressed in outfits that were quite proper and simple. They couldn't be said to be dignified, but it seems more aligned with the requirements of God's word, so we'll dress according to this standard." The leader took the lead in wearing this, and everyone thought it looked good, pretty decent and simple. The leader said: "God said not to

wear bizarre clothes. First of all, the buttons on the shirt must be done up right to the neck, and all the buttons on the cuffs must also be fastened. The wrists must not be exposed, the shirt must be tucked in, and everything must be tightly covered up, with no bare chest or back. See how modest and decent it is! Isn't this modest and decent, and doesn't it accord with saintly decorum, as God requires?" The leader particularly took pleasure in the outfit he was wearing right at that moment, and at the same time he required of others, "Your clothes are too modern, too fashionable. They bring shame upon God, and He doesn't like them. Everyone, hurry up and wear what I'm wearing, be just like me!" People without discernment followed suit, finding and wearing a so-called modest and decent outfit which accorded with saintly decorum, and most people even thought it was good. But some people were disgusted in their hearts by these old-fashioned things, and felt that doing this was inappropriate, and this understanding of God's words was distorted. These people, despite not being able to clearly say if it was right or wrong to listen to the leader and not daring to draw conclusions, advocated for not blindly following the crowd. They believed that what the leader said was not entirely correct, and they did not follow it. Only those dimwits, those people who lack the ability to comprehend God's words, didn't read God's words themselves, went along with whatever the false leader said, and did whatever they were told to do however they were told to do it. They followed the false leader and emulated him, dressing the same when going out. Whenever they went out among a crowd, they felt quite delighted, thinking "We believe in Almighty God, and there is so much saintly decorum in my outfit. What are you wearing? How gaudy, how modern, how wicked! Look at us, we're not revealing anything!" They thought they were amazing. The false leader not only failed to realize this is a misinterpretation of God's words, but actually thought he was practicing

God’s words and entering into their reality. This is what false leaders do. For even the simplest and easiest to understand of God’s requirements for people, false leaders cannot truly understand what God’s words refer to, their required standards, or principles. Can they then understand what God says about mankind’s corrupt disposition, or about all kinds of human states? Can they know precisely what the truth is here? Of course not.

False leaders do not possess the ability to comprehend God’s words; they merely know from the literal meaning of God’s words what God has said but do not understand what truths God’s words express, what God requires of people, or what truth principles people should understand. Therefore, when they fellowship about God’s words, they just make some literal interpretations of them and give people some regulations, some rules to follow, using these to prove that they also understand God’s words and have done work. Some false leaders even think that God’s words are already clear, it’s just that people always fail to eat and drink them or put in the effort. Seeing that everyone has books of God’s words in their hands, they deem leading people to eat and drink God’s words as redundant. Therefore, when they find problems during gatherings or while doing their duties, they only send people some selected passages of God’s words, telling them things like, “Read this passage of God’s words”; “Read that passage of God’s words”; or “God’s words say this about this aspect, and that about that aspect.” They only send people selected passages of God’s words, using a persuasive manner to encourage people to read God’s words, believing that this is how to lead people to eat and drink God’s words and that they are fulfilling a leader’s responsibility. After seeing these words, people say, “I have also read these words of God; isn’t it redundant for you to gather these words for me?” However, the false leaders think, “If I don’t send them to you, you won’t be able to find in which chapter or on which

page these words are. You don't even know under what context God spoke these words. As a leader, I should take up this responsibility, to send you God's words anytime, anywhere." Some false leaders, in an outpouring of love, even send someone ten to twenty passages of God's words in a day, to demonstrate their loyalty to their work and their determination to lead people into the reality of God's words. These words of God are sent to people, but are their problems solved? Do they fulfill the role that a leader should play? Often, they do not fulfill this role, because if people could understand these words on their own, they would not need a leader. The passages of God's words sent by the false leaders are actually well known to those who often read God's words, but what are people lacking? What are their difficulties and problems? It is that, when it comes to issues involving these truths, when faced with difficulties, people cannot see through to the essence of these problems, do not know where to start to solve them, and do not know how to enter into these truths—and false leaders do not know either. Then, have they fulfilled their responsibility in this matter? Are they competent in the work of leadership? Clearly, they have not fulfilled this responsibility. For example, when people read about being an honest person in God's words, a false leader, because they do not know how to eat and drink God's words and lack the caliber to comprehend and understand the truth, would say: "God's requirements are not high. God asks us to be honest people, and being honest means speaking truthfully. Hasn't God's words said it all: 'Let your communication be, Yes, yes; No, no' (Matthew 5:37)? How clear God's words are! Just say whatever you think in your heart; how simple is that! Why can't you do it? God's word is the truth, we must practice it. Not practicing is rebelling, and does God save those who rebel against Him? He does not." Upon hearing this, people respond, "Everything you say is correct, but we still don't know how to be

honest people. Because many times, lying is involuntary, or it is something one does when they have no other choice, and there's a reason behind it. How should this be resolved?" What would the false leader say? "Isn't this easy to take care of? Hasn't God's words made it clear? Being an honest person is just like being a child; how simple is that! No matter how old you are, can't you just be like a child? Just look at how children behave." The listener then muses: "The main behaviors of a child are being naive and lively, jumping around, being immature, and not understanding many things. Since the leader has said so, then I shall do it this way." The next day, this person in their thirties or forties has tied their hair into two small braids, wore a pink headband and hair clips, donned a pink shirt, shoes, and socks, dressing up entirely in pink. Upon seeing this, the leader says, "That's right! Walk more like a child, bouncing around. Speak more innocently like a child, with eyes free of wickedness, and a smile on your face—isn't this returning to a child's manner? This is the demeanor of an honest person!" The leader is quite pleased, while others see this as foolish, abnormal behavior. This false leader not only failed to solve the problem but also did not know how to seek the truth principles at all, leading people down the path of absurdity. Even for the simplest truth of being an honest person, the false leader does not know how to comprehend it correctly and purely, resorting to blindly applying regulations, comprehending it so distortedly that it disgusts those who hear it. This is what false leaders do.

False leaders comprehend God's words in all sorts of ways, coming up with various bizarre and eccentric viewpoints. They also wave the banner of practicing and following God's words, demanding others to accept and adhere to their comprehension. In short, people like these false leaders often have a shallow and distorted comprehension of God's words. Using a spiritual term to define it, we would say they "lack spiritual understanding."

Not only is their comprehension of God's words distorted, but they also often demand others to follow these distorted doctrines and regulations just like them. Meanwhile, they use their distorted comprehension to condemn those who have a pure comprehension of the truth. These false leaders, lacking spiritual understanding, do not scrutinize and analyze God's words like antichrists do. From the outside, it seems as though they approach God's words with a subservient attitude of eating and drinking and accepting. However, due to their poor caliber and inability to comprehend God's words, they treat God's words as if they were a textbook, believing God's words to follow the logic of "one plus one equals two, two plus two equals four." They do not know that God's words are the truth, and to enter into the reality of God's words, one must understand what the truths spoken in God's words refer to, and what the various states and content these truths involve are. When others comprehend God's words in a very concrete and practical manner, they consider it superficial and not worth listening to, saying, "I understand all of it, I know everything. What you are talking about is already clearly explained in God's words, why do you need to say it?" In fact, they are unaware that what others are discussing involves specific content related to the truths in God's words. Because these false leaders lack spiritual understanding and do not possess the ability to comprehend God's words, they think all truths are more or less the same, with no specific differences among the issues touched upon by the truths; they believe that despite talking endlessly about these things, they're all essentially the same issue. This belief indicates a serious problem, and it dooms such individuals to never understanding the truth.

False Leaders Cannot Lead People Into the Truth Reality

Now, there are individuals of good caliber and with comprehension ability who have already gained some experience of and entry into the basic words of God and possess some truth reality, but they need more specific guidance and leadership so that their entry can be finer and more detailed. Only false leaders fail to understand what the specific details of the truth refer to or why they are spoken of in such a way, thinking it is making things unnecessarily complicated or playing with words. They do not understand or know how to comprehend or experience the various aspects involved in the truth. Therefore, what they can do after becoming leaders is merely to lead people in eating and drinking the commonly fellowshipped words of God, then talk about some doctrines, and summarize some practice methods of observing regulations, and what people gain from them is merely some superficial spiritual terms and commonly spoken words and doctrines, regulations, and slogans. For those who are new believers, the preachings of false leaders might barely suffice for a year or two, but after a year or two, those who have come to understand some truths will start to discern the false leaders' set of statements and approaches. As for those who fundamentally lack comprehension ability, no matter how false leaders preach, they feel nothing, have no awareness, and fail to realize that what these leaders are preaching is merely words and doctrines, and that what they understand are just some hollow theories, slogans, and regulations, which are not the truth at all. Based on these manifestations, can false leaders fulfill the responsibility of "leading people to eat and drink of God's words and understand them, and to enter the reality of God's words"? Can they fulfill this role? Can they fulfill their responsibilities? (No.) Why can't they? What's the key issue? (Such people lack spiritual understanding and cannot comprehend the truth.) They lack spiritual understanding and cannot comprehend the truth, yet they still want to lead others—this is utterly

impossible! Expecting false leaders to lead people to understand God's words and enter into the reality of God's words is like trying to nail jelly to the wall—it won't happen! Take being an honest person, for example: God's words are quite simple on this point, they're just a few sentences, not complicated. Anyone with a bit of education knows what these words mean. But false leaders, to prove they are capable of the work and can lead people, elaborate on the basis of God's words: "What is the significance of God's requirement for people to be honest? It is that being an honest person is what God loves. Nonbelievers are not honest, they do not tell the truth, and what they say are all lies and deceiving words; the entire world is a great nation of falsehood. Therefore, the first thing God demands when He comes today is for people to be honest. If you are not an honest person, God will not love you; if you are not an honest person, you cannot be saved, nor can you enter the kingdom; if you are not an honest person, you cannot practice the truth, and you are certainly a deceitful person; if you are not an honest person, you are not up to standard as a created being." Do you understand how to be an honest person now? (No.) After all that, it's still not clear. New believers, upon hearing this, feel that these words are excellent, something they haven't heard in their twenty or thirty years in religion. Some even say, "These words are powerful, every sentence deserves an 'Amen.' This sermon is really good, it's truly a sermon of the Age of Kingdom!" The false leaders then continue: "God asks us to be honest people, so are we honest people?" Some ponder over this: "Since God is asking us to be honest people, it means we are not yet honest people." Some remain silent, thinking, "I consider myself quite guileless. I never fight with others, and when doing business, I dare not cheat anyone. Sometimes, if I take a small advantage, I can't even sleep at night. Am I an honest person? I think I'm a guileless person, and doesn't that mean the same as being an

honest person?" Others say, "I naturally can't tell lies. My face turns red whenever I say something untrue, so I must be an honest person, right?" The false leaders then add, "Regardless of whether you are an honest person, since God's word asks us to be honest, then it is imperative for you to be an honest person. If you act according to God's words, you are an honest person. You then break free from deceitfulness, from the bonds of Satan's dark influence. Once you become an honest person, you enter into the truth reality, can fulfill your duties, and can submit to God." Do you understand how to be an honest person now? (No.) Yet, some are delighted: "These words are powerful. Amen! Every sentence is correct. None of it is directly from God's words, but all are comprehended from God's words. This comprehension is fantastic! Why can't I comprehend it like this? It seems this leader is truly worthy of the title, they're really made for leadership!" People with caliber and astuteness ponder after hearing this: "You haven't explained what an honest person is. How exactly does one be an honest person?" The false leaders continue: "Being an honest person means not lying. For example, if you have committed fornication before, then you pray to God and confess how many times you've done it, and with whom. If you feel that you cannot see or touch God, then you must confess to the leader, clarifying everything. Frank confession is the most basic requirement of being an honest person. Additionally, it's about speaking your heart out, not mixing falsehoods in anything. How you think about anything, what intentions you have, what corruption you reveal, whom you hate or have cursed in your heart, whom you want to harm or plot against—all should be confessed to those individuals. By doing so, you become open and candid, living in the light. This is what it means to be an honest person. An honest person must let go of their ego; they must be able to display and dissect the evilest and darkest parts of their heart." Hearing this, do you

understand now how to be an honest person? (Still no.) Even after listening, it's only doctrines that one understands, not specific practices. With such comprehension of God's words, false leaders lead people to eat and drink God's words in this way, and they also fellowship in this way, thinking they understand God's words the most, have the ability to comprehend God's words, and can lead people into the reality of God's words. In actuality, what they apprehend and fellowship are all just doctrines and slogans, offering no help whatsoever to those who wish to seek the truth reality and understand the truth principles. Yet, the false leaders still believe they possess great comprehension ability, have unique insights into God's words, and are superior to ordinary people. They go around preaching these doctrines and slogans, even engaging in comparisons with others, often using these doctrines and slogans to engage in verbal spats, and even frequently using them to lecture, prune, judge, and condemn people. They think that by doing so, they are doing work, bringing God's words into real life, and applying God's words. Isn't this a troublesome matter? False leaders cannot understand God's words, they cannot lead people into the reality of God's words. After reading God's words, they can only fellowship some words and doctrines, and yet they go around preaching and flaunting them. In actuality, however, they do not understand any truth in God's words. For example, they do not understand some similar spiritual terms or similar expressions, nor do they know the differences between them or how to adapt them to real situations. Aside from adhering to regulations and spouting words and doctrines, they lack a true appreciation of God's words and do not truly practice them. Therefore, it's clear that false leaders themselves do not understand the truth, nor are they capable of leading people to understand God's words and enter into the truth reality. We've illustrated this with the example of being an honest person. False leaders,

not knowing how to perceive the truth of being an honest person, resort to spouting words and doctrines and preaching slogans, misleading those fools and muddlers who lack spiritual understanding, leaving them disoriented. After listening to these words and doctrines, they especially idolize the false leaders and, after following them for several years, end up not understanding even the most basic truths, having no entry into them whatsoever. We shall conclude our fellowship on this item here.

Item Two: Be Familiar With the States of Each Sort of Person, and Resolve Various Difficulties Relating to Life Entry They Encounter in Their Real Lives (Part One)

False Leaders Cannot See Through to the States of Each Sort of Person

The second responsibility of leaders and workers is to be familiar with the states of each sort of person, and resolve various difficulties relating to life entry they encounter in their real lives. How do false leaders carry out this work? Are they competent for this task? Let us dissect this point. Being familiar with the states of each sort of person—on what basis is this accomplished? It is accomplished on the basis of understanding the words of God that expose the corrupt dispositions and essences of various people. To grasp the states of various people, one must first understand the words of God that expose the various states, corrupt dispositions, and corrupt essences of people, and be able to match them with themselves. The type of dispositions exposed by God refers to which kind of people, what their humanity is like, what kind of manifestations and revelations they have, and what their attitude toward God, God's words, and their duty is; these states must be matched with God's words, and by doing so, one is able to grasp the states of various individuals. Therefore, being familiar with the states of various people is firstly achieved on the basis of understanding God's words and having the ability to comprehend God's words. False leaders do not have the ability to comprehend God's words, so can they understand the complex truths about various types of people exposed by God's words, as well as the various states and corrupt essences that are exposed? (No.) They do not understand, do not know the relationships involved here, and do not know the truths involved. Because they do not possess the ability to

comprehend God's words, grasping the states of various people—this very crucial and important matter—is a very troublesome and difficult task for false leaders.

How do false leaders grasp the states of various people? They think, "This person is enthusiastic, that one is petty, this one loves to dress up, that one has little faith…." They only look at these superficial phenomena, but what someone's attitude toward God's words and the truth really is, and what their nature essence really is, they do not know. For example, someone has genuine faith and is energetic in doing their duty, but their family difficulties and entanglements affect the results of their duties; false leaders, upon seeing this, will wrongly label them, saying, "This person is a disbeliever. They cannot break away from their family. They're always thinking about their children. They have savings at home but do not offer them. So this person is very troublesome, and cannot be used for important tasks in the future." In fact, this person's issue is not serious; it's simply because they've only believed in God for a short while and have a shallow understanding of the truth that they cannot see through many things. They do not know how to approach their family and children, or how to handle their assets. They are still in the period of praying and seeking, and have not yet found the accurate principles and methods of practice. They have the will to practice the truth, but when faced with family entanglements and difficulties, they are temporarily a bit weak and not very active in doing their duty. However, they can complete the work assigned to them by the church earnestly, which is something most people cannot do. Judging from their caliber, humanity, and their attitude toward the truth, they are a good person. But false leaders do not see it this way because they do not understand God's words and do not know how to use God's words as a standard to measure what someone's nature essence is, or whether the state

someone is in is because of their nature essence or temporary weakness, or is an issue of stature; they cannot measure these things. The difficulties that this type of person encounters are those that occur in real life and relate to life entry—can false leaders handle these kinds of issues? Can they solve the difficulties of these people? (No.) Because false leaders cannot accurately grasp the states of various people and cannot accurately discern the good and bad of various people's nature essence, they also cannot accurately solve the difficulties and problems of various people. Conversely, they regard those who, relying solely on enthusiasm, can run about expending themselves, endure hardship, and pay a price, but have poor caliber and lack comprehension ability, as key targets for cultivation, and they fellowship to solve their difficulties when these people encounter them. But for those who truly have caliber and good humanity, when they encounter difficulties and are a bit weak, how do false leaders solve and address them? When these people face difficulties and they're actually just a bit weak, according to the situation, they should be supported and helped; one should fellowship God's intentions to them—they should not be completely written off, much less labeled. But how do false leaders solve such people's difficulties? They say, "God's work has already reached such a stage, yet you still cling to your husband, to your children; you even have your children attend university and pursue their prospects. As disasters grow increasingly severe, are there still any prospects in this world? You can't even take care of your own life, how can you care about those things? God's work is nearly finished, how pressing is the time! If you don't devote yourself entirely, can you still be called a created being? Are you still human?" Is this really what these people's difficulties are about? (No.) The reason these people are a bit weak when they face difficulties is merely because of their small stature, not because they don't love the truth or are

unwilling to do their duty. Therefore, what the false leaders say does not match their state; it is obviously a case of wrongful labeling, not grasping the crux or key aspect of their state, not grasping what they are truly thinking, what kind of person they are, and how they should be guided and helped to solve their difficulties. False leaders do not know how to solve these problems. So, how should one resolve such matters when they arise? You can say, "The issue you are facing is a problem many people encounter. Those who can truly leave their families behind and expend themselves wholeheartedly for God are not acting on impulse, but have prepared for a long time. For one thing, they have understood enough truth and genuinely have the will to break free from their family, to expend themselves wholeheartedly in God's house, and they can guarantee that they will not regret it later—they have thought it all through. Moreover, during this period, they also pray to God for preparation and to open a way forward, while continuing to equip themselves with the truth, allowing themselves to understand more truths, and to have more faith in putting aside everything to expend themselves wholeheartedly for God. This requires time, prayer, and of course, God's leading and arrangements. If you have this will, don't be anxious. Pray to God and quietly wait, and God will make arrangements for you. If your prayers and your will align with God's intentions and receive God's approval, if you are ready and you will submit no matter what God does and feel no regret, then God will surely open a way for you. During this period, what people should do is prepare and wait; the only thing they can do is to equip themselves with truth, understand God's intentions, and allow their stature to grow gradually. When God arranges various environments, if you can choose to submit to God's sovereignty and arrangements without any complaints, this is to have stature—no matter what God does or how He arranges, you will be able to submit." What do

you think of this kind of guidance? (It's good.) On one hand, you're fulfilling your responsibility, helping people understand God's intentions; at the same time, you're not forcing them beyond their ability, but treating them according to their actual situation. Is this not solving problems with God's words? Is it not solving the difficulties people face in real life based on their state? (Yes.)

In their performance of their duties, some people are always perfunctory and show no responsibility, they always carry themselves with an official air, and are arrogant, self-righteous, and incapable of cooperating with others, and they bring losses to the work of the church without feeling a hint of guilt. A false leader, upon seeing such a situation, sets out to address and resolve the issue, saying, "This person plays a very important role in this work. It seems there's no one quite suitable to replace them, so we need to fellowship with them to resolve their difficulties." During the fellowship, the false leader discovers that this person doesn't want to do their duty at all. They want to pursue worldly things, to make money from their career and live a good life, and they consider being made to do their duty as asking too much of them. They feel that doing their duty in God's house means being busy every day, not only destroying their personal family life but also making it impossible to maintain relationships with family members, and that if they violate principles while doing their duty they have to endure being pruned. They find such a life too bitter and they don't want to live like that. The issue is clear: Their behavior indicates that they are a disbeliever. But how does the false leader handle it? The false leader thinks, "This person is talented among nonbelievers; it's not easy to find someone like them. Their state has become problematic; I need to quickly put aside the busiest work in my hands to fellowship with them, to help them solve this. How to solve it? God's words are the most powerful;

first, I'll read them a few passages of God's words to resolve their unwillingness to do their duty." The false leader tells them, "Now that disasters have come, people can no longer live good lives. You still want to earn money through a career and live a simple family life, but soon the whole world will be in chaos, and there will be no simple families anymore. Can't you see through these things? You need to pray to God more. Praying to God will give you faith. You also need to eat and drink more of God's words. After eating and drinking God's words a few times, your problem will be solved." Then, they find five or ten passages of God's words to read and fellowship with them. The person responds, "Enough with the fellowship. I understand all these words of God; I am more educated than you. Don't show off." A whole day of fellowship and nothing is resolved. The false leader thinks to themselves, "I have been doing church work for so many years; I don't believe I can't solve your problem." In the evening, they quickly continue the fellowship, "You need to love and worship God! You have the hope to become a created being who is up to standard. This duty is not easy to come by; you must cherish this opportunity, for if you miss it, there will never be another. With your caliber and conditions being so good, wouldn't it be a pity for you not to do your duty? Someone with your talents should be promoted and used in God's house; you have great prospects here!" The person says, "Stop talking. If you have me do my duty, my attitude will remain the same. If I'm not allowed to do it, I'll leave immediately. It's not like I'm begging to stay here!" The false leader exhausts all their words but can't persuade this person or resolve their issue. Why is that? It's because they can't see through to what this person's essential problem is. This person, when doing their duty, is perfunctory whenever they feel like it, cheats whenever they feel like it, and just goes through the motions if that's what they feel like doing; no matter what work

they do, they are irresponsible. They are unwilling to put in a little extra effort or say a few more words to resolve some issues, finding it troublesome and bothersome. They clearly know how to do their duty in a way that is up to standard and how to act appropriately but are unwilling to practice in this way. Yet, they continue to do their duty in God's house. What is the nature of this situation? What is the problem here? (They came with the intention of gaining blessings and making deals.) They came with such hope; such people are known as opportunists. They say, "I heard the world is going to end soon, the apocalypse is upon us, so I don't need to go to work anymore; I've pretty much earned enough money anyway. I might as well come to God's house for a free meal ticket and to secure a spot for myself, so that I can have hope of receiving blessings later on." Judging by their attitude and intention in doing their duty, their belief in God is opportunistic; they've come to God's house to freeload, not out of true faith. Their attitude when doing their duty is especially dismissive. To use them, the church has to coax and negotiate with them, and still, they do not perform well. Can a person who lacks even a conscience truly do their duty? They are merely engaging in opportunism and freeloading, they are a disbeliever. Looking at the nature of the two aspects of this issue, in trying to resolve it, did the false leader grasp its essence? (No.) Failing to see through to the essence of the issue, they still regarded this person as a true believer, just someone lacking understanding of the truth, of small stature, momentarily weak and in need of support. From these perspectives, they attempted to fellowship and help, only to be told, "Stop talking. Those doctrines you speak of are useless. I know all that, I understand more than you. How many doctrines do you really understand? How educated are you? I've read more books than you've eaten meals!" Their nature has revealed itself, hasn't it? The false leader still believes they are doing work,

not realizing that this person is in fact a disbeliever. When disbelievers do their duty in God's house, even their labor is not up to standard. Should such people be kept around? (No.) Therefore, this is the principle for handling this kind of person in God's house: If they can and are willing to labor, keep them; if they are unwilling, quickly cleanse them away, without urging them to stay or admonishing them. Does the false leader know this principle? They do not. They treat the dead as if they were alive, feeding them and giving them water; isn't that foolish? False leaders do just such foolish things.

False Leaders Are Not Able to Resolve Difficulties and Problems That People Encounter in Their Life Entry

In various situations, when different people reveal various states and manifestations, false leaders always fail to grasp the essence of these revelations and cannot resolve the problems that arise from them. Because they do not understand the truth, they apply labels mistakenly and engage in reckless misconduct, mistaking those who are temporarily weak or occasionally negative for disbelievers and people who betray God. Meanwhile, those disbelievers who superficially possess some gifts, who can do simple work and exert some effort, are considered key targets to be supported. These people feel embarrassed to directly state their unwillingness to do their duty, yet false leaders fail to see through this and persist in persuading them to stay. False leaders do nothing but commit foolish acts; evil people disturb the church, yet they remain blind to this and do not address the issue. Isn't this engaging in reckless misconduct? How does the reckless misconduct of false leaders come about? They lack the ability to comprehend God's words and do not understand the truth, so when faced with various situations, they resort to the most superficial

doctrines they understand, repeatedly applying them in a way that only serves to cause disruptions and disturbances. Often, not only do they fail to resolve the difficulties people encounter in life entry and not only do they fail to support people from weakness to strength, but they also cause people to harbor notions and misunderstandings about God, making them think the church is trying to recruit them to take advantage of their service, as if God's house lacks talented individuals and cannot find suitable people. This is the negative impact generated by the work of false leaders. How does this come about? (False leaders cannot comprehend the truth, do not understand the truth, and when they encounter situations, they just apply regulations.) They cannot comprehend the truth, they are only able to memorize some inflexible words and sayings. They lack a real experiential understanding and appreciation of the truth. Thus, when problems eventually arise, they can only say a few dry phrases: "Love God"; "Be honest"; "Be obedient and submissive when faced with situations"; "Do your duty well"; "You need to be loyal"; "You must rebel against the flesh"; "You need to expend yourself for God." They use these empty doctrines, slogans, and sayings to adorn themselves, and also teach them to others, hoping to influence and have a positive impact on them—but it achieves no effect, and changes nothing. Therefore, false leaders are incapable of accomplishing any work. As they are not even able to resolve the difficulties God's chosen people encounter in life entry, how then can they do a good job leading the church?

When people encounter various difficulties in real life and do not know how to face them, nor how to practice the truth, they need to seek the truth in God's words to resolve these issues. If someone of small stature doesn't know how to seek the truth in God's words, nor how to find the relevant words of God, then they should seek out those who understand the truth for fellowship to resolve the issue, while also training how to find the

relevant words of God and how to comprehend the truth. This means finding in God's words what the principles and God's required standards are, how God defines this matter and what He demands in regard to it, and whether there are any specific details explained. If God's words about this topic are somewhat simple, merely outlining the principles without providing detailed examples, then you should learn to ponder. If you cannot figure it out through pondering, seek more people to fellowship with, fellowship in gatherings, and grope about and seek in the process of doing your duty, gaining enlightenment and illumination, and thus gradually coming to understand what the essence of the issue at hand is. Finally, enter according to the principles of God's words to arrive at a resolution to these difficulties. For instance, some people are lazy and can never muster the strength to do their duty; but mention eating, drinking, and merrymaking, and they brighten up and become full of vigor, as if suddenly enlivened. How do false leaders resolve such issues? They too have a method: assigning more tasks to these people, leaving them no time to idle. Can this approach solve the problem? Some people are reluctant to do even a small amount of work assigned to them; they just want to freeload, thinking it best not to do any work at all! What is the issue with extremely lazy people? It relates to their nature essence, to whether they love positive things, and also to their preferences and pursuits. There are some people who have a bit of caliber; if they are just ordinary followers without any burden placed upon them, they lack the energy to do their work and don't find any interest in it. However, if, according to their caliber and the duty they can do, they are given the burden of being a supervisor, allowed to hold some title and undertake some obligations, their interest in the work is piqued. Sometimes, when they become irresponsible in their work or become lazy, they can be pruned; at other times, they can be given some

encouragement and praise. Thus, these people, who care about face, are fond of status, and enjoy being flattered, gain the energy to do their duty. When they think of slacking, they ponder, “For the sake of status, for the burden I carry, I must do well.” In this way, the laziness of such people can be partially resolved. When false leaders encounter these kinds of issues related to humanity or states involving life entry that arise in the process of doing duty, they find them very difficult and challenging to resolve. They do not know how to solve these states and problems, or which words of God to use for a targeted resolution. Most of the time, their approach is to persuade or coax people to do well; if persuasion and coaxing don’t work, they resort to getting angry and pruning them. If pruning them doesn’t work, they read a couple of passages of God’s harsh words as a warning, letting people know they should shape up. If that still doesn’t have an effect, their last resort is to arrange for someone to watch over and manage them. They have only these few techniques at their disposal, and if these don’t work, they are out of options.

In summary, regardless of the problem false leaders face in their work, they are unable to see through to the essence of the problem, struggle to grasp the true states and backgrounds of various people, and even less can they see through to where the root of the problem lies or where to start in order to resolve it most appropriately. They lack these principles and methods for handling problems, so the work of false leaders cannot solve various real issues. They are only able to preach some doctrines, shout some slogans, follow some regulations, and go through the motions. How can such people be competent in the church’s leadership work? No matter how much they train or how many more years they believe, they will not be competent in the church’s leadership work. Have you encountered any examples of this? (In our church, there was someone doing hosting duty

who always made judgmental and attacking remarks, affecting our performance of duty and causing disruptions and disturbances. After we reported this to the leader, he merely insisted that we know ourselves and submit to the environment arranged by God, without solving the actual problem, which affected the work of the church. It was only after a change in leadership that the problem was resolved.) This is a typical manifestation of false leaders. This is a common sort of false leader: those who cannot identify an evil person or antichrist when they encounter one, and tell others to be patient and tolerant, to learn from the experience, and to obey the evil person or antichrist. They do not discern antichrists or evil people, nor do they do anything about them. After so much fellowship about the ways in which antichrists manifest, everyone who understands the truth must now be able to identify a few of them. But are such people as false leaders able to look for how that fellowship corresponds to an antichrist's behavior? Can they discern antichrists? (No.) And what comes of their inability to discern antichrists? It is possible that an antichrist will wrest power from them, that they will allow the antichrist to control the church and, in the end, do nothing as the antichrist establishes an independent kingdom. If they cannot discern an antichrist, they have no way to treat an antichrist as their enemy and to expose, discern, and reject them; if they cannot discern an antichrist, they are quite likely to treat an antichrist as a brother or sister, with patience and tolerance, which results in the antichrist's coming to power in the church and controlling it. So, the consequences of not being able to discern antichrists are serious ones, dire beyond reckoning. False leaders do not understand the truth; they cannot discern the essences of different sorts of people. All they do is preach words and doctrines and apply regulations, with love for all, letting everyone repent, and giving everyone a chance, whoever they may be. Is this not the manner of religious clergy? Is it not the

manner of the Pharisees? False leaders, when encountering antichrists, usually choose to compromise and give way, even finding an excuse or reason to claim this is treating others with love. Knowing that someone is problematic and is an antichrist, they neither dare to confront nor have the courage to discern and expose them; this is exactly what false leaders do. Even when some brothers and sisters have already discerned that the person is evil or an antichrist, false leaders will still say, "We can't judge people or condemn them lightly. That person is so enthusiastic to expend themselves and so willing to pay a price—they're not an antichrist or an evil person. Just because someone says a few harsh words doesn't make them evil, right?" False leaders cannot see the essence of people, nor can they see the consequences of the actions of antichrists, still showing love, tolerance, and patience toward antichrists, even encouraging antichrists to reflect, know themselves, and truly repent. No matter how an antichrist tries to know themselves, can their nature change? Can they truly know themselves? Absolutely not. Although antichrists may appear to forsake some things and expend themselves a little on the surface, inside they harbor ambitions and grand schemes. The reason false leaders cannot see through such people as antichrists is that false leaders do not understand the truth, nor can they discern different types of people. They cannot see through to the nature essence of various people, nor do they know how to treat or handle different types of people. When they see others exposing antichrists, they don't dare join in, and they are even more afraid to take action against the antichrists, fearing retaliation if they offend the antichrists. Their approach to antichrists is limited to preaching doctrines and exhortations. Besides being unable to discern evil people and antichrists, false leaders also cannot resolve the various issues that exist among God's chosen people. This proves that false leaders have no understanding of the truth at all; they are

incapable of resolving actual problems and cannot possibly lead God's chosen people into the truth reality. No matter what false leaders say or do, you won't hear any words of light prompted by the enlightenment of the Holy Spirit, much less will you see that they possess any truth reality. Therefore, false leaders offer no benefit or help in terms of people's life entry; the little work they do involves preaching words and doctrines, shouting slogans, and going through the motions. They utterly fail at fulfilling the role a leader should play.

That's all for our fellowship today. Goodbye!

January 9, 2021

The Responsibilities of Leaders and Workers (2)

Let's first review the main content of our fellowship at the last gathering. (Last time, You listed the fifteen responsibilities of leaders and workers, and mainly fellowshipped on the first two: The first is leading people to eat and drink of God's words and understand them, and to enter the reality of God's words; the second is to be familiar with the states of each sort of person, and resolve various difficulties relating to life entry they encounter in their real lives. Based on these two items, You dissected the relevant manifestations of false leaders.) Have you ever pondered which of these two responsibilities you could perform if you were a leader? Many people always feel that they have some caliber, intelligence, and a sense of burden, and consequently wish to vie to become leaders, and do not want to be ordinary followers. So, first look at whether you can perform these two responsibilities, and which one you are more capable of performing, and are able to take on. Let's not talk for now about whether you have the caliber to become a leader, or whether you possess this work capability or a sense of burden, and first look at if you can perform these two responsibilities well. Have you ever pondered this question? Some may say, "I don't plan to be a leader, so why should I ponder it? I just need to do my own job well—this question has nothing to do with me. In this lifetime, I never want to be a leader, and I never want to take on the responsibilities of a leader or worker, so I never need to ponder such questions." Is this statement correct? (No.) Even if you don't want to be a leader, don't you still need to know how well the person leading you is carrying out these two responsibilities, whether they have fulfilled their responsibilities, whether they have the required caliber, abilities, and sense of burden, and whether they meet these two requirements? If you don't understand or can't see through these things, and

they lead you into a pit, will you be aware of it? If you just follow them in a confused way and are just a dimwit, if you don't know that they are a false leader, or that they're leading you astray or where they're leading you, then you will be in danger. Because you don't understand the scope of leaders' and workers' responsibilities, and you lack discernment of false leaders, you will follow them in a confused way, and do whatever they ask you to do, not knowing whether what they fellowship to you is in line with the truth in God's words, or whether it is the reality. You will think that because they are enthusiastic, because they rush about and work hard from dawn to dusk and are capable of paying the price, and because, when someone is in difficulty, they extend a helping hand to assist them, and do not ignore them, that they are up to standard as a leader. You don't know that false leaders lack the ability to comprehend God's words, that no matter how long they lead people, those people won't understand God's intentions or know what God's requirements are, that they won't even be able to discern what doctrines and the truth realities are, and that false leaders won't know which of God's words people have a distorted comprehension of, and that people won't know how they should eat and drink God's words. False leaders will fellowship with you and go through the motions, but they will be unclear about what state you are in, what difficulties you are facing, and whether they have actually been resolved, and you yourself will not know these things either. Outwardly, they will have read God's words and fellowshipped about the truth with you, but you will still be living in an erroneous state without any reversal. No matter what difficulties you encounter, they will appear to carry out their responsibilities, but none of your difficulties will be resolved through their fellowship or assistance, and the issues will persist. Is this kind of leader up to standard? (No.) So, what truths do you need to understand in order to discern these matters? You

need to understand whether leaders and workers perform every task and address every problem in accordance with the requirements of God's words, whether every word they speak is practical and corresponds with the truth in God's words. Additionally, you need to understand whether, when you face various difficulties, their approach to resolving issues leads you to understand God's words and gain a path of practice, or they only speak some words and doctrines, shout slogans, or admonish you. Some leaders and workers like to help people through exhortation, some through motivation, and others through exposing, accusation, and pruning. Regardless of the method they use, if it can truly lead you to enter the truth reality, resolve your real difficulties, making you understand what God's intentions are and thereby enabling you to know yourself and find a path of practice, then when you are faced with similar situations in the future, you will have a path to follow. Therefore, the most basic standard for measuring whether a leader or worker is up to standard is whether they can use the truth to resolve people's problems and difficulties, enabling them to understand the truth and gain a path of practice.

Last time, we fellowshipped more or less on the first and second responsibilities of leaders and workers, and we dissected certain manifestations of false leaders in relation to these two responsibilities. Their primary manifestations are a shallow and superficial comprehension of God's words and failing to understand the truth. It is evident that they consequently cannot lead others to understand God's words and grasp His intentions. When people face difficulties, false leaders cannot draw on their own experiential knowledge to lead those people to understand the truth and enter into reality, so that they have a path to follow, nor can they get them to reflect on and know themselves in the midst of various difficulties, and resolve these difficulties at the same time. So today, let's first fellowship on

what the difficulties of life entry are, and what various common difficulties related to life entry there are that people often encounter in their daily lives. Let's make a specific summary of these things. Does this need to be fellowshipped on? (Yes.) You are somewhat interested in these topics related to life entry now, aren't you? When I first interacted with you and talked to you, regardless of what was said, you were numb and dull, sluggish, and slow to react. It seemed like you didn't understand anything, and didn't possess any stature, let alone life entry. Now, when we talk about matters involving changing one's life disposition, most of you are relatively interested in this topic, and have some reactions to it. This is a positive phenomenon. If you weren't doing your duties, could you attain these things? (No, we couldn't.) This is God's grace; it's all due to His favor.

Item Two: Be Familiar With the States of Each Sort of Person, and Resolve Various Difficulties Relating to Life Entry They Encounter in Their Real Lives (Part Two)

Eight Types of Life Entry Difficulties

I. Difficulties Related to Doing One's Duty

Regarding the difficulties of life entry, let's first look more broadly at the difficulties related to performing one's duties. When you face problems in performing your duties that involve practicing the truth, and you cannot handle things according to the principles, is this not a difficulty in life entry? (Yes, it is.) In plain terms, it is the various states, ideas, viewpoints, and certain incorrect ways of thinking that arise when performing one's duties. So, what specific difficulties exist in this regard? For example, there's always trying to be perfunctory, slippery, and slack off when performing one's duties—is this not a state that is commonly manifested and revealed during the performance of duties? There's also not attending to one's proper work, and constantly comparing oneself to others while performing one's duty, treating the place where one performs their duty as a playground or battleground, and thinking about finding a "benchmark" whenever one is performing their duty, saying inwardly: "I'll see who is better than me and who can provoke my fighting spirit, then I'll compete with them, vie with them and compare myself to them, in order to see who achieves better results and higher efficiency in the performance of their duty, and who is better at winning over people's hearts." Then there's understanding the principles for performing one's duty but not wishing to adhere to them, or to act in accordance with the truth in God's words or the requirements of God's house, and always preferring to adulterate the

performance of one's duty with personal preferences, saying, "I like to do it this way, I like to do it that way; I am willing to do it this way, I want to do it that way." This is willfulness, always wanting to follow one's own will, and acting however one wants according to one's own preferences, turning a deaf ear to all of the requirements of God's house, and preferring to stray from the right path. Are these not the real manifestations most people display when performing their duties? Clearly, all of these issues involve difficulties in performing one's duty. Please add to these. (Failing to cooperate harmoniously with others when performing one's duty, and always being a law unto oneself.) This also counts as a difficulty. Failing to cooperate harmoniously with others when performing one's duty, and always wanting to be a law unto oneself and have the final say; wanting to humble oneself to seek advice and listen to others' opinions when faced with issues, but being unable to practice this, and feeling uncomfortable when one does try to practice this—this is a problem. (Always safeguarding one's own interests when performing a duty, being selfish and vile, and actually knowing how to resolve a problem when it arises, but feeling that it has nothing to do with oneself, fearing taking responsibility if it goes wrong, and consequently not daring to step forward.) Not resolving a problem when one sees it, considering it unrelated to oneself, and ignoring it—this also counts as performing one's duty without loyalty. Regardless of whether or not you are responsible for a task, if you can see through to and resolve a problem, you should perform this responsibility. This is your duty and work that falls to you. If the supervisor can resolve it, you can leave it alone, but if they can't, you should step forward and resolve it. Don't divide issues up based on whose scope of responsibility they fall under—this is disloyalty to God. Anything else? (Relying on one's intelligence and gifts to do work while performing one's duty, and not seeking the truth.) There are

many people who are like this. They always think they possess intelligence and caliber, and they are indifferent to everything that befalls them; they do not seek the truth at all, and act solely according to their own will, and as a result, they cannot perform any duty properly. These are all difficulties people face when performing their duties.

II. Issues Related to How One Treats Their Prospects and Destiny

How one treats their prospects and destiny is also a significant issue related to life entry. Some people are willing to pay the price if they believe they have hope of being saved, and they become negative if they think there is no hope. If God's house doesn't promote and cultivate them, they are unwilling to pay the price, and they do their duties by just going through the motions without taking responsibility. Regardless of what they do, they always consider their prospects and destiny, asking themselves, "Will I actually have a good destination? Have God's promises mentioned what the prospects and destination of someone like me will be?" If they don't find an accurate answer, they lack the enthusiasm to do anything. If they are promoted and cultivated by God's house, they become full of energy, and in everything they do they are particularly proactive. However, if they fail to do their duty well and are dismissed, they immediately become negative and they give up their duty, abandoning all hope. When faced with pruning, they think, "Does God not like me anymore? If so, He should have said so earlier, instead of hindering my pursuit of the world!" If they are dismissed, they think, "Aren't they looking down on me? Who reported me? Am I being eliminated? If that's the case, they should have said so earlier!" Moreover, their hearts are filled with transactions, demands, and unreasonable requests of God. No matter what the church arranges for them to do, they consider them having good prospects and a good destiny, along with God's blessings, as prerequisites for doing it. At the very least, being

treated with a nice expression and attitude, and being approved of, are their prerequisites for accepting and submitting. Are these not manifestations of how they treat their prospects and destiny? Add to these. (If deviations or issues arise while doing one's duties and they are pruned, they complain about God and guard against Him; they feel afraid of being revealed and eliminated, and always leave themselves a way out.) Feeling afraid of being revealed and eliminated, and always leaving a way out for themselves—these are also manifestations of how they treat their prospects and destiny. (When one sees that God's words of exposure and characterization match up with them, or when they face pruning and feel ashamed, they conclude that they are muddleheaded, a devil and a Satan, and that they are unable to accept the truth. They determine that they have no hope of being saved and become negative.) When it comes to their prospects and destiny, people cannot entirely let go of their own intents and desires. They consistently treat them as the most important things and pursue them accordingly, considering them the driving force and prerequisite for everything they pursue. When they face judgment, chastisement, trials, refining, or being revealed, or they encounter dangerous circumstances, they immediately think, "Does God not want me anymore? Is He spurning me? The tone He speaks to me with is so severe; does He not want to save me? Does He want to eliminate me? If He wants to eliminate me, He should say that as soon as possible, while I am still young, so as not to hinder my pursuit of the world." This gives rise to negativity, resistance, opposition, and slackness in them. These are some states and manifestations involving how people treat their prospects and destiny. This is a significant difficulty that relates to life entry.

III. Difficulties Related to Interpersonal Relationships

Let's take a look at another aspect—interpersonal relationships. This is also a significant difficulty related to life entry. How you treat people you dislike, people whose opinions differ from yours, people who are familiar to you, people who have a familial relationship with you or who have helped you, and people who always give you prompt warnings, and speak true words to you, and help you, and whether you can treat each person fairly, plus how you practice when disputes arise with other people, as well as jealousy and conflicts arising among you, and you not being able to interact harmoniously, or even cooperate harmoniously in the process of doing your duties—these are some states and manifestations related to interpersonal relationships. Are there any others? (Being a people pleaser and not daring to speak up upon discovering another person's problems, for fear of offending them.) This is a state that arises when one is afraid to offend others. (Also, how one treats leaders and workers, and those with power and status.) How you treat leaders and workers, or people with power and status —whether with flattery and sycophancy, or by treating them correctly—this is a specific manifestation of how you deal with those who hold power and influence. These are more or less the difficulties of interpersonal relationships.

IV. Issues Related to Human Feelings

Let's talk a bit about human feelings. What issues relate to feelings? First is how you evaluate your own family members, and how you approach the things they do. "The things they do" here naturally include when they disrupt and disturb the church's work, when they pass judgment on people behind their backs, when they engage in some of the practices of disbelievers, and so on. Can you approach these things impartially? When it is necessary for you to write an evaluation of your family members, can you do so objectively and impartially, putting your own feelings aside? This

relates to how you approach your family members. Furthermore, do you harbor feelings toward those who you get along with or who previously helped you? Are you able to view their actions and conduct in an objective, impartial, and accurate way? If they disrupt and disturb the work of the church, will you be able to promptly report or expose them after you find out about it? Also, do you harbor feelings toward those who are relatively close to you, or who share similar interests with you? Do you possess an impartial and objective evaluation, definition, and way of dealing with their actions and behavior? Suppose that these people, who you have a sentimental connection with, are handled by the church according to the principles, and the outcome of this isn't in line with your own notions—how would you approach this? Would you be able to obey? Would you secretly continue to be entangled with them, and would you be misled by them and even incited by them to make excuses for them, justify them, and defend them? Would you come to the aid of and take a bullet for those who have helped you, while disregarding the truth principles and ignoring the interests of God's house? Aren't these various issues to do with feelings? Some people say, "Don't feelings only relate to relatives and family members? Isn't the scope of feelings just your parents, brothers and sisters, and other family members?" No, feelings include a wide scope of people. Forget about impartially evaluating their own family members—some people aren't even capable of evaluating their good friends and buddies impartially, and they twist the facts when they speak about these people. For example, if their buddy doesn't attend to his proper work and always engages in crooked and wicked practices in his duty, they will describe him as quite playful, and say that his humanity is immature and not yet stable. Aren't there feelings within these words? This is speaking words that are laden with feelings. If someone who has no connection to them doesn't

attend to their proper work and engages in crooked and wicked practices, they will have harsher things to say about them, and may even condemn them. Is this not a manifestation of speaking and acting based on feelings? Are people who live by their feelings impartial? Are they upstanding? (No.) What is wrong with people who speak according to their feelings? Why can't they treat others fairly? Why can't they speak based on the truth principles? People who are double-tongued and never base their words on facts are wicked. Not being impartial when one speaks, always speaking according to one's feelings and for one's own sake, and not according to the truth principles, not thinking of the work of God's house, and just protecting one's personal feelings, fame, gain, and status—this is the character of antichrists. This is how antichrists speak; everything they say is wicked, disturbing, and disruptive. People who live among the preferences and interests of the flesh live among their feelings. People who live by their feelings are those who do not accept or practice the truth at all. Those who speak and act based on their feelings have no truth reality at all. If such people become leaders, they will undoubtedly be false leaders or antichrists. Not only are they incapable of doing real work, they may also engage in various evil deeds. They will definitely be eliminated and punished.

V. Issues Related to Coveting the Comforts of the Flesh

Coveting the comforts of the flesh is also a serious issue. What do you think are some manifestations of coveting the comforts of the flesh? What examples can you provide from what you've seen in your own experiences? Does enjoying the benefits of status count? (Yes.) Anything else? (Preferring easy tasks to difficult ones when doing one's duties, and always wanting to pick light work.) When doing a duty, people always pick light work, work that isn't tiring, and that does not involve braving the elements outdoors. This is picking easy jobs and shirking hard ones, and it is a

manifestation of coveting the comforts of the flesh. What else? (Always complaining when their duty is a little hard, a little tiring, when it involves paying a price.) (Being preoccupied with food and clothing, and the pleasures of the flesh.) These are all manifestations of coveting the comforts of the flesh. When such a person sees that a task is too laborious or risky, they foist it off on someone else; they themselves only do leisurely work, and they make excuses, saying that they are of poor caliber, that they lack work capability, and cannot take on this task—when in fact, it is because they covet the comforts of the flesh. They do not wish to suffer, regardless of what work they do or what duty they perform. If they are told that once they finish the job there will be braised pork to eat, they do it very quickly and efficiently, and you don't have to hurry them along, push them, or keep watch over them; but if there is no braised pork for them to eat, and they have to do their duty overtime, they procrastinate, and find all sorts of reasons and excuses to put it off, and after doing it for a while, they say, "I feel lightheaded, my leg is numb, I'm exhausted! Every part of my body hurts, can I rest for a while?" What is the problem here? They covet the comforts of the flesh. There's also when people always complain about difficulties while doing their duty, when they don't want to put any effort in, when, as soon as they have a little downtime, they take a rest, chatter idly, or partake in leisure and entertainment. And when work picks up and it breaks the rhythm and routine of their lives, they are unhappy and dissatisfied with it. They grumble and complain, and they become perfunctory in doing their duty. This is coveting the comforts of the flesh, is it not? For example, in order to maintain their figure, some women do workouts and get their beauty sleep every day at fixed times. However, as soon as work becomes busy and these routines are compromised, they become unhappy, saying, "This is no good; doing this job delays things too

much. I can't let it affect my personal affairs. I won't pay attention to anyone who tries rushing me; I'll stick to my own pace. When it's time for yoga, I'll do yoga. When it's time for my beauty sleep, I'll get my beauty sleep. I'll keep doing these things as I did before. I'm not as foolish and hardworking as you all. In a few years, you'll all turn into old, plain-looking women, your bodies will go, and you won't be slim anymore. No one will want to look at you, and you won't have any confidence in life." For the sake of satisfying their fleshly enjoyment, for the sake of beauty, being liked by others, and to live with more confidence, they refuse to give up the pleasures and preferences of their flesh, no matter how busy they are with doing duties. This is indulging in the comforts of the flesh. Some say, "God is anxious, and we should be considerate of God's intentions." But these women say, "I haven't seen that God is anxious; I'm good as long as I'm not anxious. If I show consideration for God's intentions, who will show consideration for mine?" Do such women have any humanity? Are they not devils? There are also certain people who, no matter how busy and pressing their work is, won't let it affect how they dress and what they wear. They spend hours every day on makeup, and they remember as clearly as their own address what clothes to wear each day to match certain pairs of shoes, and when to do beauty treatments and massages, without getting confused about these things at all. However, when it comes to how much of the truth they understand, what truths they still don't understand or haven't entered into, what things they still handle in a perfunctory manner and without loyalty, what corrupt dispositions they have revealed, and such other issues relating to the truth that involve life entry, they don't know anything about these things at all. When asked about them, they are completely ignorant. Yet, when it comes to topics related to the pleasures of the flesh—eating, drinking, and entertainment—they can prattle on

endlessly, it's impossible to stop them. No matter how busy the work of the church is or how busy their duties are, the routine and normal condition of their lives is never disrupted. They are never careless about any small details of the life of the flesh and control them perfectly, being very strict and serious. But, when dealing with the work of God's house, no matter how great the matter and even if it might involve the safety of the brothers and sisters, they deal with it carelessly. They do not even care about those things that involve God's commission or the duty they should do. They take no responsibility. This is indulging in the comforts of the flesh, is it not? Are people who indulge in the comforts of the flesh suitable for doing a duty? As soon as someone brings up the subject of doing their duty, or talks about paying a price and suffering hardship, they keep shaking their heads. They have too many problems, they are full of complaints, and they are filled with negativity. Such people are useless, they are not qualified to do their duty, and should be eliminated. As far as coveting the comforts of the flesh goes, we will leave it here.

VI. Difficulties Related to Knowing Oneself

Knowing oneself is the most crucial aspect of life entry. But for most people, because they do not love the truth or pursue it, knowing themselves becomes their greatest difficulty. Therefore, it is certain that those who do not love the truth cannot genuinely know themselves. What aspects are there to self-knowledge? The first is knowing what corrupt dispositions are revealed in one's speech and actions. Sometimes, it is arrogance, other times it is deceitfulness, or perhaps wickedness, intransigence, or betrayal, and so on. Beyond that, when something befalls a person, they should examine themselves to see if they have any intentions or motives that are not in accordance with the truth. They should also examine whether there is anything in their speech or actions that resists or rebels against God. In

particular, they should examine if they have a sense of burden and are loyal when it comes to their duty, if they are sincerely expending themselves for God, and if they are being transactional or perfunctory. Self-knowledge also means knowing whether one has notions and imaginings, extravagant demands, or misunderstandings and grievances regarding God, and if one has a mind to submit. It means knowing whether one can seek the truth, accept from God and have a heart of submission to God when approaching the situations, people, events, and things that He orchestrates. It means knowing if one has conscience and reason and whether one is a lover of the truth. It means knowing whether one submits or tries to argue when things befall them, and if one relies on notions and imaginings or on seeking the truth in their approach to these matters. All of this is the scope of self-knowledge. One should reflect on whether they love the truth and have true faith in God in light of their attitude toward various situations and people, events, and things. If one can come to know their corrupt disposition and see how great their rebellion is against God, then they will have grown. Furthermore, when it comes to affairs that involve their treatment of God, one should reflect on whether they have notions, fear, or submission in their treatment of God's name and incarnation, and especially what their attitude is in regard to the truth. A person should also know their deficiencies, their stature, and whether they have the truth reality, as well as whether their pursuit and the path they walk are correct and in accordance with God's intentions. These are all things that people should know. In summary, the various aspects of self-knowledge essentially consist of the following: knowledge of whether one's caliber is high or low, knowledge of one's character, knowledge of the intents and motives one has in their actions, knowledge of the corrupt disposition and nature essence that one reveals, knowledge of one's preferences and pursuit, knowledge of the path one

walks, knowledge of one's views on things, knowledge of one's outlook on life and values, and knowledge of one's attitude toward God and the truth. Self-knowledge is mainly comprised of these aspects.

VII. People's Various Manifestations in Their Treatment of God

The next bit of content about life entry concerns people's various manifestations in their treatment of God. For example, there's having notions about God, developing misunderstandings about Him and becoming guarded toward Him, making unreasonable demands of Him, always wanting to avoid Him, disliking the words that He speaks, and constantly seeking to scrutinize Him. There's also being unable to see through to or recognize God's almightiness, as well as always harboring an attitude of doubt toward God's sovereignty, arrangements, and authority, and completely lacking knowledge of these things. Furthermore, there's not only failing to avoid or deny the slander and blasphemy that nonbelievers and the world bring against God, but on the contrary, wanting to ask whether it is true or factual. Is this not doubting God? Apart from these manifestations, what others are there? (Being suspicious of God and testing God.) (Trying to ingratiate oneself with God.) (Not wanting to accept God's scrutiny.) There's not wanting to accept God's scrutiny while simultaneously doubting that God can scrutinize people's innermost hearts. (There is also opposing God.) This is also a manifestation—opposing God and clamoring against Him. There's using a disdainful and contemptuous attitude to approach God, to talk to Him and associate with Him. Anything else? (Being perfunctory with God and tricking Him.) (Complaining about God.) There's never submitting or seeking the truth when faced with matters, and always arguing on one's own behalf and complaining. (There's also passing judgment on and blaspheming God.) (Vying with God for status.) (Bargaining with and exploiting God.) (Denying God, rejecting

God, and betraying God.) These are all essential issues; they are the various states and corrupt dispositions that arise in people's treatment of God. These are basically the various manifestations of how people treat God.

VIII. The Attitudes and Various Manifestations of People in Their Treatment of the Truth

Another aspect of the content on life entry is how people treat the truth. What manifestations are there in this aspect? There's treating the truth as a theory or a slogan, as a regulation, or as capital for living off the church and enjoying the benefits of status. Please add to this. (Treating the truth as a spiritual sustenance.) There's treating the truth as a spiritual sustenance to satisfy one's spiritual needs. (Not accepting the truth and being averse to it.) This is an attitude toward the truth. (Thinking that God's words are meant to expose others, that they are unrelated to oneself, and considering oneself as the master of the truth.) You have described this manifestation quite fittingly. People with this manifestation believe that they understand all of the truths spoken by God, and that the corrupt dispositions and essences of man which He exposes refer to others, and not to them. They see themselves as masters of the truth, often using God's words to lecture others, as if they themselves lack corrupt dispositions, are already the embodiment of the truth and spokespersons of the truth. What kind of rubbish are they? They want to be the embodiment of the truth—aren't they just like Paul? Paul denied that the Lord Jesus was Christ and God; he himself wanted to be Christ and the Son of God. These people are like Paul, they are of the same kind as him, they are antichrists. Anything else? (Treating God's words as those of an ordinary person, not as the truth to be practiced, and having a dismissive and cursory attitude toward God's words.) Not treating God's words as the truth to be accepted and practiced, but treating them as human words—this is one. (Connecting God's words to

the philosophies and theories of nonbelievers.) There's connecting God's words to philosophies, treating God's words as decorations or empty words while considering the well-known sayings of famous and great people as the truth, and treating knowledge, traditional culture, and customs as the truth and supplanting God's words with them. People who display this manifestation talk incessantly about wanting to practice the truth and bear witness to and propagate God's words when faced with situations, but in their hearts, they admire those famous and great people from the secular world, and even adulate Bao Gong of the ancient Song Dynasty, saying, "He really was a strict and impartial judge. He never made an unjust ruling, there were never any miscarriages of justice by his hand, or any souls wronged by his executioner's blade!" Isn't this adulating and admiring a famous person and a sage? Trying to pass off the words and deeds of famous people as the truth is slandering and blaspheming the truth! In the church, people like this talk a lot about wanting to practice the truth and propagate God's words, but what they think in their minds and usually say are just folk sayings and proverbs, which they express in a very practiced and fluent manner. These things are always on their lips and roll easily off their tongues. They have never spoken a word of their experiential understanding of God's words, and less still have they ever said which of God's words are the criterion or basis for their actions and conduct. All they utter are fallacies, like, "A man leaves his name behind wherever he stays, just as a goose utters its cry wherever it flies," "Execution does nothing but make heads roll," "There is always something despicable about pitiful people," "Always leave yourself some wiggle room," "Even if I haven't had any achievements, I have endured hardship; if not hardship, then fatigue," "Don't burn the bridge after crossing the river; don't kill the donkey after unloading the grindstone," "Punish one severely to set an example to others,

make of them a warning to others," and "New officials are eager to impress," among others—none of what they say is the truth. Some people will memorize the words of contemporary poets and even post them in the comments section of the videos of God's house. Is this not a manifestation of a lack of spiritual understanding? Are those words the truth? Are they related to the truth? Some people often say things like "There is a god three feet above you," and "Good and evil will be repaid in the end; it's just a matter of time." Are these statements the truth? (No.) Where do they come from? Are they found in God's words? They come from Buddhist culture and have nothing to do with believing in God. Despite this, people often try to drag them to the level of the truth; this is a manifestation of a lack of spiritual understanding. Some people have a bit of resolve to expend themselves for God, and they say, "God's house has promoted me, God has lifted me up, so I must live up to the saying, 'A gentleman will sacrifice his life for those who understand him.'" You are not a gentleman, and God has not asked you to sacrifice your life. Is it necessary to have such a high sense of valor when doing duties? You can't even fulfill your duties now that you're alive, is there any hope of you doing so in death? How will you do your duties then? Others say, "I am naturally loyal, I'm a brave and passionate person. I like to put everything on the line for my friends. It's the same with God: Since God has chosen, promoted, and lifted me up, I must repay God's grace. I will definitely put everything on the line for God, even to my death!" Is this the truth? (No.) God has spoken so many words, why haven't they remembered a single one of them? At all times, what they fellowship is just: "There's no need to say anything else. A gentleman will sacrifice his life for those who understand him, and one must put everything on the line for one's friends and be loyal." They can't even utter the phrase "repay God's love." After listening to sermons and reading God's words for

so many years, they don’t know a single truth, and they can’t even say a couple of spiritual terms—this is their inner understanding and definition of the truth. Tell Me, isn’t this pitiful? Isn’t it laughable? Isn’t this a manifestation of lacking spiritual understanding? After listening to so many sermons, they don’t understand the truth and don’t know what the truth is, yet they brazenly use those devilish, ridiculous, absurd, and extremely laughable words to replace the truth. Not only is their inner thinking and comprehension like this, they also constantly spread and teach this to others, making others have the same comprehension as them. Doesn’t this somewhat carry with it a nature of causing a disruption and disturbance? It seems that these people who don’t understand the truth and lack spiritual understanding are dangerous, they are capable of causing disruptions and disturbances and of doing ridiculous and absurd things at any time and in any place. What are some other manifestations of how people treat the truth? (Despising the truth, accepting only what aligns with one’s own notions, and rejecting and refusing to practice what doesn’t.) Accepting and practicing only what aligns with one’s own notions and uniformly resisting and condemning that which doesn’t—this is an attitude. (Not believing that the truth can resolve one’s corrupt dispositions or change oneself.) Not acknowledging or believing in the truth is also an attitude. Another manifestation is that one’s attitude and viewpoint toward the truth change according to one’s mood, environment, and emotions. For these people, when they feel good and in high spirits one day, they think, “The truth is excellent! The truth is the reality of all positive things, the worthiest thing for humans to practice and propagate.” When their mood is bad, they think, “What is the truth? What benefits are there to practicing truth? Can it make you money? What can the truth change? What can happen if you practice the truth? I won’t practice it—what difference does it make?” Their

demonic nature emerges. These manifestations are the dispositions and various states that people reveal in how they treat the truth. What are some other specific manifestations? (Not treating God's words as the truth or life but analyzing and scrutinizing them.) There's approaching God's words with an academic attitude, always analyzing and scrutinizing the truth based on one's knowledge, without any attitude of acceptance and submission. These are more or less the difficulties in people's treatment of the truth that can be defined and made into summary headings.

There are eight aspects in total to our content on the difficulties of life entry, and they are the main difficulties associated with life entry and achieving salvation. The states and dispositions revealed by people within these eight aspects are all exposed in God's words; God has set requirements for people and pointed out the path of practice to them. If people can put effort into God's words, adopt a serious attitude, an attitude of yearning, and bear a burden for their own life entry, then in God's words, they can find relevant truths to resolve these eight kinds of problems, and there are paths of practice for each of them. None of them are unsolvable challenges or any kind of mystery. However, if you bear no burden at all for your own life entry, and are not at all interested in the truth or in changing your disposition, then no matter how clear and accurate God's words are, they will remain mere texts and doctrines to you. If you do not pursue or practice the truth, then no matter what issues you have, you will not be able to find a solution, which will make it very difficult for you to attain salvation. Perhaps you will remain forever at the stage of being a laborer; maybe you will remain forever at the stage of being unable to attain salvation and being spurned and eliminated by God.

The Adverse Effects and Consequences of the Work of False Leaders

When it comes to all the difficulties people encounter in their life entry, what do false leaders do? When people face any kind of state that falls within one of these eight types of difficulties, can false leaders identify this, and use God's words and their own experiential knowledge to resolve these people's problems? Unfortunately, when people encounter difficulties, these false leaders only engage in superficial efforts, just offering some shallow, wide-of-the-mark, and irrelevant remarks that have nothing to do with their dispositions and real difficulties to address their issues. For example, false leaders often say, "You just don't love the truth!" This is how they attempt to resolve people's real difficulties and characterize their essences. They cannot help people find answers in God's words for even a minor issue or state, nor can they resolve it by fellowshipping on the truth. Instead, they make some doctrinal and unrelated remarks, or they seize on the problem and make a mountain out of a molehill to completely write people off without providing them an opportunity to repent. In reality, if someone has the ability to comprehend God's words and possesses spiritual understanding, they will be able to find God's exposure of these eight aspects of states in His words, it isn't difficult. However, because false leaders lack spiritual understanding, have poor caliber, and lack comprehension ability, coupled with the fact that some of them are simply enthusiastic, eager to act, hypocritical, and posing as spiritual people, they cannot resolve other people's issues at all. When it comes to the various issues that people encounter, false leaders will advise them, saying, "God's work has progressed this far; why are you still getting jealous and disputing with others? Do you have the time for that? What's the use of fighting over that? Can't you get by without fighting over it?" "God's work has come this

far, but you are still so sentimental, and you can't let go. Sooner or later, these feelings will be the death of you!" "God's work has come this far, so why are you still so concerned about food and clothing? Can't you do without wearing one dress? Can't you get by without buying a pair of leather shoes? You should put more thought into God's words and your duty!" "When something befalls you, pray more to God. Regardless of what befalls you, there is one lesson: learning to submit to God and understand His sovereignty and arrangement." Can this advice resolve real problems? It can't at all. Otherwise they say, "People have been deeply corrupted by Satan. By being sentimental, aren't you rebelling against God? By not knowing yourself, aren't you rebelling against God?" Regardless of the problem at hand, false leaders do not know how to fellowship the truth in order to dissect a person's essence or state, they cannot see through to how people's states arise, and then, based on their states, fellowship the truth to resolve their issues, offering appropriate assistance and provision. Instead, they always say the same things: "Love God! Work hard to do your duties, you must be loyal to God, and pray more when you encounter problems!" "Everything is within God's sovereignty and arrangement. Everything is in God's hands!" "If you don't seek the truth, that won't do. You must read more of God's words. God's words make everything clear, but people just don't love the truth!" "The disasters are imminent, the outcome of all things is near, and God's work is coming to an end, but you're not anxious. How many days does man have left? The kingdom of God has arrived!" False leaders just utter these wide-of-the-mark sayings, never specifically analyzing and dissecting various problems, or offering real provision or assistance to people. Either they find people a couple of passages from God's words to read, or they offer irrelevant advice to deal with them. What happens in the end? Under the harm of the false leaders, people not only do

not know their own corrupt dispositions, they also don't know what their own character is like, what kind of person they are, and what nature essence they possess; they aren't clear about what their own caliber is like, whether or not they have comprehension ability, or what path they are on. They still hold onto the worldly and trendy things they love and value in their hearts, and nobody helps them understand, dissect, and analyze these things. These are the consequences of the work of false leaders. When problems arise, they either tear into people, arbitrarily condemning and wrongly accusing them, or they give people wide-of-the-mark advice and lessons, or they use God's words to make forced, inaccurate comparisons. Those who hear them think, "I feel like I understand, but also like I don't—it's like I might have grasped what they said, but I also might have not. Why is that? Everything the leader says is correct, but why can't I get rid of this issue in my heart? Why can't I find a resolution to this difficulty? Why do I still think this way and want to do these things? Why can't I understand where the essence and root of the issue lie? The leader says I don't love the truth, and I admit that I don't, but why can't I get out of this state?" Have these leaders had any effect? Although they have spoken and worked, it's all a great big muddle, and it hasn't had the effect that it's supposed to. They haven't enabled people to understand God's intentions, compare themselves to God's words, accurately understand their states, or resolve their own difficulties. As for those incorrigible, shameless people who do not accept the truth at all, when they hear these leaders earnestly and patiently admonishing them, they feel extremely turned off. At the same time, they parrot the words that these leaders say—after the leaders finish the first part, these people can follow up with the next one, and they quickly grow impatient, saying, "Don't keep going. I've already got a grasp on everything you're saying. If you continue, I'll feel nauseous and want to vomit!" The leaders continue

saying, “You just don’t love the truth. If you loved the truth, you would understand everything I’m saying.” They retort, “Regardless of whether I love the truth or not, you’ve repeated these words so many times, there’s nothing new in them, and I’m tired of hearing them!” False leaders work in this way, rigidly sticking to regulations and fixating on certain phrases, totally failing to resolve people’s real difficulties. If someone has notions about God, false leaders say that person does not know themselves. If someone has a poor humanity, isn’t able to get along with people, and lacks normal interpersonal relationships, false leaders say that both they and the other person involved are at fault, lecture both of them, putting the blame on both of them, saying, “Alright, you two are even now. We need to be fair and reasonable in our actions, treating everyone equally without any biases. Whoever speaks with reason loves the truth, while those who speak without it should shut their mouths, speak less and do more in the future. Whoever says something correct should be listened to more.” Is this resolving the problem? Is this doing work? Isn’t this just like appeasing children and fooling people? False leaders may look like they’re keeping busy, but they can’t resolve anyone’s problems. How effective is their work? It’s worthless and absurd! These are the actions of nonbelievers.

Throughout people’s experience of believing in God, they often encounter some difficulties, and false leaders cannot resolve any of them. False leaders can’t even resolve certain obvious difficulties that could be fixed with just a few words, and they also make a big fuss over them and turn every small issue into a big deal. Some people are not evil, it’s just that in terms of their humanity, they slightly lack manners, don’t understand basic etiquette, and are a bit scummy. False leaders take these minor issues and make a big fuss over them, getting the brothers and sisters to discuss them, criticize them, and condemn them, all with the aim of leaving a

lasting impression on those people, so that they won't dare to keep acting that way. Is this necessary? Is this a way to resolve problems? Is it using the truth to resolve issues? (No.) As long as there are no major issues in someone's humanity, and that person is not evil and can sincerely expend themselves, then, under circumstances where they are accepting, it is sufficient to continue to work on them, offering them reminders, assistance, fellowship, and support. If people consistently behave in this way, then they have a problem with their character or a vicious disposition, and stern pruning and discipline are then necessary. If they refuse to accept this, either their duty should be suspended, or they should be cleared out. False leaders cannot see through to this, nor will they act in this way; when they encounter such evil people, they treat them as brothers and sisters, offering them help and support. Is this doing work? Is it using the truth to resolve issues? (No.) The work of false leaders is absurd, childish, and laughable, and nothing about it aligns with God's intentions. In everything they do, you can see that they are laymen, they lack spiritual understanding, and act recklessly without principles. Similarly, they cannot see through to or accurately grasp the various difficulties that people encounter in their life entry. Consequently, their attempts at resolution seem incredibly clumsy, foolish, and like those of a layman. Those who accept their help also feel awkward and repressed. Over time, some even lose faith, saying, "The leader has fellowshipped with me so many times, so why haven't I changed? Why do I keep relapsing? Is it the case that my humanity is especially poor, and I'm incapable of being saved?" Some even harbor doubts, saying, "Is there something wrong with my spirit? Are evil spirits at work in me? Is God not going to save me? Doesn't that mean I'm without hope?" These are the consequences of the work of false leaders. In their work, they confuse one thing for another, and they act in a ridiculous,

absurd, foolish, and clumsy way, which ultimately leads to the various difficulties faced by some people who genuinely pursue the truth not being resolved in a prompt manner. This, in turn, causes negativity and weakness to arise in those people, as well as some notions and misunderstandings about God and His work. They say, “I’ve read so many of God’s words, so why can’t my problem be resolved? Can God’s words really save and transform people?” Their hearts give rise to doubt, and they get trapped in confusion. Therefore, when false leaders do work, they do not produce many positive results, but they do give rise to quite a lot of negative and adverse things. Their work not only fails to dispel people’s notions, doubts, and judgments about God, on the contrary, it increases their misunderstandings and guardedness regarding God. Even after many years of faith, these people’s issues remain unresolved. While they are being misled and misguided by false leaders, their misunderstandings and guardedness regarding God deepen. This being the case, can they attain life entry?

False leaders’ understanding of positive things such as the truth and man’s dispositional change can influence many people’s viewpoints and attitudes toward positive things. It’s one thing when false leaders don’t do any work—as soon as they start working, deviations emerge and adverse consequences arise. An improper atmosphere comes about in these churches, that is, some erroneous and absurd sayings are often produced, and people there do not understand spiritual terms that are frequently mentioned in God’s words or know how to apply them, while the so-called spiritual terms and sayings often spoken by these false leaders are spread widely throughout these churches. The impact these things have on people isn’t small: They not only cannot help people gain a more practical and accurate knowledge of God’s words and the truth, or enable them to find an

accurate path of practice in His words, on the contrary, they actually make people have a more distorted, theoretical, and doctrinal knowledge of the truth, and at the same time, they make people more hazy about the path of practice. In doing so, false leaders interfere with people's line of sight and affect their pure comprehension of the truth. What effect do false leaders have in doing these things? What role do they play? While characterizing them as disturbing and disruptive might be somewhat excessive, calling them buffoons rushing all over the place is not an overstatement at all. When I had just begun this stage of the work, I met some individuals, and while I was listening to them talking, one of them asked about a person's situation, and someone suddenly blurted out the words, "They've burned to ashes." When I asked, "Burned to ashes? What does that mean?" they responded, "Being burned to ashes means that someone has been dismissed and perhaps stopped believing." I said, "This is a pretty cruel term—it doesn't give the person any leeway. Did I ever say such a thing? How did I not know about this term? I have never characterized anyone this way, or stated that if someone stops doing their duty or departs from God, they are 'burned to ashes.' How did this term come about?" Later, I found out that this phrase originated from an elderly believer, an old pedant. He was very learned, had believed in God for a long time, and he had seniority. When he spoke this phrase, that group of muddled people did not exercise discernment and learned it from him, and it became a popular phrase. Do you think this phrase is correct? Does it have a basis? Is it accurate? (No, it's not accurate.) How should we treat it? Should it be allowed to persist in the church? (No, it shouldn't.) It should be exposed and criticized, and resolved from its root. Afterward, through criticism and dissection, these muddled people didn't dare to keep saying it, but a few uninformed individuals may still be secretly using it in private. Those people may think

it is a very spiritual phrase originating from a “well-known figure” and believe it should continue to be used. Have your leaders engaged in similar practices? Have they negatively affected your life entry, dispositional change, or the path that you walk? (In the past, when preaching the gospel, a false leader once said, “God conquers us through judgment and chastisement, so when we preach the gospel to religious people, we need to speak to them in a harsh tone, and lecture them; only then can they be conquered.”) This statement may sound reasonable, but does it align with the truth principles? Did God instruct people to do this? Does God’s word say, “When preaching the gospel widely, you must rise up and govern people with an iron rod, using judgment and chastisement to preach the gospel widely”? (No.) So, where did this statement come from? Clearly, it’s a theory imagined out of the head of a false leader who lacks spiritual understanding. On the surface, this statement may seem like it is unproblematic: “All of mankind must undergo God’s judgment and chastisement. If they can’t directly receive it from God’s words, can’t they receive it indirectly? In any case, that is the effect that God’s words are meant to achieve—conquering all mankind. Wouldn’t it be better for them to receive this sooner rather than later? Before God acts, we’ll take this preventative measure, so that people can develop a kind of immunity. Then when God truly judges and chastises them, those people won’t rebel against, oppose, or betray God. This will prevent God’s feelings from being hurt. Isn’t that a good thing?” On the surface, every sentence appears correct, and doctrinally speaking, it seems logical. However, is this a truth principle? What stipulations does God’s house have for the preaching of the gospel? Does it require people to do this? (No.) Therefore, this theory is not valid, and the person who proposed it is a false leader.

False leaders often feign being spiritual, uttering some specious fallacies to mislead and misguide people. While these fallacies may sound unproblematic on the surface, they have a detrimental influence on people's life entry, disturbing, misleading, and obstructing people from walking the path of pursuing the truth. Because of these pseudo-spiritual words, some people develop doubts and resistance toward God's words, they produce notions, and even misunderstandings about God and guardedness against God, and then drift away from Him. This is the impact that the pseudo-spiritual sayings of false leaders have on people. While members of a church are being misled and influenced by a false leader, that church becomes a religion, just like Christianity or Catholicism, in which people merely observe the sayings and teachings of man. They all worship the teachings of Paul, going so far as to use his words in the place of those of the Lord Jesus, rather than following the way of God. As a result, they all become hypocritical Pharisees and antichrists. Thus, they are cursed and condemned by God. Just like Paul, false leaders exalt and testify for themselves, they mislead and disturb people. They lead them astray and into religious rituals, and the way that these people believe in God becomes just the same as religious people, which delays their entry onto the right track in their faith in God. False leaders constantly mislead and disturb people, and those people then produce a host of pseudo-spiritual theories and sayings. These theories, sayings, and practices are diametrically opposed to the truth, and have nothing to do with it whatsoever. Yet while false leaders are misleading and misguiding people, they take these things as positive things, as the truth. They mistakenly believe these things to be the truth, and think that as long as they believe in these things in their hearts and can say them eloquently, and as long as those things are endorsed by everyone, then they have gained the truth. Misguided by these thoughts and views, people are

not only unable to understand the truth, but they are also unable to practice or experience God's words, let alone enter the truth reality. On the contrary, they grow ever further from God's words and further still from entry into the truth reality. On paper, there is nothing wrong with the words false leaders say and the slogans they shout, they are all correct. Why, then, do they achieve nothing at all? This is because what false leaders understand and comprehend is simply too shallow. It is all the stuff of doctrine, which is irrelevant to the truth reality in God's words, God's requirements or His intentions. The fact is that all the doctrines false leaders preach are far short of the truth reality—to be precise, they have nothing to do with the truth nor anything to do with God's words. So, when false leaders often spout these words and doctrines, what is it connected to? Why are they always unable to enter the truth reality? This is directly connected to the caliber of false leaders. It is absolutely certain that false leaders are of poor caliber and lack the ability to comprehend the truth. No matter how many years they believe in God, they will not understand the truth or have life entry, and it can also be said that no matter how many years they believe in God, it will not be easy for them to enter the truth reality. If a false leader is not dismissed, and is allowed to keep their position, what sort of consequences will ensue? Their leadership will draw ever more people into religious rituals and regulations, into words and doctrines, and into vague notions and imaginings. In contrast to antichrists, false leaders do not lead people to come before them or before Satan, but if they cannot lead God's chosen people into the truth reality of His words, will God's chosen people be able to attain His salvation? Will they be able to be perfected by God? Absolutely not. If God's chosen people cannot enter the truth reality, are they not still living under Satan's power? Are they not still degenerates being held under Satan's power? Does this not mean that they will come to

ruin in the hands of false leaders? That is why the consequences of the work of false leaders and antichrists are basically the same. Neither can make God's chosen people understand the truth, enter reality, and achieve salvation. They both harm God's chosen people and bring them to ruin. The consequences are exactly the same.

What are some of the heresies and fallacies of false leaders? Summarize them yourselves later. I leave this assignment to you to see whether you are able to discern them. Have the leaders around you ever spoken some words that are spiritual or accord with human sentiments and, on the surface, appear correct and in line with the truth but fail to provide for your life entry and resolve your actual problems? If you don't have discernment of these words and even hold them dear and take them to heart, allowing them to dominate you and lead you all the time, and sway your thoughts and behavior all the time, aren't the consequences of this quite serious? (Yes.) Then it's essential for you to dig into the root of these issues, to find what things are heresies and fallacies that can make people degrade to the point where their faith in God turns into religious belief, resulting in them resisting God and being rejected by God. For instance, suppose that a person says, "Don't strive to become a leader. If you're dismissed or eliminated after becoming a leader, you won't even have a chance to be an ordinary believer." Is this kind of talk a heresy and fallacy of false leaders? (Yes.) Is it? The heresies and fallacies of false leaders must be distinguished from those of antichrists; don't jumble them together. What does that person mean by saying such things? What motivations are hidden in these words? Is there something shady within them? Clearly, they contain a trick intended to mislead people, they mean that other people should avoid striving to be leaders, that doing so won't turn out well. Their aim in saying this is to make people abandon the idea of becoming a leader so that no one will

compete with them for reputation and status, thereby allowing them to feel at ease being a leader forever. At the same time, they are telling people, “This is how god’s house treats leaders and workers, it promotes you when it needs you and when it doesn’t, it kicks you to the very bottom rung, leaving you no chance to even be an ordinary believer.” What is the nature of these words? (Blasphemy against God.) What kind of person speaks blasphemous words against God? (An antichrist.) Within these words, there are two evil intentions that can lead to two consequences: One is telling others to absolutely not vie for status, which ensures their own status remains secure; the other is making you misunderstand God, stop believing in God and start believing in them instead. This is the most blatant kind of antichrist. It seems you lack comprehension ability; I have spoken about examples of this before. You are not only careless and possessed of poor memory, your comprehension ability is also lacking. You can’t even discern such an obvious antichrist. Would false leaders say such things? Would they consciously and openly mislead people and resist God? (No.) Although the things that false leaders say and do may appear unproblematic on the surface, their work lacks principles and cannot achieve results. False leaders cannot resolve any of people’s problems, bring them onto the right track of faith in God, or lead them before God. Everything they say is correct, they haven’t skimped on their work at all, they have zeal and passion, and on the surface they appear to have faith, to have resolve, and to be willing to endure hardship and pay the price. Moreover, they appear to have incredible endurance and to be able to persevere through all manner of fatigue and difficulty. It’s just that their caliber and comprehension ability are poor, and they lack an accurate comprehension of the truth. What do they do about this lack of comprehension ability? They use regulations and doctrines, as well as the spiritual theories they frequently talk about, to resolve this

problem. After a few years under their leadership, all kinds of doctrines, regulations, and external practices arise among people. People adhere to these doctrines, regulations, and practices, and believe they are practicing the truth and entering into the truth reality, but in fact, they are still very far from the truth reality! Once people's hearts are filled, dominated, and led by these things, resolution becomes troublesome. Each one must be dissected and analyzed individually so that people understand them. Then, people must be told what the truth, doctrines, slogans, and regulations are, and what correct comprehension of the truth, accurate sayings, and the truth principles are. All of these need to be resolved individually; otherwise, those who are relatively well-behaved, rule-abiding, and who pursue spirituality will get misled and ruined by the false leaders. These people may appear devout, capable of enduring hardship and paying the price, and able to pray when things befall them. However, just like with religious people, when God comes back, none of them recognize Him, none of them acknowledge that God is doing new work again, and they all resist Him. Why is this? It is because false leaders and antichrists have misled them—they have harmed and ruined many sincere believers in God.

False leaders only speak words and doctrines—what they get people to understand is just doctrine and not the truth, and what they make people see is just false spirituality. What are the consequences of speaking words and doctrines? False spirituality, false understanding, false knowledge, false practice, and false compliance—all of it is false. How does this "falseness" come about? It is caused by false leaders having a distorted, one-sided, and superficial comprehension of the truth, and totally failing to comprehend the essence of the truth. False leaders bring people a lot of rules, words and doctrines, along with some slogans and theories. Those people don't understand God's true intentions at all, and when they encounter various

complex situations, they don’t know how to handle and approach them, or how to grasp God’s intentions. Can such individuals come before God? Can they accept God and come to stop resisting Him? No, they cannot. Therefore, it is crucial and necessary for you to summarize the heresies and fallacies of false leaders and attain discernment of them. When summarizing, it is essential to differentiate them from the fallacies used by antichrists to mislead people. Regarding the second responsibility of leaders and workers—being familiar with the states of each sort of person, and resolving various difficulties relating to life entry they encounter in their real lives—we will conclude our fellowship dissecting the various practices of false leaders and the essence of the issues with false leaders here.

Item Three: Fellowship the Truth Principles That Should Be Understood in Order to Perform Each Duty Properly (Part One)

False Leaders Can Only Speak Words and Doctrines to Admonish People

Next, we will fellowship on the third responsibility of leaders and workers—fellowshipping the truth principles that should be understood in order to perform each duty properly. This is important and fundamental work of leaders and workers, and we will fellowship and dissect the manifestations of false leaders based on this responsibility. The ability of a leader or worker to clearly fellowship on the truth principles which people should understand to do their duties well is the best indicator of whether they possess the truth reality, and it is the key to determining whether they can do real work well. Now, let's take a look at how false leaders handle this work. One characteristic of false leaders is their inability to thoroughly explain or clarify any issues involving truth principles. If someone seeks from them, they can only tell them some empty words and doctrines. When faced with problems that need resolution, they frequently respond with a statement like, "You are all experts in doing this duty. If you have problems, you should figure them out yourselves. Don't ask me; I am not an expert, and I don't understand. Address it on your own." Some people might retort, "We are asking you because we can't resolve the problem; we wouldn't ask you if we could. We don't understand this problem involving truth principles." The false leaders reply, "Haven't I already told you the principles? Do your own duties well, and don't create disturbances or disruptions. What are you still asking about? Handle it as you see fit! God's words have already been spoken: Prioritize the interests of God's house."

Those people are left totally confused, thinking, “This is not a solution to the problem!” This is how false leaders treat work; they merely inspect it, go through the motions, and never address problems. Regardless of the issues people raise, false leaders tell them to seek the truth on their own. They often ask people, “Do you have any problems? How is your life entry? Are you doing your duties in a perfunctory manner?” Those people respond, saying, “Occasionally, I find myself in a perfunctory state, and through prayer, I resolve it and turn myself around, but I still don’t understand the truth principles of doing my duty.” The false leaders say, “Didn’t I fellowship the specific principles with you at the last gathering? I even provided you with several passages of God’s words. Shouldn’t you understand by now?” In fact, they understand all of the doctrine, but they are still unable to resolve their problems. The false leaders even spout high-sounding words, “Why can’t you resolve it? You just haven’t read God’s words thoroughly enough. If you pray more and read God’s words more, then all your problems will be resolved. You need to learn to discuss and find a way together, then your problems will eventually be resolved. As for professional issues, don’t ask me; my responsibility is to inspect the work. I’ve completed my task, and the rest involves professional matters, which I don’t understand.” False leaders often use reasons and excuses like “I don’t understand, I never learned it, I am not an expert” to fob people off and dodge questions. They may look quite humble; however, this exposes a serious issue with false leaders—they lack any understanding of problems involving professional knowledge in certain tasks, they feel powerless and appear extremely awkward and embarrassed. What do they do then? They can only gather several passages of God’s words to fellowship with everyone during gatherings, talking about some doctrines to exhort people. Leaders with a bit of kindness might show concern for people and ask them

from time to time, “Have you faced any difficulties in your life recently? Do you have enough clothes to wear? Have there been any among you who are misbehaving?” If everyone says that they don’t have those issues, they reply, “Then there’s no problem. Carry on with your work; I have other matters to attend to,” and hastily leave, fearing that someone might bring up questions and ask them to address them, putting them in an embarrassing situation. This is how false leaders work—they can’t resolve any real problems. How can they effectively carry out the work of the church? As a result, the accumulation of unresolved issues eventually hinders the work of the church. This is a prominent characteristic and manifestation of how false leaders work.

In their work, false leaders are only enthusiastic about preaching, and they like most to speak words and doctrines, and say words to exhort and comfort people, thinking that as long as they get people to be energized and busy in the performance of their duties, it’s the same as them having done a good job. Additionally, false leaders are passionate about caring for the state of every person’s daily life. They frequently ask people if they’re encountering any difficulties in that regard, and if anyone really is, they are willing to help resolve these difficulties. They really busy themselves with these general affairs, sometimes even putting off meals, and often staying up late and waking up early. Given their busyness and hard work, why do the problems in the work of the church and the difficulties faced by God’s chosen people in doing their duties remain unresolved? This is because false leaders can never clearly explain the truth principles related to doing duties. The words and doctrines, and exhortations they speak are completely ineffective and cannot resolve real issues at all. Regardless of how much they say or how busy or exhausted they are, the church’s work never progresses. Although everyone seems to be doing their duties on the

outside, they don't achieve many actual results, because false leaders aren't able to fellowship the truth principles associated with doing duties, or to use the truth to resolve real issues—therefore they are unable to resolve many issues that exist in the performance of duties. For instance, God's house once needed to print books of God's words, and a leader had to select two individuals to be in charge of this task. What are the standards for selecting people? Their humanity should be relatively good, they should be reliable, and able to take on risks. After the individuals were selected, this leader told them, "Today, I have called you two over to entrust a matter to you: God's house has a book that needs to be printed, and I need you to find a printing factory, and after the copies are all printed, you must distribute them promptly into the hands of God's chosen people, so that they can eat and drink God's words without delay. Are you determined to carry out this task? Are you willing to take on this burden and this risk?" The two individuals believed that this was God lifting them up, so they said yes. The leader then asked them, "Do you resolve to fulfill God's commission? Are you willing to swear an oath?" The two individuals then swore an oath, saying, "If we cannot fulfill God's commission and make a mess of this task, causing the work of God's house to suffer losses, then may we be struck by lightning and thunder from heaven. Amen!" The leader said, "Also, we need to fellowship on the truth. In doing this work now are you conducting business? Are you being asked to work as an employee?" The two individuals replied, "No, this is our duty." The leader said, "Since it is your duty, you must repay God's love. You can't upset God or make Him worried. Being willing to take risks is not enough; you need to do your duty with loyalty. When you encounter issues, you should pray more and consult with each other. Don't be willful or act of your own accord. Why did I pair you two up? It's so you can discuss things when matters arise, making it

easy for you to take action. If you cannot reach an agreement, then pray. Each person should let go of their own opinions, and only act when you have reached a consensus. I hope you two can complete this work successfully!" Finally, this leader found a passage of God's words about how to do one's duty well, and the three of them pray-read it several times. With that, the matter was considered entrusted to them, and the leader's responsibility was considered fulfilled. How was the leader's performance of this work? The leader felt quite satisfied, as did those two individuals. Onlookers commented, "This leader really knows a few things about getting work done; their speech is well-organized and well-founded, and they do things step by step. First, they assigned the task to those two, then they resolved their issues involving thoughts and viewpoints, and finally, they spoke some stern words, getting them to swear an oath and make a pledge. They truly did this work in a methodical manner, and they really deserve the title of leader—they are experienced and bear a burden." In the end, the leader told them, "Remember this: Printing books is not an easy task, it is not something an ordinary person can take on. This work wasn't entrusted to you by me or God's house; it's a commission from God. You mustn't let Him down. As long as you complete this work well, your life will progress, and you will have reality." In theory, there weren't any issues of principle with these words; they could more or less be considered correct. So, let's analyze this matter and see where the "false" manifested in this false leader. Did the leader provide any instructions on various detailed issues, such as the professional and technical aspects related to this task? Did they fellowship any specific truth principles or required standards? (No.) They merely uttered some empty and meaningless words—words that most people say often, words that lack any weight. Because the leader was personally speaking and giving instructions, people perceived these words

as having more weight than normal, but in reality, they were some irrelevant talk and had no effect at all on resolving any real issues related to printing books. So, what are some specific issues involved in book printing? We should discuss them and see if the work that this leader did was that of a false leader.

First, printing books involves typesetting, and then there's proofreading the text, formatting the table of contents and main text, as well as paper weight, color, and quality. There's also the cover material, whether it should be soft or hard, and the design, color, pattern, and font for the cover. Finally, there's the binding, whether to use adhesive or stitching. These are all issues that fall within the scope of book printing. Did the leader discuss any of these? (No.) Another issue is looking for a printing factory: whether the printing and binding machines are cutting-edge, what the quality of printing and binding is like, and the pricing—shouldn't they have given instructions for all these things, as well as principles and scopes? If the leader had said, "I don't understand these things; just look for whatever," would they be a useful leader? Can the irrelevant words they spoke stand in for the various detailed issues involved in book printing? (No.) And yet, this false leader believed they could. They thought, "I've already fellowshipped so many truths, and I've told them all the principles. They should understand these things!" This "should" is the logic and problem-solving method of this false leader. In the end, when the books were printed, because the paper was of such poor quality and too thin, the text was visible on both sides, which made it very strenuous and difficult for older individuals and those with poor eyesight to read the books. There was also the issue of the final step, the binding process—whether or not the binding is up to standard affects the overall quality and lifespan of a book. Because the leader didn't provide instructions, and those who carried out

this work lacked principles and experience, and engaged in irresponsible haggling, the printing factory did shoddy work and used inferior materials to break even, and finally when the books were distributed to the brothers and sisters they started falling apart within two months. The covers and pages fell out, and the whole print job was done in vain. Whose responsibility was this? If someone were to be held accountable, the direct responsibility would lie with the two individuals in charge of printing the books, and the indirect responsibility would go to the false leader. The false leader even had an excuse, saying: “You can’t blame me for this job going badly; I don’t understand it either! I’ve never printed books, and I don’t own a printing factory. How am I supposed to know about these things?” Does this excuse hold up? As a leader, this work falls within your scope of responsibilities. Regardless of whether it is work that relates to a profession, skill, a kind of knowledge, or the truth, you don’t need to understand every part of it, but have you made an effort to learn about what you don’t know? Have you fulfilled your responsibilities in a serious and conscientious manner? Some people might say, “I want to fulfill my responsibilities, but I don’t understand this either. No matter how hard I try to learn, I just can’t get it!” This means that, as a leader, you are not up to standard; you are an out-and-out false leader. The brothers and sisters felt somewhat resentful because of the poor quality of the books, saying, “Although these books don’t cost us money, the quality is too poor! How did this leader do their job? How did they carry out this work?” When the leader heard this, they responded, “Can you blame me for that? I don’t own the printing factory, and I don’t have the final say. Moreover, isn’t this saving money for the house of God? Is it wrong to save money for the house of God?” The leader’s words were correct, they were not wrong; the leader did not need to take legal responsibility. However, there was one problem, which is that the

money spent on printing the books went to waste. The books distributed to the brothers and sisters started falling apart and losing pages within two months. Who should bear the consequences? Wasn't this the responsibility of the leader? This happened within the scope of your work, during the time that you served as a leader, so shouldn't you take responsibility? You have to bear the blame; you can't deny your responsibility! Some people might even speak in an unreasonable way, saying, "I've never done this job before. Am I not allowed to make mistakes at a job I've never done?" Just based on this statement, you are unfit for your job, and you should be dismissed. You are not cut out to be a leader; you are a veritable false leader. Speaking a ton of pleasant-sounding words, but not doing any real work—this is the most obvious manifestation of a false leader.

Some false leaders are unable to do each item of real work properly and concretely with their feet planted firmly on the ground. They can only handle some general affairs, and then they believe that they are up to standard as leaders, that they're amazing, and they often boast, saying, "I have to worry about everything in the church, and I have to handle every problem. Can the church do without me? If I didn't hold gatherings for you, wouldn't you become like a pile of loose sand? If I didn't keep an eye on and help maintain the film production work, wouldn't there constantly be people disturbing it? Could the film production work proceed smoothly? Even though I'm a layman at hymn work, if I didn't frequently come to inspect your work, hold the line for you, and organize gatherings for you, could you produce those hymns? How long would it take you to figure things out?" These statements may seem reasonable and correct, but if you look closely, how are the various items of professional work supervised by these false leaders progressing? Can they clearly fellowship the truth principles? (No.) One time, a film production team sought on the issue of

costume colors. They took several still shots, and the backgrounds and people in the shots were different, but the costume colors were basically in one color scheme—they were all earthy grays and yellows. I asked, “What’s going on? Why are they wearing these colors?” They said that these colors were intentionally chosen, that they fished them out of a market through great toil and effort. I said, “Why did you choose these colors? Did the Above give you instructions about that? Didn’t the Above instruct you to use a variety of colors, and that the colors be dignified and decent? How did this result come about?” Finally, after inquiries, some people said, “Other colors don’t appear dignified and decent enough, or like those worn by believers in God or saints. Only this color scheme looks more like what believers should wear. So, everyone shared the view that wearing clothes in these kinds of colors is the most glorifying to God and best represents the image of the house of God.” I said, “I never told all of you to wear clothes in these colors. There are plenty of dignified and decent colors. Think about how beautiful the rainbow is that God established as a sign of His covenant with mankind. There’s red, orange, yellow, green, blue, indigo, violet—every color is represented, except the ones you’re wearing. Why did you choose those colors?” Did their leader do the concrete work of carrying out vetting regarding these matters? I dare say that they absolutely did not. If the leader possessed pure comprehension and truly understood the truth and God’s requirements, the members of the film production team wouldn’t have chosen such costumes and consulted the Above about them. The issue of costumes could have been resolved at a lower level, but the false leader was incapable of addressing it. Instead, they shamelessly asked the Above about it. Shouldn’t a person like this be pruned? This false leader couldn’t even resolve this simplest problem—of what use are they? You are simply a piece of trash! You were asked to glorify God and bear witness to Him, but

you ended up disgracing God. Don't you understand quite a lot? Can't you articulate a wealth of knowledge and doctrines? Then why were all those doctrines and all of that knowledge ineffective in this situation? How could you even fail to resolve and carry out vetting regarding the issue of costumes? Have you had the effect you ought to as a leader? Have you fulfilled the responsibilities you ought to as a leader? This is a manifestation of a false leader. In any specific task, false leaders lack an understanding of the principles. They are incapable of providing timely correction and resolution to any issues of distorted comprehension of the truth, and of enabling people to find direction and a path through this. False leaders just utter words and doctrines and shout slogans; they are incapable of doing any concrete work.

False Leaders Do Not Do Real Work or Tend to Their Proper Work

Some false leaders are incapable of doing any concrete work, but they handle some insignificant general affairs, and think that this is doing concrete work, that it falls within the scope of their responsibilities. Furthermore, they handle these affairs in a very serious manner and really put in a lot of effort, carrying them out in a very decent fashion. For instance, there was an individual in the church who had previously worked as a pastry chef. One day, he decided out of the goodness of his heart that he just had to bake pastries for Me, and prepared to do so without informing Me about it. He asked his leaders if it was allowed, and they said, "Go ahead. If they taste good, we'll offer them to God. If not, we can all eat them." He had gotten the leaders' authorization, which made this work legitimate and proper, so he quickly gathered the ingredients and baked a batch, saying, "I don't know if they'll taste good, or if they'll be able to

satisfy God, or if they'll suit His tastes." The leaders replied, "That's alright. We'll sacrifice some of our time and health, and take a little risk for God. We'll taste them first and check them out for God. If they really don't taste good and we ask God to eat them, He'll feel annoyed and very disappointed in us. Therefore, as leaders, we have the responsibility and obligation to carry out checks regarding this matter. This is doing concrete work." Subsequently, every head of a group who had a bit of "a sense of responsibility" tasted the pastries. After tasting them, they gave a review, saying, "The oven was too hot for this batch, the temperature was too high, and they're likely to cause inner heat—they're also a bit bitter. That's no good! We need to have a responsible attitude and bake another batch and taste them again!" After tasting this batch, they said, "This one is about right. It has a buttery flavor, a taste of egg, and sesame too. It's truly worthy of a pastry chef! Since there are so many, and God can't finish all of these alone, let's put 10 or 20 in a small jar, and offer to God to taste as a sample. If God finds them tasty, we can keep on baking them in larger batches." They handed Me a jar, and I tried two of them. I thought them passable as a novelty, but not suitable as a main meal, so I stopped eating them. Some people even thought they were homemade by a member of God's house, that they were full of love, loyalty, and fear, and carried a lot of meaning although they only tasted okay. Later, I returned the jar of pastries. I'm not interested in such things and I don't have the appetite for them. Furthermore, if I'm craving pastries, I can buy them in various flavors and from different countries at the market without spending much money. Afterward, I told them, "I appreciate the gesture, but please don't make any more for Me. I won't eat them, and if I want some, I'll just buy them Myself. If the need does arise, then just make them when I ask you to; if I don't tell you to make them, then you don't need to bake them again."

Wasn’t this easy enough to understand? If they were well-behaved and obedient, they would remember My words and refrain from making them again. When God speaks, yes means yes, no means no, and “don’t make any” means “don’t make any.” However, after some time had passed, they sent Me two more jars of pastries. I said to them, “Didn’t I tell you not to make them anymore?” They replied, “These are different from last time.” I responded, “Even if they’re different, they’re still pastries. There’s no need to make any pastries at all. I’m not being polite—if I want some, I’ll let you know. Can’t you understand human language? Don’t make them anymore.” Are these words comprehensible? (Yes.) Yet why did the person making them always seem to forget? If his leaders could keep check on him, not actively cooperate with him or encourage him to do this, and could promptly restrict him, would the person making pastries still dare to do it? At the very least, he wouldn’t do it so boldly and unscrupulously. So, what effect did those leaders have in this situation? They micromanaged every detail, stuck their noses in everything, and took charge of making checks on My behalf. They were so “loving” that words can’t describe it. Is this the work they were supposed to be doing? There were no instructions to do this within the principles of the work of God’s house, and I didn’t entrust them with this task; it was initiated by people, I did not request it. So why did these leaders carry out this task so proactively? This is a manifestation of false leaders: not tending to their proper work. There were so many tasks in the church that needed to be followed up on, inspected, and urged on by them, and so many real problems that needed to be resolved by them fellowshipping the truth, but they didn’t do any of that work. Instead, they were idle enough to taste pastries for Me in the kitchen. In this matter, they were quite serious and put in a lot of effort. Isn’t this what false leaders do? Isn’t it already very disgusting? I never expected that, after some time had

passed, this matter would resurface. The person who made the pastries wanted to start making them for Me again. I specifically told one leader, “You go and resolve this. You need to explain this to him clearly. If he does it again, I’ll hold you accountable!” With so much work to do in the church, any task would keep them busy for a while. Why were they so idle? Were they here to fatten themselves up or engage in idle chit-chat? This isn’t the place for those things. Afterward, there was no further news about this matter. Once I had given that instruction, the leader didn’t provide any reports. In any case, no one sent Me those small pastries again, which was quite a relief. Judging by this incident, can we say these leaders weren’t tending to their proper work? (Yes.) This matter isn’t even that serious; there are more severe ones.

I often visit some churches to take a look around, meet the leaders, give instructions for some work, and resolve some issues. Sometimes, I have to eat lunch at these churches, which raises the question of who will prepare the meal. The leaders were so responsible that they chose someone who claimed to be a chef. I said, “Whether he is a chef is not important; what matters is that I prefer simple food. I like to taste the original flavor of the ingredients. The food shouldn’t be too salty, oily, or stimulating. In winter, I need to eat something warm. Also, the food must be cooked thoroughly, not undercooked, and easy to digest.” Didn’t I communicate these principles clearly? Were they easy to achieve? They were both easy to remember and easy to do. A housewife who had cooked for three to five years could grasp these principles and achieve them. So, there was no need to insist on finding a chef to make My meal; someone who could make home-cooked meals would be sufficient. However, these leaders were so “loving” that they insisted on finding a “chef” to prepare a meal when they hosted Me. Before the chef officially cooked for Me, the leaders had to

make checks. How did they do this? They had the chef make a batch of dumplings and a gravy noodle dish, and got him to stir-fry some dishes. All the leaders and heads of various groups tasted them, and they found all the dishes to be quite good. Finally, they asked the chef to take on the job of cooking for Me. Leaving aside the results of the leaders' taste test and the nature of the issues involved, let's first talk about the food prepared by this chef. The first time I went, the chef stir-fried a few dishes, and everyone was quite satisfied. The second time, the chef made a batch of dumplings. After eating the first one, I sensed something was wrong—it was a bit spicy. Others around Me also said that the dumplings were a bit spicy, and felt that their tongues were beginning to swell. However, since dumplings were the only main course, I had to finish them even though they were spicy. No chili was visible in the filling, so I just ignored whatever had caused the spiciness and finished the meal. As a result, My body started having an allergic reaction that evening. Many areas all over My body started itching non-stop, and I had to keep scratching; I scratched Myself until I bled before I felt better. I was itchy for three days before the feeling gradually subsided. After this allergic reaction, I realized that pepper had definitely been added to the dumplings; otherwise, they wouldn't have been so spicy. I had informed them not to include spicy ingredients like pepper since I couldn't tolerate them. However, they added a considerable amount of it to satisfy their own tastes, which exceeded the normal amount; there was a spicy sensation to eating those dumplings. The chef couldn't even get the proportions right in his cooking, he added enough pepper to give someone an allergic reaction. Later, I told him, "Don't ever add those spicy ingredients again. I can't tolerate them. If you truly have any humanity, don't do that again. If you cook for yourself, I won't intervene in what you eat. However, if you're cooking for Me, then don't add any. Follow My

required standards.” Could he do that? Shouldn’t the leaders have handled this work? Unfortunately, no one paid it any mind, and they didn’t do any of the work they should have. On one occasion, when the chef was about to cook again, he picked up some pepper to add to the dish, and someone nearby saw it and stopped him. Under their strict supervision, he didn’t get the opportunity to add it. The leaders couldn’t resolve a problem this small—what could they do, then? When the chef was cooking, they were quite proactive about tasting it. Several people went to have a taste. It was just a regular home-cooked meal; what was worth tasting about it? Are you all culinary experts? Do you suddenly understand everything after becoming leaders? Do you understand the principles of health? Did God’s house arrange for you to do this? When did I entrust or commission you with tasting food on My behalf? You are too lacking in reason, you have no shame at all! Anyone with a bit of shame wouldn’t do something so blatant, so disgusting, so lacking in reason. It shows that these individuals have no shame at all—they tasted food for Me! You don’t follow or fulfill any of the principles that I told you. Whatever tastes good to you and suits your palates, you ask the chef to cook. Is that cooking for Me? Isn’t that cooking for yourselves? Is this how you act as leaders? Seizing every opportunity to take advantage, exploit loopholes, and try to ingratiate yourselves with Me—if you want to ingratiate yourselves with Me, don’t do Me harm! Isn’t this lacking in virtues? Isn’t it harboring improper intentions? They’re shameless and harbor improper intentions, yet they still thought they were very loyal! Were any of these things that they did what leaders are truly supposed to do? (No.) Nothing they did had any standards. They didn’t even know what food is healthy or unhealthy, yet they thought they could come here and play the role of health and food experts for Me! Who stipulated that you must carry out checks when it comes to cooking for Me?

Does the church have this stipulation? Did God's house make this arrangement? So many loopholes appeared in various items of church work, so many people had misunderstandings about God and didn't understand the truth at all, yet you didn't address those things. Instead, you put your effort into such a small area as the kitchen, fulfilling your "responsibility." You are out-and-out false leaders, you're hypocrites! You were right in front of Me checking on things—what did you understand? Did you consult Me? Were you voicing your own idea or Mine? If you were voicing My idea, and I'd asked you to convey it, then what you were doing would be correct. It would be your responsibility. If you were voicing your own idea and not Mine, and you insisted on forcing others to listen and accept it, what is the nature of this? Tell Me, wouldn't I be disgusted by this? I was right there, and they didn't spare a single word asking Me what things I eat or what My requirements are—they just made decisions without My approval, and arbitrarily gave orders behind My back. Were they trying to represent Me? This is false leaders running amok doing bad things, pretending to be spiritual, pretending to consider God's burden, and pretending to understand the truth, and just doing hypocritical things. Isn't this excessive enough? Isn't it already very disgusting and loathsome? (Yes.) Have you gained any insight? Have you learned any lessons from this? Each of these matters is more disgusting than the last, and there's another that's even more disgusting.

This winter, a kind-hearted person bought Me a "beautiful" goose down coat. The beauty of it wasn't in the color or the style of the coat but in its high price and upscale quality; it was a valuable item. There's a saying among nonbelievers, "A goose feather sent from a thousand miles away: the gift may be small, but the sentiment is deep." Not only did this coat carry sentiment with it, but it was indeed very expensive. Before seeing the coat,

I had already heard that it was good-looking and red, with a nice design, and a substantial feel to it. I'd heard about it, so inevitably some people had already seen the actual item—that is, quite a few people had already seen it, roughly measured it, and closely examined it, saying things like, "I know this brand," "The color is nice, it's quite beautiful!" "After you've looked at it, bring it over for me to have a look," and just like that the news had spread. I don't know how long it took for this news to reach My ears, and for Me to learn a little bit about it. Can you see the problem here? Without Me having seen the coat, it had already been seen, passed around, and displayed by many other people. Isn't this a problem? Can people casually look at, touch, and display My belongings? (No.) Whose belongings can people casually touch and look at? (No one would want this to happen, and no one should do this.) Then, shouldn't Mine be even more off limits? Some people say, "Why should they be off limits? You're a public figure. Don't the private lives of celebrities and stars always get exposed? Where they play sports, where they get beauty treatments, who they associate with, what brands they wear—don't these things all get exposed? Why shouldn't Yours be exposed?" Am I a celebrity? I am not a celebrity, and you are not My fan. Who are you? You are an ordinary person, a created being, and a corrupt human. Who am I? (God.) I am not a public figure; I am not obligated to expose everything to you, to report everything to you, or to inform you about everything. So, why are you touching something that belongs to Me? Isn't doing that disgusting? Did I commission you to look at and carry out checks on this belonging of Mine? No. Yet some people dared to take it and casually look at it in this brazen manner, and even pass it around. Who gave you the right to pass it around? Is this your obligation? If you don't believe in God, then we are strangers to each other. It is because you believe in God that I know who you are, but I don't know what your

family, daily life, or financial situations are like, and I don't care to know. Are we close? I am not your bestie, buddy, or comrade. We are not familiar, and we haven't reached the point where everything of Mine should be open for you to look through. Would you let Me browse through all of your belongings, and display them for everyone to see and touch? Even when you bring something home from the market, it needs to be washed several times to be disinfected! Aren't things which other people have casually touched disgusting? Haven't you failed to treat yourself like an outsider? Who commissioned you to inspect My coat? Do I trust you? Have you washed your hands clean before recklessly touching My coat? Won't I be disgusted by you? Are you clear on this? Why are you so shameless? You're so lacking in reason! You've believed in God for several years and heard so many sermons; how come you lack even a bit of reason? Casually opening offerings belonging to God, casually touching His clothes, things that belonged to Him—what kind of problem is this? When I see that the packaging of these items has been opened and discarded, how can I not feel angry? I am disgusted by these things, and I detest these people. I don't want to see them again, and I certainly don't want to associate with these people who are worse than pigs and dogs! Remember, every person has their dignity, and I have even more. Don't get involved with things that belong to Me; otherwise, I will detest and abhor you!

On the surface, false leaders may not commit major evils or be outright treacherous villains. However, the most detestable thing about them is that they can see there's real work to be done but don't do it, they know very well that they can't resolve issues but they don't seek the truth, they see evil people causing disturbances but they don't handle them, and instead they just take care of the external general affairs. They keep a close eye and tight handle on side issues and trivial matters, but they don't do any of the work

related to the life entry of God's chosen people, or care about various matters that go against the truth principles. Instead, they just do work that's unrelated to the truth. These are out-and-out false leaders. False leaders are completely ignorant of the truth principles that are involved in the various items of church work. If measured against the principles and standards of leaders and workers, false leaders are fools and idiots. No matter how serious the problems that arise in the work of the church are, false leaders can't see or resolve them even if they happen right under their noses, and the Above has to come and solve those problems themselves. Aren't these people false leaders? (Yes.) They are indeed false leaders. For example, in the church's text-based work, which books ought to be proofread and which ones should be translated—these are crucial tasks for the church. Are there any principles regarding how to proofread and translate books? This work absolutely does have principles, it is so principle-based, and it really needs to be specifically fellowshipped and guided; but false leaders can't do this work. When they see the brothers and sisters busy with their duties, they say phonily, "Text-based work and translation work are particularly important. You should put your hearts into doing this work well, and I will resolve any issues you have." When someone actually raises an issue, these false leaders say, "I don't understand this matter. I'm a layman at translating foreign languages. Pray to God and seek from Him." When someone raises another issue, asking, "We can't find suitable people to translate certain languages, what should we do about it?" false leaders respond, "I'm a layman in this matter. You handle it yourselves." Can saying this solve the problem? They find an excuse and cover up the fact that they aren't doing their work, saying, "I'm a layman; I don't understand this profession," and thus shirk the problem they're supposed to solve. This is how false leaders work. When someone raises a question, false leaders say, "Pray to God and

seek from Him; I don’t understand this profession, but you do.” This may seem humble, as they’re admitting that they are incapable and don’t understand the profession, but in reality, they cannot perform the work of leadership at all. Of course, being a leader doesn’t necessarily mean they need to understand every kind of profession, but they should clearly fellowship the truth principles necessary to solve problems, regardless of what kind of profession those problems relate to. As long as people understand the truth principles, problems can be resolved accordingly. False leaders use “I’m a layman at this; I don’t understand this profession” as a reason to avoid fellowshipping the truth principles for solving problems. This is not doing real work. If false leaders consistently use “I’m a layman at this; I don’t understand this profession” as a reason to avoid solving problems, then they are not fit for the work of leadership. The best thing they should do is to resign and let someone else take their place. But do false leaders possess this kind of reason? Will they be able to resign? They won’t. They even think, “Why do they say I’m not doing any work? I hold gatherings every day, and I’m so busy that I can’t even have meals on time, and I’m getting less sleep. Who says problems aren’t being solved? I hold gatherings and fellowship with them, and I find passages of God’s words for them.” Suppose that you ask them, “Someone said they can’t find suitable translators for some languages. How did you resolve this specific problem?” They will say, “I told them that I don’t understand the profession, and got them to discuss it and handle it themselves.” You then ask them, “This problem involves the expenditure of offerings and the progress of church work. They cannot make decisions on their own, they need you to call the shots and find the truth principles to resolve it. Did you do this?” They will respond: “How did I not? I haven’t delayed any work. If there’s no one to translate that language, then they should just translate

another language!" You see, false leaders can't do real work and yet they still provide a bunch of excuses. It's truly shameless and disgusting! Your caliber is so poor, you don't understand any professions, and you lack comprehension of the truth principles involved in every item of professional work—what's the use of having you as a leader? You're simply a fool and a good-for-nothing! Since you can't do any real work, why are you still serving as a church leader? You're simply devoid of reason. Since you lack self-awareness, you should listen to the feedback from God's chosen people and assess whether you meet the standards for being a leader. And yet, false leaders never consider these things. Regardless of how much of the church's work has been delayed, and how much loss has been inflicted on the life entry of God's chosen people during their many years of serving as leaders, they don't care. This is the ugly countenance of out-and-out false leaders.

Think about how leaders and workers handle their work—does it match up with what I've just told you? Are there any who don't do real work, and can you discern them as being false leaders? If you discern them as being false leaders, from today on you should no longer treat them as leaders; you should treat them like any other person. This is the accurate principle of practice. Some might wonder, "Does this mean discriminating against, belittling, or excluding them because they are false leaders?" No, it doesn't. They can't do real work, and they can only speak some words and doctrines and some empty words to prevaricate and fob you off. This tells you one fact, which is that they are not your leaders. You don't need to ask for their instructions for whatever problem or difficulty you encounter in your work. If necessary, you can leapfrog them by reporting it to the Above and consulting the Above on how to handle and resolve it. I've taught you the path of practice, but how you act is up to you. I never said that all

leaders are preordained by God, that you must listen and obey them, and that you must listen to them even if you discern them to be false leaders. I never told you that. What I'm fellowshipping now is how to discern false leaders. When you discern someone to be a false leader, you can accept and obey what they say if it is right and aligns with the truth. However, if they can't resolve a problem, and they prevaricate and fob you off, affecting the progress of the work, then you don't have to accept their leadership. If you can get a grasp on the principles yourselves, then you should act according to them. If you can't grasp, are uncertain, or aren't sure of the principles, then you should seek the truth and discuss with each other to handle the problem. If you still can't make a decision after discussing it, report the problem to the Above and consult them about it. These are all good ways to address problems—there are no difficulties that cannot be resolved.

Let's end our fellowship here today. Goodbye!

January 16, 2021

The Responsibilities of Leaders and Workers (3)

Item Three: Fellowship the Truth Principles That Should Be Understood in Order to Perform Each Duty Properly (Part Two)

At the last gathering, we carried out additional fellowship for the second responsibility of leaders and workers, talking about what difficulties of life entry there are, and exposing certain practices and manifestations of false leaders. Then, we discussed several matters concerning the third responsibility of leaders and workers—fellowshipping the truth principles that should be understood in order to perform each duty properly—and exposed and dissected where the "falseness" of false leaders manifests through the attitudes, practices, and manifestations of false leaders toward these matters, in other words, manifestations of how false leaders fail to perform their responsibilities as leaders. Please list these matters. (One of them was about the printing of books of God's words. That false leader didn't do concrete work, they just spoke doctrines in an empty way. They also didn't fellowship specifically on the truth principles or do the slightest bit of real work.) In this matter, that false leader didn't do real work, they failed to fulfill their responsibilities as a leader and worker, and they didn't clearly fellowship the professional requirements, specific principles, and points to note that were involved in the work. They merely shouted some slogans and spoke some empty words, and then thought they'd done a good job. What else did we discuss? (There was also the incident of buying a down coat for God.) What problem did this incident expose regarding false leaders? (It exposed that false leaders don't do real work, and that they completely lack humanity and reason.) When someone bought Me an item of clothing, those leaders helped to carry out checks on it—is this a part of the work that leaders and workers should do? (No, it's not.) They did work

that they weren't supposed to—what's the issue with this? (They were not tending to their proper work.) This is one manifestation of false leaders. First, it exposed that false leaders do not tend to their proper work, and second, it exposed that they lack reason and only do disgusting things that are lacking in reason and humanity. You merely remember the examples, but you haven't seen through to the issues these examples are meant to illustrate, or the essence of these issues that they are intended to dissect. What other examples did I give regarding false leaders not tending to their proper work? (There was the pastry-maker who kept making pastries for God. God told him not to do it, but the leaders and workers continued to allow him to do so, and even tasted the pastries themselves.) What problems of false leaders did this example expose? (That they don't tend to their proper work, or do the work they should do, and insist on doing work they shouldn't.) Primarily, it exposed that false leaders don't tend to their proper work and fail to grasp the center and focal point of their work. In addition, false leaders have a serious problem. What is it? (They don't obey God's words or implement work according to God's requirements.) Does anyone else want to add something? (They pretend to be spiritual and to show consideration for God's burden, but in reality, they just run amok doing bad things.) That's another one of their problems. Anyone else? (Before they act, they don't try to understand God's requirements; instead, they use their own imaginings to replace God's desires.) This falls under the category of lacking reason. Anyone else? (The way that false leaders approached the matter of someone buying an item of clothing for God revealed their lack of normal humanity.) What aspect of normal humanity do they lack? They don't understand the rules of how to behave and they don't have manners. Isn't that the case? (Yes.) In fact, these things you've mentioned are secondary; what is the main issue? Once these people

become leaders, they want to enjoy the benefits of their status and special treatment, and covet comfort. For instance, they want to eat a few pastries, and when they see that someone is good at cooking, they think about trying some of their food to satisfy their cravings. It's already nauseating that they do not tend to their proper work or do real work, but on top of that, they covet comfort and the pleasures of gluttony. They use the pretext of carrying out tastings and checks for God to satisfy their gluttonous desires, indulging in the benefits of their status. These are all manifestations of false leaders. While these manifestations cannot be called vicious or wicked when compared to the disposition essence of antichrists, the humanity of false leaders is enough to disgust people. In terms of their character, they fall short of having conscience and reason; their humanity is quite base and sordid, and they have low integrity. From these examples, it can be observed that false leaders cannot do real work. This is a fact.

False Leaders Cannot Fellowship the Principles of Performing Work

Today, we'll continue exposing the various manifestations of false leaders based on the responsibilities of leaders and workers. False leaders are basically incapable of doing essential, critical church work. They just handle some simple, general affairs; their work doesn't play a critical or decisive role in the work of the church as a whole, and it does not produce real results. Their fellowship basically just covers a few trite and commonplace topics, it's all oft-repeated words and doctrines and it is incredibly hollow, broad, and lacking in detail. Their fellowship only contains stuff that people can understand from reading something in a literal way. These false leaders cannot resolve the real problems God's chosen people have in their life entry at all; in particular, they are even less capable

of resolving people's notions, imaginings, and revelations of corrupt dispositions. The main thing is that false leaders simply cannot shoulder the vital work arranged by God's house, such as gospel work, film production work, or text-based work. In particular, when it comes to work that involves professional knowledge, while false leaders may know quite clearly that they are laymen in these fields, they do not study them, nor do they do research, and less still are they able to provide others with specific direction or resolve any problems related to them. And yet they still shamelessly hold gatherings, talking endlessly about empty theories, and speaking words and doctrines. False leaders know very well that they cannot do this kind of work, yet they pretend to be experts, act conceited, and always use grand doctrines to chide others. They are unable to answer anyone's questions, yet they find pretexts and excuses to chide others, asking why they aren't learning the profession, why they do not seek the truth, and why they are unable to resolve their own problems. These false leaders, who are laymen in these fields and cannot resolve any problems, still lecture others from up on high. On the surface, they appear very busy to other people, as if they're able to do a lot of work and are very capable, but in reality, they are nothing. False leaders are clearly unable to do real work, yet they enthusiastically busy themselves, and always say the same platitudes at gatherings, repeating themselves over and over again, without being able to resolve a single real problem. People get very fed up with this, and are unable to derive any edification at all from it. This kind of work is terribly inefficient, and it yields no results. This is how false leaders work, and the work of the church is delayed because of it. Yet false leaders still feel they are doing great work and that they are very capable, when the fact is that they have not done a single aspect of the church's work well. They don't know if the leaders and workers who fall under the scope of their

responsibility are up to standard, nor do they know if the leaders and supervisors of various teams are able to shoulder their work, and they neither care nor ask if problems have come up in the brothers and sisters' performance of their duties. In short, false leaders cannot resolve any problems in their work, yet they remain energetically busy. From the perspective of other people, false leaders are able to undergo hardship, willing to pay a price, and they spend every day rushing about. When it is time to eat, they need to be called to the table, and they go to bed very late. Yet the results of their work just aren't good. If you weren't looking carefully, it would appear on the surface that all the items of work were being done, and that everyone was busy performing their duties, but if you were to observe closely and be meticulous, and earnestly inspect the work, the true situation would be revealed. Every item of work that falls within their scope of responsibility is a mess, there's no structure or order to it at all. There are problems—or even holes—in each item of work. The occurrence of these problems is related to false leaders not understanding the truth principles, and acting based on their notions, imaginings, and enthusiasm. False leaders never fellowship about the truth principles, nor do they ever seek the truth to resolve problems. They clearly lack spiritual understanding and aren't able to do leadership work, and they can only spout words and doctrines and do not understand the truth at all, yet they pretend to know things they don't and try to pass themselves off as experts. The work they do is just going through the motions. When a problem arises, they blindly apply regulations to it. They just hustle and bustle blindly and without producing any real results. Because these false leaders do not understand the truth principles, and just spout words and doctrines and advise others to abide by regulations, the progress of each item of the church's work is slowed and no clear results are achieved. The most

obvious consequence of a false leader having been at work for some time is that most people are unable to understand the truth, they do not know how to discern whenever anyone reveals corruption or develops notions, and they certainly do not understand the truth principles that should be upheld in doing their duties. Those who perform their duties and those who do not are all sluggish, unrestrained and undisciplined, and in disarray like scattered sand. Most of them may be able to speak a few words and doctrines, but while doing their duties, they only observe regulations; they don't know how to seek the truth to resolve problems. Since false leaders themselves do not know how to seek the truth to resolve problems, how can they lead others to do so? No matter what befalls other people, false leaders can only exhort them by saying, "We must be considerate of God's intentions!" "We must be loyal in the performance of our duties!" "When something happens to us, we must know how to pray, and we must seek the truth principles!" False leaders often shout these slogans and doctrines, and it doesn't yield any results at all. After people hear them, they still do not understand what the truth principles are, and they lack a path of practice. In a surface-level way, people pray when things befall them, and they wish to be loyal in doing their duties—but they all lack understanding of issues like what they should do in order to be loyal, how they should pray in order to understand God's intentions, and how they should seek when they encounter an issue in order to gain understanding of the truth principles. When people ask false leaders, they say, "When something befalls you, read God's words more, pray more, and fellowship more on the truth." People ask them, "What principles does this work touch on?" and they say, "God's words say nothing about matters of professional work, and I don't understand that area of the work either. Do your own research if you wish to understand—don't ask me. I lead you in understanding the truth, not in

matters of professional work." False leaders use these kinds of words to evade questions. And as a result, though most people have a burning passion to do their duties, they do not know how to act based on the truth principles, nor do they know how to adhere to the principles while performing their duties. Looking at the results of each item of work within the scope of false leaders' responsibility, most people are relying on their knowledge, learning, and gifts to do their work, and they are ignorant when it comes to issues such as what God's specific requirements are, what the principles of doing a duty are, and how to act in order to achieve the result of bearing witness for God and how to propagate the gospel more effectively so that all who long for God's appearance hear His voice, investigate the true way, and return to God as soon as possible. Why is it that they are ignorant of these things? This is directly related to false leaders' failure to do real work. The main cause of this is that false leaders themselves do not know what the truth principles are, or what principles people should understand and follow. They act without principles, and they never lead people to search for principles of practice and paths in their duties. When a false leader finds a problem, they cannot resolve it themselves, and they do not fellowship and seek with others, which leads to tasks frequently needing to be redone within each item of work. This is not only a waste of financial and material resources, but also of people's energy and time. Such consequences are directly related to the very poor caliber and irresponsibility of false leaders. Though it may not be said that false leaders deliberately do evil and cause disturbances, it can be said that they do not seek the truth principles at all in their work, that they always act based on their own will. This is certain. False leaders do not understand the truth principles, nor can they clearly fellowship about them to others; instead, they just give people free rein to do as they please. This

inadvertently leads to some people who are in charge of certain work acting arbitrarily and willfully, acting however they want and doing whatever they like. As a result, not only are there few actual results, but a mess is also made of the church's work. When a false leader is dismissed, not only do they not reflect on or know themselves, they also engage in sophistry and argue on their own behalf, and they do not accept the truth in the slightest, and do not intend at all to repent. They may even ask that God's house give them another chance, saying they can definitely do the work well. Do you believe them? They do not know themselves at all, nor do they accept the truth. Can they change their ways then? They do not have the truth reality, so can they do the work well? Is that possible? They did not do the work well this time—will they be able to do it well if they're given another chance? That is not possible. It may be said with certainty that false leaders do not have work capability; at times, they may toil a lot and be quite busy, but it is a blind busyness, and it bears no fruit. This suffices to show that false leaders have very poor caliber, that they do not understand the truth at all, and that they cannot do real work. This causes many problems to arise in the work, but they are unable to resolve them by fellowshipping about the truth, and merely use a few empty doctrines to exhort people to abide by regulations, and consequently they make a mess of the work and leave it in shambles. This is the manner in which false leaders work and the consequences it brings about. All leaders and workers should take this as a warning.

The various unsatisfactory issues that appear within the church are directly related to false leaders—this is an unavoidable problem. These false leaders lack the ability to comprehend the truth, yet they think that they understand and get everything, and then they act based on their own imaginings and notions. They never seek the truth in order to address their

lack of understanding of the truth principles or of the standards required by God. I have interacted with many leaders and workers, and I meet with them frequently. When we meet, I ask them, “Do you have any issues? Have you made a record of the problems that exist in the work? Are there any problems which you cannot resolve on your own?” After I finish, they stare blankly, and in their hearts they have doubts: “We are leaders; could we have any issues? If we did, wouldn’t the church’s work have become paralyzed long ago? What kind of question is this? We listen to sermons and fellowship, and hold the words of God in our hands. The church has so many of us leading it, how can You still be worried? By asking this question You are clearly underestimating us. How could we have problems? If we had problems, we wouldn’t be leaders. Your question is so inappropriate!” Every time I ask them if they have any issues, this is the kind of state they’re in—every one of them is a picture of numbness and dimwittedness. There are so many problems in the various items of church work, but these people just can’t see or discover them. They are unable to bring up issues related to personal life entry, or issues that exist in the work which involve the truth principles. Since they cannot bring up these issues, I ask them, “How is the work of translating God’s words progressing? Do you know how many languages should be translated now? Which languages should be translated first, and which ones later on? How many copies of God’s words should be printed for certain languages?” They reply, “Ah, they’re being translated.” I ask them, “To what extent has the translation progressed? Are there any issues?” They respond, “I don’t know; I need to go ask.” I have to ask them about these things, and they still don’t know the answers. So what work have they been doing this whole time? I ask them, “Did you resolve the issues that the brothers and sisters asked about last time?” They respond, “I held a gathering with them—a full-day gathering.” I ask them,

“Were the issues resolved after the gathering?” They reply, “Do You mean that if there are still issues, we should have another gathering?” I say, “I’m not asking if you held a gathering or not. I’m asking if the professional issues have been resolved. Do these people understand the principles? Have they violated any principles in the performance of their duties? Have you discovered any problems?” They respond, “Oh, the problems? I resolved them. I held a gathering for the brothers and sisters.” Can this conversation continue? (No, it cannot.) Doesn’t listening to this conversation make you angry? (Yes.) How are these leaders? Aren’t these just pseudo-spiritual blockheads? They lack the caliber of leaders and workers; they are blind, they don’t understand how to do the work, and they answer “I don’t know” to every question, and when you keep on asking them questions, they respond, “Anyway, I held a gathering; just let it be!” Have these leaders done actual work? Are they up to standard as leaders? (No.) These are false leaders. Do you like these kinds of leaders? If you encounter such leaders, what should you do? When some leaders meet with the brothers and sisters, they say, “Regardless of what issues you have today, let’s first fellowship on how to perform duties well.” Some people then say, “We have encountered an issue with professional techniques in our duties: Should we use the professional techniques that are popular with nonbelievers?” Isn’t this a problem that leaders need to resolve? If some issues can’t be resolved through fellowship among the brothers and sisters, leaders should step in to resolve them—this touches on the responsibilities of leaders. What do false leaders do when they encounter these problems? They say, “This is a professional issue; it’s your problem, what does it have to do with me? Fellowship on this issue yourselves, but first, I’m going to hold a gathering for you. In today’s gathering, we will fellowship on harmonious cooperation. The question you just asked is related to harmonious

cooperation. You should be able to discuss things and fellowship together, and do more research; no one should be self-righteous, and everyone should accept any decision which has majority support—isn't this a question of harmonious cooperation? It seems you don't know how to cooperate harmoniously, or how to discuss problems when they arise. You ask me about every problem. What are you asking me for? Do I understand these things? If I did, wouldn't you have nothing to do? You ask me about everything. Is this a problem that I ought to handle? I'm only responsible for fellowshipping on the truth; resolve professional issues yourselves. What concern are they of mine? Anyway, I already fellowshipped with you and told you to cooperate harmoniously—if you can't do that, then don't perform this duty. I've finished my fellowship; go resolve the problem yourselves." Do these leaders know how to solve problems? (No, they don't.) Despite not knowing how to do this, they think themselves to be very justified, and they are adept at shirking responsibility. By all appearances, they have done their work, they have arrived at the scene to carry out inspections, and they are not slacking off. However, they can't do actual work or resolve actual problems, which means that they are false leaders. Can you discern this kind of false leader? When faced with any problem, they can't fellowship on relevant truths: they only speak some empty doctrines and theories which they make sound quite lofty and profound, and after people hear them, they not only do not understand the truth, they also feel confused and disoriented. This is the work that false leaders do.

In the work of fellowshipping the truth principles that should be understood in order to perform each duty properly, false leaders are completely revealed. They are unable to fellowship on the truth principles, or lead people to abide by and practice the truth principles in the

performance of their duties, or lead them to understand and enter into the truth reality—they cannot fulfill the responsibilities that leaders should. And that's not all, they are also unable to keep abreast of the circumstances of supervisors of different work and personnel responsible for various important jobs, and even if they have somewhat of a grasp on this, it is not accurate. This causes immense disturbances and harm to various items of work. These are the various manifestations of false leaders we are going to expose today regarding the fourth responsibility of leaders and workers.

Item Four: Keep Abreast of the Circumstances of Supervisors of Different Work and Personnel Responsible for Various Important Jobs, and Promptly Alter Their Duties or Dismiss Them As Necessary, So As to Prevent or Mitigate Losses Caused by Using Unsuitable People, and Guarantee the Efficiency and Smooth Progress of the Work

Leaders and Workers Must Grasp the Circumstances of Supervisors of Different Work

What is the fourth responsibility of leaders and workers? ("Keep abreast of the circumstances of supervisors of different work and personnel responsible for various important jobs, and promptly alter their duties or dismiss them as necessary, so as to prevent or mitigate losses caused by using unsuitable people, and guarantee the efficiency and smooth progress of the work.") That's right, this is the minimum standard that leaders and workers should be able to meet while doing work. Are you all clear on the main responsibilities of leaders and workers regarding this fourth item? Leaders and workers must have a clear understanding of supervisors of different work and personnel responsible for various important jobs. It is within the scope of the responsibilities of leaders and workers to grasp the

circumstances of supervisors of different work and personnel responsible for various important jobs. So, who are these personnel? Primarily, there are church leaders, followed by team supervisors and the leaders of various groups. Is it not critical and of great importance to understand and grasp circumstances like whether the supervisors of different work and personnel responsible for various important jobs possess the truth reality, are principled in their actions, and can do the church's work well? If leaders and workers thoroughly grasp the circumstances of the main supervisors of different work, and make suitable adjustments in personnel, that is the same as them carrying out proper vetting for each item of work, and it is the equivalent of them fulfilling their responsibilities and duties. If correct adjustments are not made regarding these personnel and a problem arises, the work of the church will be greatly impacted. If these personnel are of good humanity, possess a foundation in their belief in God, are responsible in handling matters, and are able to seek the truth to resolve problems, then putting them in charge of work will save a lot of trouble, and most importantly will allow the work to progress smoothly. But if the supervisors of various teams are not dependable, have poor humanity, aren't well-behaved, and do not put the truth into practice, and, furthermore, are liable to cause some disruptions and disturbances, then this will have an impact on the work for which they are responsible and on the life entry of the brothers and sisters whom they lead. Of course, that impact may be large or small. If the supervisors are merely neglectful in their duties and do not tend to their proper work, this will probably just cause some delays in the work; the progress will be a little slower, and the work a bit less efficient. If they are antichrists, however, the problem will be serious: This will not be an issue of the work being a little more inefficient or ineffective—they will disturb and damage the church work they are responsible for, causing severe harm.

And so, keeping abreast of the circumstances of supervisors of different work and the personnel responsible for various important jobs, and making timely reassignments and dismissals upon discovering that someone is not doing actual work is not an obligation that leaders and workers can shirk—it is very serious, very important work. If leaders and workers can promptly get to know the character of the supervisors of different work and the personnel responsible for various important jobs, and their attitude toward the truth and their duties, as well as their states and performance during each period and at each stage, and promptly make adjustments or handle those people according to the circumstances, then work can proceed steadily. By contrast, if those people run amok doing bad things and do not do real work in the church, and the leaders and workers are not able to promptly identify this and make timely reassignments, but wait until serious problems of all sorts have cropped up, incurring substantial losses to the work of the church, before casually trying to handle them, make reassignments, and rectify and salvage the situation, then those leaders and workers are pieces of trash. They are genuine false leaders who must be dismissed and eliminated.

Just now, we fellowshipped in a broad manner on the importance of understanding and having a grasp on the real states of supervisors of different work and the effectiveness of their work, using these real conditions to assess whether leaders and workers have fulfilled their responsibilities, and exposing what manifestations they display that prove they are false leaders, thereby dissecting the essence of false leaders. When serious problems arise in the church's work, false leaders fail to fulfill their responsibilities. They cannot discover these issues promptly, let alone handle and resolve them in a timely manner. This leads to the issues being prolonged, which in turn causes delays and injury to the church's work, and

may even cause the church's work to become paralyzed or fall into disarray. It is only when this happens that false leaders reluctantly go to observe the scene of the church's work, yet they still cannot identify corresponding or appropriate solutions to solve the problems, and eventually they just leave them unresolved. This is the primary manifestation of false leaders.

Standards for Selecting Supervisors of Different Work

Are most people more or less clear about the standards for selecting supervisors of different work and personnel responsible for various important jobs? For example, what should the supervisor of art work primarily possess? (They should possess professional skills in this field and be able to shoulder the work.) Having professional skills is one theory. So, what specifically do these professional skills refer to? Let's explain this. If someone enjoys drawing and is interested in making art, but it is not their profession, and they lack knowledge in this area, and merely like it, is it appropriate to select such a person as supervisor of an art team? (No, it isn't.) Some say, "If they like making art, they can do the job and learn about it gradually." Is this statement correct? (No.) There is one exception to this, which is if everyone else on the art team is also unfamiliar with the profession, and this person knows a bit more and learns faster than the others. Would selecting them be relatively appropriate then? (Yes.) Aside from this scenario, say that among all those involved in creating art, only this person doesn't know the profession, but they are chosen because they understand the truth and like making art—is that appropriate? (No, it isn't.) Why isn't it appropriate? Because they are not the first or the only choice. How should this type of supervisor be selected then? They should be chosen from among those who are the most proficient and experienced in the profession; that is, they must be an expert, possessing both professional

skills and work capability—don’t select a layman. This is one aspect. In addition, they must bear a burden, possess spiritual understanding, and be able to understand the truth. They must also have at least a foundation in their faith in God. The main principles are: First, they must have work capability; second, they must understand the profession; and third, they must have spiritual understanding and be able to understand the truth. Use these three criteria to select supervisors for different work.

The Manifestations of False Leaders With Regard to Supervisors of Different Work

After selecting supervisors for various specific items of work, leaders and workers shouldn’t just stand aside and do nothing; they also have to train and cultivate these supervisors for a period of time, to see whether the individuals they chose can truly shoulder the work and put it on the right track. That’s what it means to fulfill their responsibilities. Suppose that, at the time of selection, you see that your candidates understand their professions, possess work capability, bear a bit of a burden, and possess spiritual understanding and the ability to understand the truth, and you think that everything will be fine because they are qualified in these respects, and say, “You can start working; I’ve told you all the principles. From now on, just do what God’s house instructs you to do yourselves.” Is this an acceptable way to carry out the work? Once you’ve arranged the supervisors, does this mean you can just leave it at that? (No, it doesn’t.) Then what should be done? Suppose that a leader gathers with supervisors twice a week, fellowships the truth with them, and that’s all, believing that because those supervisors are all proactive, reliable, and capable of understanding what other people say, they can therefore practice in accordance with the truth. This leader thinks they don’t need to look into or

follow up on how these supervisors specifically do their work, whether they cooperate harmoniously with others, whether they have grasped the professional skills during this period of time, or how much they have completed the work given to them by God's house. Is this the way that a leader and worker should handle the work? (No, it isn't.) This is how false leaders do their work. They try to get all of the work done once and for all, they arrange the supervisors and form a team with a few members, and then say, "Start the work. If you need any equipment, let me know, and God's house will purchase it for you. If you encounter any difficulties in your daily lives or any troubles, feel free to bring them up, and God's house will always resolve them for you. If you don't have any difficulties, then focus on your work. Don't cause disruptions or disturbances, and don't spout any high-sounding ideas." False leaders arrange these people to work together, and think that as long as they have food, drink, and shelter, that's enough, and there's no need to pay them any mind. When the Above asks, "How long has it been since the supervisors for this work were selected? How is the work progressing?" they respond, "It's been six months. We've held around 10 gatherings for them, and they seem to be in good spirits, and the work is being done." When the Above asks, "So how is the work capability of the supervisors?" they say, "It's alright; when we selected them, they were the best ones." The Above asks them, "How are they doing now? Can they do actual work?" They respond, "I held a gathering for them." The Above replies, "I didn't ask if you held a gathering; I asked how their work is going." They say, "It's probably fine; no one has reported anything bad about them." The Above responds, "No one reporting anything bad about them is not a standard. You need to look at how their work capability and professional skills are, and see whether they possess spiritual understanding, and whether they do real work." They reply, "At the time of

selection, they seemed okay. I haven't inquired into these details for a while. If you want to find out, I'll ask again." This is how false leaders do work. They keep holding gatherings and fellowship without end with those below them, but when it comes to the Above, they prevaricate and offer perfunctory responses. Their best perfunctory response is to say, "I held a gathering for them. Last time, I asked about the work, in quite a lot of detail." This is how they respond to the Above. Are these false leaders doing real work? Have they identified real issues? Have they resolved them? After arranging the supervisors, false leaders are completely ignorant about whether the supervisors have fulfilled their responsibilities or been loyal, how the work is being done, if the results are good or bad, how the brothers and sisters are reporting back about them, or if there are more suitable individuals for the job. Why are they ignorant of these things? Because they don't do this real work; they just keep themselves busy with useless things. They think it's unnecessary to constantly supervise and inspect the work like this, that it would mean they lacked trust in those supervisors. In their minds, holding gatherings is fulfilling their responsibilities and demonstrating loyalty. This is the primary manifestation of false leaders not doing real work.

I. How False Leaders Treat Supervisors Who Do Not Do Real Work

False leaders shut their eyes to the various circumstances of supervisors of every kind of work in the church; they don't have a grasp on these circumstances, or look into them, or handle them, or resolve them. What specific circumstances of supervisors are there? The first is when supervisors do not bear a burden, and eat, drink, and seek entertainment, without tending to their proper work or doing real work. Isn't this a serious problem? (Yes.) Some people have work capability, are proficient in a

profession, and they're the very best; they are articulate and intelligent, and if they're asked to repeat instructions they can do so without missing a word, they're smart enough; they receive quite good evaluations from everyone, and they have been believers for quite some time. Consequently, they are chosen to be supervisors. However, no one knows whether these people are pragmatic, able to pay the price, or capable of doing actual work. Since people chose them, they are initially promoted to be cultivated and used on a trial basis. However, after working for a while, it is discovered that despite their professional skills and experience, they are gluttonous and lazy, and unwilling to pay the price. They quit working as soon as it gets a bit tiring, and they don't want to pay attention to anyone with problems or difficulties who needs their guidance. In the morning, as soon as they open their eyes they think, "What am I going to eat today? It's been days since the kitchen made braised pork." Usually, they always say to others, "The snacks in my hometown are really delicious; we used to go out to eat them during every festival. When I was in school, on weekends I used to sleep until I woke up naturally, and then I'd go to eat without bothering to wash my face or comb my hair. In the afternoon, I would play video games indoors in my pajamas, sometimes until 5 a.m. the next morning. Now, the work in God's house has forced me to this point, and as a supervisor, I have to do certain things. Look at how good all of you have it; you don't have to pay this price. As a supervisor, I have to be able to endure hardship." They say this, but do they rebel against the flesh? Do they pay the price? They are full of complaints, and they aren't willing to do any actual work. They only move when pushed, and without supervision, they behave in a perfunctory manner. In the performance of their duty, they are relaxed and undisciplined, they're often wily and they slack off, and they are not in the least bit responsible. When it comes to professional problems that they do

notice, they don't correct them for other people, and they are happy when everyone else acts in a perfunctory way like they do. They don't want anybody to take the work seriously. Some supervisors finish the few tasks they have at hand in a casual and perfunctory way, then they start endlessly binge-watching TV dramas. What is their reason for binge-watching dramas? "I've finished my tasks; I'm not freeloading off God's house. I'm just chilling to refresh my mind. Otherwise, I'll be too tired, and my work efficiency will suffer. Let me chill for a while, in order to improve my work efficiency." They keep watching dramas until 2 or 3 a.m. at night. When everyone has finished breakfast the next day at 8 a.m. and started doing their duties, these supervisors are still asleep, and they don't get out of bed even when the sun is high in the sky. Later, they reluctantly get up, dragging their lazy flesh forward, stretching and yawning, and when they see that everyone else has started work, they fear that others will notice their laziness, and begin to look for excuses, "I stayed up too late last night, I had too much to do, the workload was too heavy. I'm a bit tired. I even dreamed last night that there was an issue with some piece of work. When I woke up this morning, my hands were in the position of typing on a computer. My mind is really fuzzy, and I need to take a nap this afternoon." They get up so late and need a nap in the afternoon too—haven't they become pigs? They were clearly slacking off, yet they make excuses to justify and defend themselves, claiming that they are tired because they were doing their duty late into the night. They were clearly binge-watching dramas, indulging in fleshly comfort, and living in an indulgent state, yet they ultimately even find a nice-sounding excuse to deceive others. Isn't this not tending to their proper work? (Yes, it is.) People like this may have work capability and professional skills, but are they up to standard as supervisors? Obviously not. They are not suited to being supervisors because they are too lazy, they

indulge in fleshly comfort, they are greedy for food, sleep, and entertainment, and they cannot shoulder or fulfill the responsibilities of a supervisor.

Some women often browse clothes, shoes, cosmetics, and food online, and after they're done, they start binge-watching dramas. People say, "Why are you binge-watching dramas when you haven't finished your work? Moreover, other people still have so many issues. As a supervisor, you should provide guidance to them. Why aren't you fulfilling your responsibilities?" These women say, "Binge-watching dramas is also part of my work. The videos and movies of God's house need to be developed, and I have to find inspiration in these dramas!" Isn't that a deceptive thing to say? If you are involved in this profession, occasionally watching dramas for inspiration is acceptable, but is binge-watching them day and night seeking inspiration? Isn't that deceptive? (Yes, it is.) Everyone knows what's going on, so saying such things is selling out your dignity and integrity. Some people already have a habit of playing video games, and it has become a regular part of their lives. However, after being selected as supervisors, shouldn't they change these bad habits and vices? (Yes.) If you cannot rebel against them, when you are selected as a supervisor, you should say, "I can't take on this work. I'm addicted to playing video games. When I play them, I reach a state of oblivion, and no one can interfere or move me. If you select me, it will definitely delay the work. So act quick and don't allow me to be a supervisor." If you don't declare this in advance and feel pleased and proud when you are selected, cherishing this status, but continue to play video games at whim as you did before when you are a supervisor, this is inappropriate, and it will certainly delay the work.

Some supervisors have certain bad habits. When the brothers and sisters select them, some do not understand their situation, while others

believe that these individuals can expend themselves for God full-time, and think that the bad habits and vices of young people might gradually change with age and a continued understanding of the truth. Many people harbor this attitude and perspective when they select these individuals to be supervisors. After these individuals are selected, they do some work, but they don't last long before becoming negative and thinking, "Being a supervisor is not easy. I have to get up early and stay up late, and I must do more and observe more than other people at every turn. I also have to worry more, and spend more of my time and energy. This job is hard; it's too tiring!" Consequently, they think about quitting. If you don't bear a burden, you can't do the work of a supervisor. If you do bear a burden in your heart, you will be willing to worry about the work, and even if you're a little more tired than others, you won't feel that you are suffering. Even when it's time to rest, you'll still be thinking, "How did today's work go?" If you suddenly remember an issue that remains unresolved, you won't be able to sleep. If you bear a burden in your heart, you will always be thinking about the work, and you won't even care about how well you are eating or resting. If people bear too little of a burden as supervisors, their small bit of enthusiasm can only last for a few days, and over time, some of them cannot take it anymore. They think, "This job is so tiring. What's a way for me to entertain myself and chill out for a bit? I'll play some video games." They perform well for a short while, but suddenly they feel the itch to play video games. Once they start, they can't stop; the small burden they once bore will be eroded as they game, as will their enthusiastic drive to expend themselves, their resolve, and their positive attitude in doing their duties. When someone asks them something, they become impatient. They either prune people, or lecture them and make digs at them, or do things in a perfunctory way and abandon their work. Isn't there a problem with these

supervisors? (Yes.) During the day, they just barely get through their work in a muddled haze, and at night, when no one is watching, they secretly play video games, not sleeping a wink all night. In the beginning, they feel at ease about it, thinking, “I didn’t delay the work during the day. I’ve done all the work that I was supposed to. I’ve resolved all the problems others have asked me about. Even if I don’t sleep at night to free up time to play video games, doesn’t this all count as me being loyal?” As a result, once they start playing video games, they can’t stop, and they don’t listen to anyone. Although it doesn’t affect other people’s rest or the work environment, can such supervisors still shoulder their work? Can they do it well? (No.) Why not? They often play video games all night without sleeping and have to work during the day—how much energy can one person have? Will their work efficiency be high if they cling to playing video games like this? Definitely not. Therefore, such supervisors cannot fulfill their duties or shoulder their work at all. Although they have professional skills and some caliber, they love to play and do not tend to their proper work. Shouldn’t these supervisors be dismissed? If they’re not dismissed, the work will be delayed. Some people say, “If they are dismissed, we won’t be able to find anyone else who has the professional skills that they do. We have to let them do this job—they can still shoulder the work even if they play video games.” Is this statement correct? (No, it isn’t.) A person cannot focus on two things at once; humans have limited energy. If you concentrate most of your energy on playing, your devotion to doing your duties will be affected, and your effectiveness in doing your duties will be greatly compromised. This is an irresponsible attitude toward doing a duty. Even if a person puts their whole heart and all of their energy into their duties, the results won’t necessarily be one hundred percent up to standard. It will be even worse if you focus your heart and most of your energy on playing—you will not

have much energy and thought left to use in the performance of your duties, and your effectiveness in doing your duties will be affected. To say it will be affected is a conservative way of putting it; in reality, your effectiveness in doing your duties will be severely damaged. If such supervisors are identified, they should be promptly reassigned and dismissed, because they have already been written off. It's not just that their performance of their duties isn't up to standard—they are already incapable of shouldering their work and cannot have any positive effect on their work. Therefore, finding someone to take on their work who's earnest and responsible despite having slightly less professional skills would be a better choice than them.

Just now, I fellowshipped on various kinds of people who are greedy for food, sleep, and entertainment. There is another type of person. Initially, when supervisors are being chosen, this kind of person is seen as suitable in every way for the role, and the brothers and sisters are all willing to choose them. They think that this person has good humanity, that they are enthusiastic, and proficient in their profession, as well as being the best and strongest in the team in every aspect, making them an obvious choice for the position of supervisor. However, sometime after being selected, this person starts frequently feeling drowsy, even during gatherings. When others speak to them, they are always confused and give irrelevant answers to questions. They weren't like this before, so why does it suddenly seem like they have become a different person? Later, somebody inadvertently discovers that this supervisor's conversations with a particular person sound like the two of them are in a romantic relationship, and speculation arises as to whether they are indeed romantically involved. As this matter becomes more evident, this supervisor becomes increasingly muddled. Whenever they are asked questions or talked to about something, their responses aren't as quick as before, and they don't sound as clear and understandable as they

once did. They start doing less and less of the work that a supervisor should do, and they have less and less enthusiasm in performing their duty. It's as if they have become a different person; they are more interested in their clothes and personal grooming than before. There is a problem here. In the past, during busy work periods, they rarely bathed, but now they wash their face twice a day, and comb their hair and look into the mirror at every opportunity, and constantly ask others, "Do you think my skin has become fairer or darker recently? Why does it look like I've become darker?" People respond, "It's so frivolous for you, a supervisor, to talk about these things—how does becoming fairer or darker affect anything?" They consistently talk about these trivial topics, and aren't in the mood to do their work. Whenever they get the chance, they discuss clothes, women, men, love, and what kind of spouses people would choose, but they never discuss what issues exist within the performance of their duties or how to resolve them. Isn't there a problem here? Can they still do work? (No, they cannot.) Their mindset has changed, and matters of doing a duty are no longer in their thoughts. Instead, their mind is preoccupied all day with thoughts of how to engage in romantic relationships, how to dress themselves, and how to attract the opposite sex. There is a phrase among nonbelievers: "falling in love." Is this love? No, it's a deep pit! Once you enter, you cannot come back out of it. Are there people like this among the personnel who are doing their duties? (Yes.) While God's house doesn't interfere with people seeking romantic partners, if they disturb the church life and affect the church's work in doing so, those people need to be cleansed away. Those couples should go off and date on their own and not affect other people. If you are someone who has dedicated themselves to spending their whole life expending for God, and you have resolved to not engage in romantic relationships, then focus on expending yourself for God. If you have gotten

into a romantic relationship and no longer feel like doing your work, then you should not perform the duty of a supervisor, and God's house will choose another person for the position. The work of God's house must not be delayed or influenced by your romantic relationship. The work must continue. How can it continue? By selecting another supervisor who isn't romantically involved, who has strong professional skills and can shoulder the work, to hand your work over to. The house of God always operates in this way, and this principle remains unchanged. Some supervisors say, "My romantic relationship doesn't affect my work; let me continue to be in charge." Can we believe this statement? (No, we can't.) Why can't we believe it? Because the facts are there for all to see! When a person is in a romantic relationship, all they think about is their romantic partner, and their heart is preoccupied with these matters, and so they frequently feel drowsy during gatherings and cannot do their duties. Therefore, the way the house of God deals with such individuals is appropriate and in line with principles. The house of God does not prevent you from dating, nor does it strip you of your freedom to date. You may date someone to your heart's content: that is your own decision, so long as you don't regret it, and don't cry about it later. Some supervisors have been dismissed because of a romantic relationship. Some people ask, "Is a person not allowed to believe in God once they are in a romantic relationship?" The house of God has never said that. Is it the case that God's house rejects or expels all those who are engaged in romantic relationships? (No.) If you are in a romantic relationship, then you can't be a supervisor or a leader or worker, and if you are not devoted to doing your duties, then you should leave the full-time duty church. Has anybody said that you aren't allowed to believe in God anymore, or that you will be expelled? Has anyone passed a verdict saying that you cannot be saved, or that you will be cursed? (No.) The house of

God has never said such things. The house of God does not interfere with your personal choices and freedom at all; it does not strip any freedom from you at all—it gives you freedom. However, when it comes to this kind of supervisor, the principle of God's house for dealing with them is to dismiss them and find a suitable person to take their place. If they are suitable to continue doing a duty, they can be retained. If not, they will be sent away. There will not be any hitting or verbal abuse or humiliation. It is not a shameful matter; it is very normal. So when some people are removed from their positions or sent to ordinary churches because of their romantic relationships, is this embarrassing? It can only indicate that they lack loyalty in doing their duties, that they are not interested in the truth, and bear no burden at all for their own life entry. This kind of supervisor doesn't tend to their proper work—they only focus on romantic relationships, which delays the church's work, and has already affected the progress of the work of the church—isn't this a serious problem? (Yes.) Therefore, this kind of supervisor is not suitable to be retained and should be removed from their position. Some say, "Isn't it a bit too hasty to remove them?" If, from the start of their romantic relationship to the time of their removal, only one or two days have passed, that might be considered hasty. But if three to five months have passed, would that still be considered hasty? (No.) The action has been taken slowly enough, the work has already been delayed so much —how are you not anxious about it? Isn't this a problem? (Yes, it is.)

False leaders never inquire about supervisors who are not doing actual work, or who are not tending to their proper work. They think they just need to choose a supervisor and that's the end of the matter, and that afterward the supervisor can handle all work matters themselves. So false leaders just hold gatherings every so often, and do not supervise the work or ask how it's going, and act like hands-off bosses. If someone reports a

problem with a supervisor, a false leader will say, “It’s just a minor problem, it’s fine. You can handle it yourselves. Don’t ask me.” The person who reported the issue says, “That supervisor is a lazy glutton. They only focus on food and entertainment, and they are bone idle. They don’t want to suffer even a little bit of hardship in their duty, and they always slack off deceitfully and make up excuses to avoid their work and shirk their responsibilities. They aren’t suited to be a supervisor.” The false leader will answer, “They were great when they were selected as supervisor. What you’re saying isn’t true, or even if it is, it’s just a temporary manifestation.” The false leader won’t try and find out more about the supervisor’s situation, instead they will judge and pass a verdict on the matter based on their past impressions of that supervisor. Regardless of who reports problems with the supervisor, the false leader will ignore them. The supervisor isn’t doing actual work, and the work of the church has nearly come to a standstill, but the false leader doesn’t care, it’s like they’re not even involved. It’s nauseating enough that when someone reports the supervisor’s issues, they turn a blind eye. But what is most detestable of all? When people report really serious issues with the supervisor to them, they won’t try and sort these out, and they’ll even come out with all sorts of excuses: “I know this supervisor, they truly believe in God, they would never have any problems. Even if they did have a small issue, God would protect them and discipline them. If they make any mistakes, that is between them and God—we need not concern ourselves with it.” False leaders work according to their own notions and imaginings in this way. They pretend to understand the truth and have faith, but they just make a mess of church work—the church work may even come to a standstill and they’ll still feign ignorance of this. Aren’t false leaders acting too much like paper pushers? They are incapable of doing real work themselves, and they

aren’t meticulous regarding the work of team leaders and supervisors either—they do not follow up on it or inquire about it. Their view of people is only based on their own impressions and imaginings. When they see someone performing well for a time, they think that this person will be good forever, that they will not change; they do not believe anyone who says there is a problem with this person, and they ignore it when someone warns them about that person. Do you think false leaders are stupid? They are stupid and foolish. What makes them stupid? They blithely put their trust in a person, believing that because when this person was chosen, they swore an oath, and made a resolution, and prayed with tears streaming down their face, that means they are dependable, and there will never be any issues with them taking charge of work. False leaders have no understanding of people’s natures; they are ignorant of the true situation of corrupt mankind. They say, “How could someone change for the worse when they have been chosen as a supervisor? How could someone who seems so intense and reliable shirk their work? They wouldn’t, would they? They have a lot of integrity.” Because false leaders have put too much faith in their own imaginings and feelings, this ultimately renders them incapable of timely resolving the many problems that arise in church work, and stops them from promptly dismissing and reassigning the supervisor involved. They are bona fide false leaders. And just what is the issue here? Does false leaders’ approach to their work have anything to do with perfunctoriness? In one respect, they see the great red dragon rabidly carrying out arrests of God’s chosen people, so to keep themselves safe, they randomly arrange for someone to be in charge of work, believing that this will solve the problem, and that they don’t need to pay it any more attention. What do they think in their hearts? “This is such a hostile environment, I should hide for a while.” This is coveting fleshly comforts, is it not? In another respect, false leaders

have a fatal flaw: They are quick to trust people based on their own imaginings. And this is caused by not understanding the truth, is it not? How does God's word reveal the essence of corrupt humankind? Why should they trust in people when God doesn't? False leaders are too arrogant and self-righteous, are they not? What they think is, "I couldn't have misjudged this person, there shouldn't be any problems with this person that I've judged to be suitable; they are definitely not someone who indulges in eating, drinking and entertainment, or who likes comfort and hates hard work. They are absolutely dependable and trustworthy. They will not change; if they did, that would mean I was wrong about them, wouldn't it?" What kind of logic is this? Are you some kind of expert? Do you have x-ray vision? Do you have that special skill? You could live with a person for one or two years, but would you be able to see who they really are without a suitable environment to lay their nature essence utterly bare? If they were not revealed by God, you could live side-by-side with them for three, or even five, years, and would still struggle to see just what kind of nature essence they have. And how much more is that true when you rarely see them, are rarely with them? False leaders blithely trust a person based on a fleeting impression or someone else's positive appraisal of them, and dare to entrust the work of the church to such a person. In this, are they not being extremely blind? Are they not acting recklessly? And when they work like this, are the false leaders not being extremely irresponsible? The upper leaders and workers ask them, "Have you checked the work of that supervisor? What is their character and caliber like? Are they responsible in their work? Can they shoulder the job?" False leaders reply, "They definitely can! When they were chosen, they made a vow and a resolution. I still have their written oath. They should be able to shoulder the job." What do you think of the false leaders' words? They believe that since this person

made a vow to express their commitment, they will certainly be able to follow through with it. Does this statement hold true? How many people nowadays can actually follow through with their vows? How many honest people are there who carry things out according to their resolutions? Just because a person makes a vow doesn't mean they can truly go through with it. Suppose that you ask them, "Can you guarantee that the supervisor won't change? Can you guarantee their lifelong loyalty? When God wants to reveal people He has to set up various environments to try them. On what basis do you say that they are reliable? Have you looked into them?" False leaders respond, "There's no need to. The brothers and sisters have all reported that they are reliable." This statement is also incorrect. Is a person really good just because the brothers and sisters report that they are? Do all brothers and sisters possess the truth? Can they all see through to things? Are all the brothers and sisters familiar with this person? This statement is even more disgusting! In fact, that person has long since been revealed. They have lost the work of the Holy Spirit, and their scummy traits of loving ease and hating hard work, being gluttonous and lazy, and not tending to their proper work, have already been exposed. Apart from the false leaders, who are still totally unaware, everyone has seen through them long ago—only the false leaders still trust them this much. What's the use of these false leaders? Aren't they good-for-nothings? There are even some cases where the Above learns about the various manifestations of certain supervisors by going on-site to investigate and ask about them, and yet the leaders are still completely in the dark. Isn't this a problem? These leaders are bona fide false leaders. They don't do real work, they're just paper pushers, and like hands-off bosses, they do a little bit of work and then live off that and think that they have the right to enjoy themselves, not bothering to lend a hand when things go wrong. What right do you have to enjoy the

benefits of status? It is truly shameless! When false leaders work, they never check any work, they do not inquire about the progress of the work, and they certainly don't look into the circumstances of various team supervisors. They only assign work and arrange supervisors, and then they think that they're finished, that their work is over and done with, once and for all. They believe, "Someone is taking care of this work, so it's not my business anymore. I can enjoy myself." Is this doing work? Without a doubt, anyone who works like this is a false leader—a false leader who delays the work of the church and harms God's chosen people.

False leaders never ask about or follow up on the work situations of various team supervisors. They also don't ask about, follow up on, or have a grasp on the life entry of supervisors of different teams and personnel responsible for various important jobs, as well as their attitudes toward church work and their duties, and toward faith in God, the truth, and God Himself. They don't know whether these individuals have undergone any transformation or growth, nor do they know about the various issues that may exist in their work; in particular, they do not know about the impact of errors and deviations occurring in various stages of the work on the work of the church and the life entry of God's chosen people, along with whether these errors and deviations have ever been corrected. They are entirely ignorant about all of these things. If they know nothing about these detailed conditions, they become passive whenever problems arise. However, false leaders don't bother with these detailed issues at all while doing their job. They believe that after arranging various team supervisors and assigning tasks, their work is done—it counts as having done the job well, and if other problems arise it's none of their concern. Because false leaders fail to supervise, direct, and follow up on various team supervisors, and they do not fulfill their responsibilities in these areas, this results in a mess being

made of the church's work. This is the leaders and workers being derelict in their responsibilities. God can scrutinize the depths of the human heart; this is an ability that humans lack. Therefore, when working, people need to be more diligent and attentive, regularly going to the work site to follow up on, supervise, and direct the work in order to ensure the normal progress of the church work. Clearly, false leaders are utterly irresponsible in their work, and they never supervise, follow up on, or direct various tasks. As a result, some supervisors do not know how to resolve various issues that arise in the work, and remain in their roles as supervisors despite not being nearly competent enough to do the work. Ultimately, the work is delayed again and again and they make a complete mess of it. This is the consequence of false leaders not asking about, supervising, or following up on the supervisors' situations, an outcome which is entirely caused by the false leaders' dereliction of responsibility. Because false leaders do not inspect, follow up on, or ask about the work, and cannot promptly grasp the situation, they remain oblivious about things like whether supervisors are doing real work, how the work is progressing, and whether it has produced real results. When asked what supervisors are busy with or what specific tasks they are handling, false leaders respond, "I don't know, but they attend every gathering, and every time I communicate with them about the work, they never mention any issues or difficulties." False leaders believe that as long as supervisors don't abandon their work and are always around when they look for them, there's no problem with them whatsoever. This is how false leaders work. Is this not a manifestation of "falseness"? Is it not a failure to fulfill their responsibilities? This is a serious dereliction of responsibility! In their work, false leaders focus only on going through the motions, and don't seek actual results. On the surface, they frequently hold gatherings, appearing busier than the average person. However, it remains

unknown what problems they have actually resolved, what specific tasks they have handled properly, and what results they have achieved. No one can give a clear answer regarding these things, including the false leaders themselves. But one thing can be certain: No matter what problems people have at the work site, these false leaders are nowhere to be found; no one has ever seen them at the work site resolving people's problems. So, what work are false leaders doing all day? What problems do their gatherings resolve? No one knows for sure, and a pile of accumulated, unresolved issues is only ultimately discovered when their work is inspected. On the surface, false leaders really do seem quite busy—they are "dealing with a myriad of affairs." However, when one examines the results of their work, it's a complete mess; it's chaos, there's nothing of value in it at all, and it's evident that these false leaders haven't done a shred of real work. Despite the multitude of real problems they've left unresolved, false leaders seem to have no awareness of conscience and to feel no self-blame. Moreover, they are very self-satisfied and think that they are pretty good; they are truly devoid of reason. People like this do not deserve to be leaders or workers in the church.

The kind of supervisor we just fellowshipped about knows their profession and possesses work capability, but just doesn't bear a burden, and indulges in eating, drinking, and entertainment all day without tending to their proper work or doing any real work. False leaders cannot promptly reassign and dismiss this kind of supervisor, and this obstructs and disturbs the work, keeping it from progressing smoothly. Isn't this caused by the false leaders? Although the false leaders are not directly responsible for this, their dereliction of responsibility, their failure to fulfill their role as overseers, makes them indirectly responsible for the losses caused to the work. These false leaders don't fulfill their duty as overseers, they are

derelict in their responsibilities, ultimately causing the church's work to suffer losses. Some tasks even come to a standstill and are left in disarray due to the absence of a suitable supervisor to take charge, carry out vetting, and supervise and push the work forward. Improper use of personnel will cause these kinds of losses to the work. Although this kind of supervisor has a little caliber and understands the profession a bit, they don't tend to their proper work, often take their own route, and don't follow the correct path. Even if false leaders hear that someone has reported an issue with this kind of supervisor, they do not look into or handle it promptly, and this eventually paralyzes the church's work. Is this not caused by the irresponsibility of the false leaders? They even try to shirk responsibility, claiming that they didn't understand the supervisor's situation, that they were foolish and ignorant, thinking that saying this will be the end of the matter, that they won't have to take responsibility. In their work, false leaders always act in a perfunctory manner. Even when people report problems, they neither ask about nor handle them, and when things go wrong, they try to shirk responsibility. This is one manifestation of false leaders.

II. How False Leaders Treat Supervisors Who Have Poor Caliber and Lack Work Capability

When false leaders are working, the problems they encounter are not limited to just this situation—there is another one in which supervisors have poor caliber and no work capability and cannot shoulder the job. In such cases, false leaders also fail to ask about and handle the issue promptly. Why is that? False leaders lack work capability, they have poor caliber, and they do not have spiritual understanding. They never care about or take the initiative to ask about the caliber of various team supervisors, their ability to shoulder the work, or the circumstances of their work. They can't see

through to supervisors who have poor caliber and aren't able to shoulder their work, nor do they know about these things. In their minds, once any person takes on the role of supervisor, that person will remain in their post for a long time, unless they commit multifarious evils, provoke common outrage, and are removed by the brothers and sisters, or unless someone reports their issues to the Above and the Above dismisses that person directly. Otherwise, false leaders will never dismiss that person. They believe that since the brothers and sisters said that person was good and elected them, that person must be the best choice. False leaders always rely on imaginings and judgments to determine whether someone can do work and whether they are suitable to act as supervisor. For example, there was a supervisor of a dance team who did not know how to dance, and they didn't understand the principles of selecting dances. While choreographing a dance, they did not know whether to choose a contemporary or classical style. Strictly speaking, they had no knowledge of dance. However, the false leader could not see this. They chose that person as a supervisor because they were enthusiastic and willing to step into the limelight, assuming that this person understood everything and letting them guide the brothers and sisters. Later, the false leader did not follow up, observe their work, or see how well the supervisor was guiding the brothers and sisters, whether the supervisor was an expert or a layman, whether what they taught was appropriate, or whether it was in line with the requirements of God's house. They couldn't tell these things, and they didn't go and ask about them. As a result, everyone worked for a long period of time without producing any results, and it was finally discovered that the supervisor chosen by the false leader could not dance at all, and yet they were pretending to be an expert and directing others. Didn't this delay the work? But the false leader could not identify this problem and still believed that

person was doing a good job. In the minds of false leaders, no matter who someone is, as long as they have guts and dare to speak, act, and take on work, this proves that they have caliber and can shoulder it, whereas if they don't dare to do those things, it proves their caliber is insufficient to shoulder that work. Some people are half-wits or reckless hotheads who are bold enough to do anything. These people do not know if they have the right caliber or if they can shoulder the work but still dare to become supervisors. And it turns out that after they take on the role, none of the work progresses, and no matter what work they are doing, they don't have a clear sense of direction, or steps, or correct ideas. Anybody can put forward any opinion and they won't know if it is right or wrong. If one person says to do things one way, they say that's fine, while if another person says to do things another way, they say that's fine, too. And when it comes to what approach to actually take, they let everyone have a say, and whoever speaks the loudest gets their ideas put into action. These kinds of people have no caliber whatsoever, cannot see through to anything, and simply make a mess of their work, but false leaders still can't see through supervisors like this. Some people say, "That supervisor has really poor caliber; they need to be dismissed immediately!" But false leaders reply, "I've talked to them, and they said they are willing to do their part. Let's give them another chance." What do you think of this statement? Isn't it something a fool would say? What is wrong with this statement? (It's not a matter of whether they are willing to do their part or not; they lack the caliber and simply cannot shoulder the work at all.) That's right, it's not an issue of whether they are willing to do it; it's about them having far too poor caliber and not knowing how to do it—this is the crux of the problem. That's why their leaders need to possess some brains and be able to assess people, to see if these supervisors possess the necessary caliber. These leaders need to carry

out a comprehensive evaluation of them based on their speech and fellowship, on observing whether they usually act with a proper framework and with orderly ways and steps, and on the feedback from brothers and sisters. If their caliber is too poor and they lack the necessary work capability, if they make a mess of everything they do, and if they are good-for-nothings, then these supervisors need to be promptly dismissed.

There was a certain supervisor of a farm who made a mess of the farming work. He didn't know which crops he should plant in which plot of land, or which plot of land was suited to growing vegetables, and he didn't seek and fellowship with everyone—he didn't know how to fellowship about these things, so he just didn't do it. He planted the crops however he pleased, casting the principles of God's house to the back of his mind. As a result, he carried out the planting of each piece of farm land in a chaotic manner, with crops that should have been planted in small quantities being planted in large numbers, and crops that should have been planted in large quantities being planted in small numbers. When the Above pruned him, he was still defiant, and felt that there was nothing wrong with him planting the crops in this way. Tell Me, aren't these kinds of supervisors very difficult? He didn't know how to handle matters based on the principles established by God's house, or that he should determine how many fields of grains and how many fields of vegetables ought to be planted based on the number of people doing their duties in the full-time duty church. Instead, he decided to plant more and less of certain crops based on his own preferences, and he believed that doing this was entirely appropriate. Ultimately, he planted the crops in a muddled fashion. Later on, the seedlings sprouted up. Some of them had turned yellow and required fertilizer, but he didn't know how much to apply or when to apply it. Some of the crops became infested with pests, and he didn't know whether he

should apply pesticides to them or not. Some people advocated using them, and some advocated against doing so, and he became confused, and didn't know what to do about the pesticides. In this way, he muddled along until it came time to harvest season. He also had no idea how long the growing season for each crop lasted or when each crop would reach maturity. As a result, the grains harvested early were still somewhat green, while those harvested late fell to the ground. In the end, in spite of it all, the crops were harvested, the grains were finally stored, and the farming activities for the year were more or less over. How did the farm supervisor do with his work? (He made a mess of it.) Why was it such a mess? Find the root cause of this issue. (His caliber is extremely poor.) This supervisor has extremely poor caliber! When faced with matters, he didn't make accurate judgments, couldn't find the principles, and had no way or method of handling things. This led to him handling such a simple task as planting crops in an incredibly disorderly manner, and making a big mess of this work. What are the main manifestations of poor caliber? (Lacking accurate judgment and being unable to find the principles.) Aren't these words critical? Will you remember them? When a person is faced with matters, lacking accurate judgment and being unable to find the principles indicates extremely poor caliber. The more suggestions and hints other people provided, the more confused this supervisor became. He thought it would be great if there was only one suggestion, then he could treat it like a regulation and abide by it, which would make things so simple and mean that he didn't need to think or exercise judgment. He was afraid of multiple people making suggestions because when he heard them, he didn't know how to handle them. Actually, people with brains and good caliber aren't afraid of other people making suggestions. They think that their judgment becomes more accurate and the margin of error grows smaller when more people are making suggestions.

People without brains or caliber fear varied opinions and suggestions from multiple people; they become perplexed when faced with advice from many sources. Didn't the farm supervisor I just mentioned have extremely poor caliber—wasn't he not good enough to shoulder this work? (Yes.) Some argue, "Maybe he hadn't farmed before. You insisted on having him do farm work—wasn't that like forcing a fish to live on land?" Does not having previous farming experience mean that a person can't farm? Who has the innate ability to farm? Could it be that farmers are born with this ability? (No.) Have there been any farmers who, lacking experience and not knowing how to farm, didn't reap a harvest and didn't have any grains to eat the first time they planted crops, leading to a year of hunger? Does this kind of thing happen? (No.) If that really were the case, it would be a natural disaster, not the result of human actions. Such situations are extremely rare! Farmers make a living by farming, and even those who have farmed for a year or two learn to do it. Individuals with good caliber can yield a bit more from farming the land, while those with poor caliber might have a lesser harvest. Moreover, with the current advancement and abundance of information, if a person has caliber, this information is sufficient to serve as a reference for making accurate judgments and decisions. The more extensive and accurate the information, the more precise their judgments and decisions become, and the fewer errors they make. However, individuals with poor caliber are the opposite; the more information there is, the more confused they become. In the end, every step becomes a struggle and so very difficult for them. Farming is a race against time; it won't work if you are too early or too late. If you are late and miss the right time, the final harvest will be affected. Over the course of carrying out the farming, this supervisor was overwhelmed, hurried along by the passing of time, and forced along in every step. Even though he still

managed to take each step, it was very tough for him, and in the end, it resulted in him making a mess of the work. Such individuals have extremely poor caliber!

People with extremely poor caliber cannot even do a single, solitary task well; regardless of what work they are doing, they make a big mess of it. If the leaders of these supervisors have good caliber and are able to fulfill their responsibilities, they should be able to see these things. They should assist supervisors who have poor caliber with guidance, standardization, and vetting. However, false leaders fail to do this; they are also unable to do the things that supervisors can't do, and when supervisors find their work difficult or feel unsure and hesitant in their work, false leaders hesitate along with them. They are even unaware of how supervisors are doing in their work, where they have gotten with it, what challenges have arisen, or what confusion they are having. When someone asked that leader about farming, she said, "I am a leader, I am not in charge of farming." They replied, "You're a leader, so what's wrong with asking you about farming? This work falls within the scope of your responsibilities." She said, "Let me ask about it for you." After asking, she replied, "We are currently planting potatoes." They asked, "How many potatoes are you planting?" She responded, "I didn't ask that, let me go and check for you." After asking again, she responded, "We planted two acres." They asked: "What variety did you plant? Is that plot of land suitable for planting potatoes? Did you apply fertilizer when you planted them? How deep were the potato seeds planted?" She didn't know any of this. You don't know these things, but you don't inquire about them and find someone to ask about them—doesn't this delay things? Are you even a leader? What work are you doing as a leader? If you can't even lead people to do this bit of external work, what's the use of you being a leader? Even though the supervisor's caliber was this

poor, this false leader failed to discover it, and when she was asked how the supervisor's caliber was, how the crops were doing, and whether a harvest was guaranteed, she believed: "It's unnecessary for you to inquire about these things; farming is such a simple task! We've already planted crops in the field, haven't we? How could there not be a harvest?" She didn't consider anything, didn't inquire about anything, and she didn't have any brains at all. What kind of leader was this? (A false leader.) Whenever he faced anything, the supervisor was as clueless as a chicken with its head cut off. He didn't know who to ask, or how to find information, or which side to choose when different sources of information presented lots of different ideas. This leader didn't look into these circumstances. She thought that the work had been handed over to this person, and so she didn't concern herself with it at all. Do you think that a supervisor having such poor caliber would have an effect on the results of the work? (Yes.) Then what should the leader have done to resolve this problem? Through looking into this and making indirect inquiries, through the events that took place around her, and through the planting of that season's crop, she should have discovered that the supervisor was of extremely poor caliber, that he was unable to do anything. He couldn't summarize any experience even after years of farming—by that point he wasn't even sure about how to plant crops—it should have been clear to her that he had poor caliber and was not up to the task, and such a person should have been dismissed! She should have inquired about who was suitable to be the supervisor, who could take on this job and do it well, thereby ensuring that the work of God's house was not harmed. Did the false leader have this mindset? Could she see these issues? (No.) Her mind and eyes were blind; she was completely blind. This is a manifestation of false leaders. When it comes to people with poor caliber, they don't know how to guide them in their work, they don't know

how to help them by carrying out vetting or how to promptly resolve their difficulties, and they certainly don't know that someone with poor caliber can't shoulder the job and should be quickly replaced with a suitable person. False leaders don't carry out any of these tasks; they are not up to it, and they can't see any of this. Are these not blind people? Some people say, "Perhaps they are busy with other tasks. Why do You keep asking them to take care of these inconsequential, miscellaneous tasks?" These are tasks that leaders must do, how could they be considered miscellaneous? These matters are within leaders' scope of responsibilities—would it be okay if they neglected them? If they did, it would be a dereliction of responsibility. Difficulties and problems in their work arise each day right under leaders' noses, and people bring them up every day. However, false leaders' eyes and minds are both blind. They can't see, feel, or sense that these are problems, so, of course, they can't resolve them. That false leader wasn't able to discover that the supervisor's caliber was extremely poor. She also couldn't identify the various problems that arose in his work. This supervisor couldn't handle issues and when something happened, he acted in as disorderly a fashion as ants on a hot pan, lacking principles, and making chaos of the work, and that false leader couldn't see or discover any of this. There is one principle for how false leaders do their work: As long as they have arranged for someone to be responsible for each task, they consider it done, and regardless of whether the supervisor's caliber is good or bad, whether they can do the job well, or how many problems arise in the work, they feel that it has nothing to do with them. Can such a leader still get work done? Do they understand how to work? (No.) If you don't understand how to work, then why are you acting as a leader? If you serve as a leader despite this, then you're a false leader. False leaders can't see or discover the various manifestations of people with poor caliber or the

various problems that arise while they do their duties. Their hearts are extremely numb. Aren't their eyes and minds both blind? Some might say, "They are not blind. You are always slandering and maligning them." The problems with this farming supervisor were so severe; that false leader lived alongside him every day, and she could hear and see everything that happened. How then was she unable to discover or realize that these were issues? Why didn't she handle or resolve these issues? Were her eyes and mind not blind? Was this problem serious? (Yes, it was.) This is another manifestation of false leaders—blindness of the mind and eyes.

When you assign a task to someone with poor caliber, you can tell from how they usually speak, their attitude and viewpoints when discussing work, and the way they handle tasks, that their caliber is too poor, that their thinking is chaotic, and that they approach everything with a bit of blindness and recklessness, and lack any goals. You can determine that this person has extremely poor caliber just by looking at their way of doing things, so do you even need to observe them for that long? No, you don't. However, false leaders have a fatal problem; that is, they believe that since a person has kept working for all this time without quitting, and they haven't heard anyone reporting them for doing something bad, or for causing a disruption or a disturbance, or for being negative or lazy, it means that this person can still do the work. They don't know how to judge a person's caliber or their ability to do a good job based on their speech, their attitude and viewpoint toward matters, or the way in which they do things. They don't have this awareness; they are numb to and lack any perception regarding this matter. They have one viewpoint: As long as a person is not idle, everything is fine and the work can proceed. Do you think a leader who harbors this kind of viewpoint can do a good job? Are they up to the task? (No.) Allowing such a person to be a leader would mess up the work,

wouldn’t it? When a person indulges in eating, drinking, and entertainment, and neglects their duties, false leaders don’t bother to look into or handle this, and they can’t see whether a person’s caliber or character is good or bad, no matter how long they have been in contact with them. Do these leaders possess the work capability of a leader? (No.) These are false leaders. False leaders cannot discern whether a person has good caliber or not, and they are incapable of doing these specific tasks. They think this is not part of their job. Isn’t this a dereliction of responsibility? What do you think, can a person with poor caliber shoulder the work, or a person who has some caliber? (A person who has some caliber.) Therefore, assessing a person’s caliber and their competence for the job is an issue that leaders and workers should care about and have a grasp on, and it is also a task that leaders and workers should perform. But false leaders don’t understand that this is part of their job, they lack this awareness, and they cannot fulfill this part of their responsibilities. This is where false leaders are derelict in their responsibility, and it is also a manifestation of false leaders not being up to the task. This is the second kind of situation: supervisors having poor caliber, lacking work capability, and not being able to shoulder their work, which is an issue concerning their caliber. In this situation, false leaders similarly fail to play the role of a leader and aren’t able to promptly dismiss supervisors with poor caliber.

III. How False Leaders Treat Supervisors Who Torment Others and Disturb the Church’s Work

The third kind of situation involves supervisors who torment and constrain others, disturbing the work of the church. The first situation that we talked about earlier was where some supervisors, despite having relatively good caliber and being able to take on their work, do not take the work seriously, and just behave in a perfunctory way, while false leaders are

ignorant of this and do not dismiss them promptly. The second situation involves some supervisors having poor caliber and not being able to shoulder the work, but false leaders fail to notice this or replace them promptly. This third situation is about supervisors who, no matter if their own caliber is good or bad, do not tend to their proper work, and just torment and constrain others, disturbing the work of the church. From the time they're selected as supervisors, they do not try to learn about or study their field, nor do they seek the truth principles, and they certainly do not guide others to do their duties properly. Instead, at every chance they get, they pick on someone, and mock and deride somebody else; as long as they have the opportunity, they show themselves off, and no matter what they are doing, they never have their feet firmly planted on the ground. One day they tell people to do things one way, and the next day they tell them to do things another way; they just come up with new tricks, always wanting to stand out. This all puts people in a state of anxiety. Whenever they speak, some people feel their hearts trembling. When they have subdued everyone, and made everyone fear and obey them, they'll feel elated. Regardless of whether they are false leaders or antichrists, and regardless of whether or not they are in power, these kinds of people ruin the tranquility of the church. Not only can they not do real work or perform their duty normally, they also sow discord and cause conflicts between people, disturbing the life of the church. Not only can they not help others understand the truth, they also frequently pass judgment on and condemn people, and make people obey them in everything, constraining them to the extent that they don't know how to act appropriately. Especially in terms of how they live, people can't sleep a bit earlier or later. Whatever they do, they have to watch the facial expressions of these people, which makes life extremely tiring. If people like this become supervisors, everyone else will have a

difficult time. If you speak honestly to them and expose their issues, they will say that you are targeting and exposing them deliberately. If you don't talk to them about their problems, they will say that you are looking down on them. If you are serious and responsible about the work and give them some advice, they will be defiant, and they will say that you are attacking them and call you arrogant. In any case, no matter what you do, they will find it displeasing. They are always thinking about tormenting people, and they constrain people so that they become bound hand and foot and feel that nothing they do is right. Such supervisors disturb the work of the church.

False leaders are good at superficial work, but they never do real work. They do not go and inspect, supervise, or direct the various professional work, or find out what's going on in different teams in a timely manner, inspecting how the work is progressing, what problems there are, whether the team supervisors are competent at their job, and how the brothers and sisters report back about or appraise the supervisors. They do not check to see whether anyone is being constrained by the team leaders or supervisors, whether correct suggestions that people make are being adopted, whether anyone who is talented or pursues the truth is being suppressed or excluded, whether any guileless people are being bullied, whether people who expose and report false leaders are being attacked, retaliated against, cleared out, or expelled, whether the team leaders or supervisors are evil people, and whether anyone is being tormented. If false leaders don't do any of this concrete work, they should be dismissed. Say, for example, someone reports to a false leader that there is a supervisor who often constrains and suppresses people. The supervisor has done some things wrong but they won't let the brothers and sisters provide any suggestions, and they even look for excuses to vindicate and defend themselves, never admitting to their mistakes. Should such a supervisor not be promptly dismissed? These

are problems that leaders should fix in a timely manner. Some false leaders do not allow supervisors that they have appointed to be exposed, no matter what issues have arisen in their work, and they certainly don't allow them to be reported to the higher-ups—they even tell people to learn to submit. If someone does expose the issues with a supervisor, these false leaders try to shield them or cover up the true facts, saying, "This is a problem with the supervisor's life entry. It is normal for them to have an arrogant disposition —everyone who has a bit of caliber is arrogant. It's no big deal, I just need to fellowship with them a little." Through the fellowship, the supervisor expresses their stance, saying, "I admit I am arrogant. I admit there are times when I am concerned with my own vanity, pride, and status, and don't accept other people's suggestions. But other people aren't good at this profession, they often come up with worthless suggestions, so there is a reason why I don't listen to them." False leaders do not try to thoroughly understand the situation, they do not look at the results of the supervisor's work, much less what their humanity, disposition, and pursuit are like. All they do is understate things, saying, "This was reported to me so I'm keeping an eye on you. I'm giving you another chance." After their talk, the supervisor says that they are willing to repent, but as for whether they really do subsequently repent, or just lie and deceive, false leaders pay this no heed. If someone raises questions about this matter, false leaders say, "I have already talked to them and even fellowshipped many passages of God's words to them. They are willing to repent, and the problem has already been resolved." When that person asks, "How is that supervisor's humanity? Are they a person who accepts the truth? You have given them a chance, but will they be able to genuinely repent and change?" False leaders, unable to see through to this, respond, "I am still observing them." That person responds: "How long have you been observing them? Have you

come to any conclusions?" False leaders say: "It's been over six months, and I still haven't come to any conclusions." If they haven't gotten any results after more than six months of observation, what kind of work efficiency is that? False leaders believe that having one conversation with the supervisor is effective and resolves the issue. Is this idea valid? They think that once they've finished talking to someone, that person will be able to change, and if someone expresses their determination not to do it again, they fully believe them without carrying out any further inquiry or looking into the situation again. If no one pursues the matter, they might not even bother to look into or follow up on the work for half a year. False leaders remain unaware even when that supervisor makes a mess of the work. They cannot discern how the supervisor is tricking and toying with them. What's even more hateful is that when someone reports the supervisor's issues, false leaders ignore them and don't actually look into whether the issues exist or if the issues that they report are real. They do not consider these issues—they really have too much faith in themselves! Regardless of what situations arise in the church's work, false leaders don't hurry to address them; they think that it isn't their concern anyhow. The response of false leaders to these problems is extremely sluggish, they take measures and move very slowly, they keep prevaricating, and keep giving people another chance to repent, as if the chances they give to people are so precious and important, as if they can change their fate. False leaders do not know how to see someone's nature essence through what is manifested in them, or to judge what path a person walks based on their nature essence, or to see whether a person is fit to be a supervisor or to do leadership work based on the path they walk. They aren't able to see things in that way. False leaders are only capable of doing two things in their work: one, pulling people in for chats and going through the motions; two, giving people chances,

pleasing others, and not offending anyone. Are they doing actual work? Clearly not. But false leaders believe that pulling someone in for a chat is actual work. They regard these conversations as very valuable and important, and view the empty words and doctrines they spout as incredibly significant. They think that they have resolved major problems through these conversations and done actual work. They do not know why God judges and chastises, prunes, or tries and refines people. They do not know that only God's words and the truth can resolve man's corrupt dispositions. They oversimplify God's work and God's salvation of mankind so much! They believe that speaking a few words and doctrines is a substitute for God's work, that it can resolve the problem of man's corruption. Is this not the foolishness and ignorance of false leaders? False leaders do not have the slightest bit of the truth reality, so why are they so confident? Will spouting a few doctrines make people know themselves? Will it enable them to cast off their corrupt dispositions? How can these false leaders be so ignorant and naive? Is resolving a person's erroneous practices and corrupt behavior really that simple? Is the issue of man's corrupt dispositions so easy to resolve? False leaders are so foolish and shallow! God does not use merely one method to resolve the issue of man's corruption. He uses many methods and orchestrates different environments in order to reveal, cleanse, and perfect people. False leaders, by contrast, perform work in an incredibly monotonous and superficial way: They pull people in for chats, do a little work of counseling people on their ways of thinking, exhort people a little, and believe that this is doing real work. This is superficial, is it not? And what issue is hidden behind this superficiality? Is it not naivety? False leaders are extremely naive, and they also view people and things in an incredibly naive way. Nothing is harder to resolve than people's corrupt dispositions—a leopard can't change its spots. False leaders cannot see

through to this problem at all. Therefore, when it comes to the kind of supervisors in the church who are constantly causing disturbances, who always constrain and torment people, false leaders do nothing but talk to them, and prune them with a couple of words, and that's it. They do not promptly reassign and dismiss them. This approach of false leaders causes tremendous harm to the work of the church, and often leads to the church work being held up, delayed, damaged, and prevented from progressing normally, smoothly, and efficiently because of the disturbances of some evil people—which is all a grievous consequence of false leaders acting based on their feelings, violating the truth principles, and using the wrong people. By outward appearances, false leaders are not deliberately committing myriad evils, or doing things their own way and establishing their own independent kingdoms, like antichrists do. But false leaders are not able to promptly resolve the various problems that arise in the church's work, and when problems occur with supervisors of various teams, and when those supervisors are unable to shoulder their work, false leaders are not able to promptly alter their duties or dismiss them, bringing serious losses to the church work. And this is all caused by the false leaders' dereliction of responsibility. Aren't false leaders very detestable? (Yes.)

IV. How False Leaders Treat Supervisors Who Go Against Work Arrangements and Do Things Their Own Way

False leaders aren't able to promptly handle evil deeds that occur in the church such as supervisors tormenting others, constraining them, and disturbing the church's work. Similarly, when some supervisors go against the work arrangements of God's house and do things their own way, false leaders cannot come up with appropriate solutions to promptly resolve these issues. This results in losses to the church's work and the material and financial resources of God's house. False leaders are naive and shallow,

unable to understand the truth principles, and especially unable to see through to people's nature essences. Consequently, they often do their work in a superficial way, they go through the motions, abide by regulations, and chant slogans, but fail to go on-site to inspect the work, to observe and ask about each supervisor, or to ask in a timely manner about what these supervisors have done, what the principles guiding their actions are like, and what the subsequent effects are. As a result, they are totally ignorant about who the people they're using actually are and what they have done. Therefore, when these supervisors secretly go against the work arrangements of God's house and do things their own way, not only do false leaders not know about this, they even try to defend the supervisors. Even if they hear about it, they do not look into it and handle it promptly. False leaders are in one respect incompetent in their work, and in another respect, they are negligent in their duties. Let's give an example. A certain leader selected someone who had been eliminated from another team to be a planting technician. He did not check whether this person had relevant experience and expertise, if she could do the job well, or if she had a serious and responsible attitude, and after he put her in that role, he left her completely unchecked, saying, "Go ahead and start planting vegetables. You can choose the seeds, and I'll approve any amount that you spend. Just do this work however you see fit!" The leader said this, and so this supervisor started doing the work however she saw fit. Her first task was to select the seeds. When she checked online, she discovered, "There are simply too many different varieties of vegetables—this vast world is full of extraordinary things! Choosing seeds is quite fun. I've never done this job before, and I didn't know I would be so interested in it. Since I am so interested in it, I'll just go all out!" She opened the section on tomato seeds first, and she was simply amazed. There were all manner of varieties and all

kinds of sizes, and in terms of color there were red ones, yellow ones, and green ones. One type was even multi-colored—she'd never seen anything like it, and this really broadened her horizons! But how was she to choose the right seeds? She decided to plant some of every variety, especially the many-colored kind that looked so unique. The supervisor selected over 10 varieties of tomatoes in different sizes, colors, and shapes. After selecting tomato seeds, it was time to do the same for eggplant. Typically, the types of eggplant that people eat are long and purple eggplants or white eggplants, but she thought, "Eggplants shouldn't be limited to just these two types. There are green, patterned, long, round, and oval varieties. I'll choose a little of each type, so everyone can expand their minds and eat all kinds of different eggplants. As a supervisor, look at how adept and bold I am at selecting seeds, how considerate I am toward the brothers and sisters, satisfying everyone's tastes." Then, she selected onion seeds. There were a total of 14 varieties of onions locally, and she selected them all, and when she was done, she felt quite satisfied. Is this supervisor "bold"? Who would dare to choose so many varieties? Later, I kept dissecting this matter, and someone even said, "There aren't just 14 varieties locally; there are still a few more that she didn't select!" What they meant was that 14 varieties wasn't so many, and that there were still others that the supervisor didn't select, so she didn't do anything wrong. Isn't the person who said this slow-witted? This is being slow-witted, not understanding human language, and being ignorant of why I was dissecting the matter. After selecting onion seeds, the supervisor also chose at least eight varieties of potatoes. What was her aim in selecting so many varieties? To broaden everyone's horizons and let them taste various different flavors. The supervisor believed that seed selection should be based on the principle of benefitting the brothers and sisters. What do you think of her motivation? Is acting based on an

attitude of thinking on everyone's behalf and serving everyone the principle required by God's house? (No.) Then, what is the principle of God's house for seed selection? Don't plant some strange and rare varieties that we don't commonly eat. As for varieties that are commonly eaten, if we haven't planted them before and don't know whether they are suitable for the local soil and climate, select one or two varieties, three or four at most. Firstly, they must be suitable for the local soil and climate; secondly, they must be easy to grow and not susceptible to diseases and pests; thirdly, they should yield seeds for the following year; lastly, they should yield a good harvest. If they're delicious but the harvest they yield is poor, they're not suitable. Judging by the matter of seed selection, did this supervisor act in accordance with the principles? Did she seek? Did she submit? Did she show consideration for God's house? Did she act with the attitude she ought to possess in the performance of a duty? (No.) Clearly, she was running amok doing bad things, openly going against the work arrangements of God's house and doing things her own way! She squandered God's offerings in this way to satisfy her personal curiosity and desire for fun, and treated such an important task as a game, but her false leader let her do as she pleased without questioning or intervening. When he was asked, "Did the supervisor you chose actually do any work? What were the results? Did you help her by carrying out vetting when it came to seed selection?" He didn't pay attention to these matters, and only said, "The seeds have been planted; we visited the site during planting." He didn't care about any other issues. How was this supervisor's issue discovered in the end? She planted some strawberries, and according to the relevant technical specifications, strawberry plants should not be covered or allowed to bear fruit in the first year, and all flowers should be removed; otherwise, there won't be any fruit the second year, and even if there is fruit the first year, it will be very small.

Even though experts told the supervisor this, she wouldn't listen. Her reasoning was based on information online stating that it was acceptable to cover strawberry plants with plastic film in the first year and let them yield fruit. The result of this was that they yielded various misshapen small strawberries covered in seeds—some sour, some sweet, and some tasteless—there were all kinds. The problem had become as severe as that, yet the false leaders there ignored it completely. Why? Because they thought that they wouldn't get to eat those strawberries anyway, so they chose to disregard the issue. Does not getting to eat something mean they shouldn't care about it? What about the potatoes and onions that they would get to eat—did they care about them? None of these false leaders cared; they just watched as the supervisor did as she pleased. One day, I visited them, and someone reported that the lettuce had become old, and if they didn't harvest it soon, no one would be able to eat it and it would go to waste. However, the supervisor insisted on leaving it, and said that if they harvested it they would have to plant other vegetables, which she found troublesome. Despite knowing about this, the false leaders did nothing. Eventually, the Above had to order them to quickly harvest the lettuce and handle the situation; otherwise, the lettuce would take up the land and prevent the summer vegetables from being planted. Despite such a significant problem arising in the work, none of the false leaders did anything about it, they were too afraid of offending people. Because the supervisor was promoted by a false leader, and he never checked her work after promoting her, allowed her to act freely, and provided her support and backed her up, and the other leaders didn't dare intervene, and worked hand in glove with them, so many troubles eventually arose. This is the work that the leaders did. Can they still be called leaders? Despite such a serious issue taking place right under their noses, they failed to recognize it as a problem, let

alone resolve it. Are these not false leaders? (Yes, they are.) In one respect, they were people-pleasers and were afraid of offending others. In another respect, they didn't know how serious the problem was, they lacked accurate judgment, didn't know it was an issue, and were unaware that this work fell within the scope of their responsibilities. Aren't they good-for-nothings and wastrels? Isn't this a dereliction of responsibility? (Yes.) This is the fourth situation: supervisors going against the work arrangements of God's house and doing things their own way. We have presented an example, which exposes false leaders' manifestation of being derelict in their responsibilities in this matter and brings to light the nature essence of false leaders.

V. How False Leaders Treat Supervisors Who Are Antichrists and Establish Independent Kingdoms

Another situation is when supervisors rebel against their superiors and establish independent kingdoms—these supervisors are antichrists. False leaders aren't able to play the role of overseers when it comes to issues such as supervisors having poor caliber, possessing bad humanity, or running amok doing bad things. They also fail to promptly inspect and ask about the work that these kinds of supervisors are doing and their problems in order to determine their suitability. Similarly, false leaders are even more incapable of seeing through to the nature essence of antichrists, who are sinister and vicious people. Not only are they incapable of seeing through to this, at the same time they are somewhat afraid of these people, and a bit helpless and impotent, to the extent that, more often than not, they get led by the nose by the antichrists. How serious can this get? Antichrists may form cliques within the work areas of false leaders, drawing in their own forces and establishing independent kingdoms, and eventually, they may take over, begin calling the shots, and turn the false leaders into

figureheads. These false leaders somehow remain oblivious to the things that antichrists decide and know about, and are in the dark about them. They only become aware of these things after something happens and someone reports it to them, but by then, it's too late. False leaders even ask the antichrists why they weren't informed, and their response is, "What's the use of telling you? You can't make decisions about anything, so there was no need to discuss this with you, we made the decision ourselves. Even if we had informed you, you definitely would have agreed. What opinion could you have had?" False leaders are helpless in such matters. If you can't discern, resolve, or handle these antichrists, you should report them to the Above, but you don't even dare to do that—are you not a good-for-nothing? (Yes.) When faced with such matters, these big good-for-nothings just come to Me to complain in tears, grumbling, "It's not my fault; I didn't make that decision. Whether the decision they made was correct or not has nothing to do with me, because they didn't inform me or tell me about it when they did it." What do they mean by this? (They are shirking responsibility.) As a leader, you should know and have a grasp on these matters; if antichrists don't inform you about things, why don't you proactively go and ask yourself? As a leader, you should organize, preside over, and make decisions about every matter; if they don't inform you about anything and make decisions on their own, sending you invoices afterward to sign, aren't they usurping your authority? Once false leaders encounter antichrists disturbing the church work, they become dumbfounded; they're as helpless as fools faced with a wolf, and stand by powerlessly while they're turned into figureheads and have their authority usurped. They can't do a single thing about it—what a bunch of useless wretches! They can't resolve issues, they can't discern or expose antichrists, and they certainly can't restrict them from committing any evil deeds. At the same time, they don't report

these issues to the Above. Are these not good-for-nothings? What's the use of choosing you as a leader? Antichrists run amok doing bad things, openly squander offerings, and they form forces which they head and establish independent kingdoms within the church; meanwhile, you totally fail to supervise, expose, restrain, or handle them, yet you come to Me to complain. What kind of leader are you? You truly are a good-for-nothing! No matter what it is they are doing, these gangs headed by antichrists secretly hold discussions among themselves and then make decisions without authorization. They don't even give leaders the right to know what's going on, let alone the right to make decisions. They directly negate the leaders, wielding all the power themselves and calling all the shots. What are the leaders tasked with managing them doing in the midst of all this? They utterly fail to inspect, supervise, manage, or make decisions regarding this work. In the end, they let the antichrists take over and manage them from above. Doesn't this problem arise from the work of false leaders? What is the essence of this problem? Where does it stem from? It stems from false leaders having poor caliber, lacking work capability, and antichrists having no regard for them at all. Antichrists think, "What can you do as leaders? I still won't listen to you, and I will continue to step over you to do things. If you report this to the Above, we will torment you!" False leaders dare not report such matters. Not only do false leaders lack work capability, they also lack the courage to uphold the principles, they are afraid of offending people, and completely lack loyalty—isn't this a serious problem? If they truly had some caliber and understood the truth, then upon seeing that these guys were bad, they would say, "I don't dare expose them alone, so I will fellowship with several brothers and sisters who pursue and understand the truth more to resolve these issues. If, after fellowshipping with them, we still can't deal with the antichrists, I will report the problem

to the Above and let them resolve it. I can't do anything else, but I must first safeguard the interests of God's house; the issues I have seen through to and the problems I have discovered must absolutely not be allowed to continue developing." Is this not a way to address the problem? Can't it also be considered fulfilling one's responsibility? If you could do this, then the Above won't say that you have poor caliber and lack work capability. However, you can't even report problems to the Above, so you are characterized as a good-for-nothing and a false leader. Not only do you have poor caliber and lack work capability, you don't even have the faith and courage to rely on God to expose and fight against the antichrists. Aren't you a good-for-nothing? Are those who have been usurped by antichrists pitiable? They may sound pitiful; they haven't done anything bad, and in their work they are very cautious, very afraid of making mistakes, of being pruned, and of being disdained by the brothers and sisters. Yet they end up being totally usurped by antichrists right before their eyes, nothing they say has any effect, and it doesn't really matter if they're there or not. They may seem pitiable on the surface, but they're actually pretty detestable. Tell Me, can God's house resolve problems that people cannot? Should people report problems to the Above? (Yes, they should.) In God's house, there are no problems that cannot be resolved, and God's words can resolve any issue. Do you have true faith in God? If you don't even have this bit of faith, how are you qualified to be a leader? Aren't you a useless wretch? This isn't just about being a false leader; you lack even the most basic faith in God. You are a disbeliever and you don't deserve to be a leader!

Regarding the fourth responsibility of leaders and workers, we have listed five situations to expose how false leaders approach various items of work and supervisors. Based on these five situations, we dissected the

various manifestations of false leaders' extremely poor caliber, incompetence, and inability to do real work. By fellowshipping in this way, are you a bit clearer on how to discern false leaders? (Yes.) Alright then, let's conclude our fellowship here today. Goodbye!

January 23, 2021

The Responsibilities of Leaders and Workers (4)

Item Five: Maintain an Up-to-date Grasp and Understanding of the Status and Progress of Each Item of Work, and Be Able to Promptly Resolve Problems, Correct Deviations, and Remedy Flaws in the Work So That It Will Progress Smoothly

Today's fellowship is on the fifth responsibility of leaders and workers: "Maintain an up-to-date grasp and understanding of the status and progress of each item of work, and be able to promptly resolve problems, correct deviations, and remedy flaws in the work so that it will progress smoothly." We will focus on this responsibility to dissect the various manifestations of false leaders, to see if false leaders fulfill their responsibilities in this work, and whether they hold fast to their duties and carry out work well.

False Leaders Indulge in Comfort and Do Not Engage Deeply With the Grassroots to Understand the Work

The fifth responsibility of leaders and workers first mentions "maintaining an up-to-date grasp and understanding of the status and progress of each item of work." What does "the status of each item of work" refer to? It refers to how the current state of a certain item of work is. What should leaders and workers understand here? For instance: What specific tasks personnel are doing, what activities they are busy with, whether these activities are necessary, whether they are key and important tasks, how efficient these personnel are, whether the work is progressing smoothly, whether the number of personnel matches the workload, whether everyone has been given ample tasks, whether there are any cases of having too many personnel for a certain task—where there are too many personnel for too little work, and most are people idle—or cases where the workload

is too large but personnel too few, and the supervisor fails to direct effectively, leading to low work efficiency and slow progress. These are all situations that leaders and workers should understand. Additionally, while carrying out each item of work, whether anyone is causing disturbances or sabotage, whether anyone is holding back progress or undermining, whether there is any kind of interference or perfunctoriness happening—these are also things that leaders and workers should understand. So how do they gain an understanding of these issues? Some leaders might occasionally make a phone call to ask, "Are you guys busy right now?" Hearing the other party say they're very busy, they might respond with, "Good, as long as you're busy, I'm relieved." What do you think of this way of working? What do you think of this question? Is this a crucial, necessary question to ask? This is characteristic of the work of false leaders—they're just going through the motions. They are satisfied with doing a bit of superficial work to ease their conscience a bit but do not focus on doing real work, much less do they go to the grassroots, to each team, to understand the current status of the work. For instance, whether the personnel arrangements are suitable, how the work is being done, whether any problems have arisen—these real issues are not inquired into by false leaders, who instead find an unnoticed place to eat, drink, and enjoy themselves without enduring the harshness of wind or sun. They merely send letters or have someone inquire on their behalf every now and then, thinking that this constitutes doing their job. Even more, brothers and sisters might not see them for ten days or a half month. When the brothers and sisters are asked, "What is your leader busy with? Are they doing concrete work? Are they providing you with guidance and solving problems?" they respond, "Don't even mention it, we haven't seen our leader for a month. Since the last gathering they held for us, they have never come by again, and now we have many problems with no one to

help us resolve them. There's no other way; the supervisor of our group and our brothers and sisters have to come together to pray and seek principles, to discuss and cooperate together on the work. The leader is not effective here; we are leaderless now." How well is this leader doing their work? The Above asks this leader, "After the last movie was finished, did you receive any new scripts? What are you filming now? How is the work progressing?" The leader replies, "I don't know. After the last movie, I had one gathering with them, after which they were all energized, were not negative, and did not have any difficulties. We haven't met since then. If you want to know their current situation, I can call and ask for you." "Why didn't you call to understand the situation earlier?" "Because I've been too busy, attending gatherings everywhere. It's not their turn yet. I will only be able to understand the situation when I gather with them next time." This is their attitude toward church work. The Above then says, "You aren't aware of the current situation or the problems that exist in the film production work, so how about the progress of the gospel work? Which country's gospel work has spread the best, most ideally? Which country's people have relatively good caliber and comprehend quickly? Which country has better church life?" "Ah, I was only focused on gatherings, I forgot to ask about these things." "Then, in the gospel team, how many people are able to testify? How many people are being cultivated to testify? Who is responsible for and follows up on the church work and church life in which country? Who waters and shepherds? Have new church members from various countries started living church life? Have their notions and imaginings been completely resolved? How many people have rooted themselves in the true way, no longer being misled by religious people? After believing in God for one or two years, how many can do their duties? Do you understand and grasp these matters? When problems arise in the

work, who can solve them? In the gospel team, which group or individuals are responsible for their work and have actual results, do you know?" "I don't know. If you want to know, I can ask for you. If you're not in a hurry, I'll ask when I have time; I'm still busy!" Has this leader done any concrete work? (No.) They say "I don't know" to everything; they only ask about things at the moment they're questioned, so what are they busy with? No matter which team they go to for gatherings or to check on the work, they fail to identify the problems in the work and they don't know how to solve them. If you cannot see through the states and character of various people at once, then shouldn't you at least follow up on, understand, and grasp the issues that exist in the work, what work is currently being done, and to what stage it has progressed? However, false leaders can't even do this much; are they not blind? Even if they go to various teams within the church to follow up and check on the work, they don't understand the actual situation at all, can't identify key problems, and even if they spot some problems, they cannot solve them.

There was a film production team that was preparing to shoot a very challenging movie of a type which they had never attempted before. Whether they were suitable to take on this movie script, whether the director and the entire crew had the capability to complete this work—their leader was unaware of these situations. They merely said, "You've taken on a new script. Go ahead and shoot it, then. I'll support you and follow up with you. Do your best, and when difficulties arise, pray to God and solve them according to God's words." And then they left. This leader couldn't see or identify any of the existing difficulties; can work be done well like this? After the film production team received this script, the director and team members would often analyze the plot and discuss costumes and framing, but had no idea how to shoot the movie; they were unable to

officially start production. Isn't this the current state? Aren't these the existing problems? Aren't these issues that the leader should resolve? The leader spent every day in gatherings, no real problems were solved after many days of gatherings, and filming still could not proceed normally. Did the leader have any effect? (No.) They only shouted slogans to boost morale: "We can't sit idle, we can't freeload off God's house!" They even lectured people: "You people have no conscience, freeloading off God's house without any sense of feeling whatsoever—have you no shame?" After they said this, everyone's conscience felt a bit reproached: "Yeah, the work progresses so slowly, and we still get our three meals a day like this—isn't this freeloading? We haven't really done any work. Then, who will solve these problems that arise in the work? We can't solve them so we ask the leader, but the leader just tells us to pray diligently, read God's words, and cooperate harmoniously, without fellowshipping how these problems should be solved." The leader held gatherings on site every day, but these problems just couldn't be resolved. Over time, some people's faith grew cold, and their states became despondent because they didn't see a way forward and didn't know how to proceed with the filming. They placed their last hope in the leader, hoping they could solve some actual problems, but alas, this leader was as good as blind, neither learning the profession nor fellowshipping, discussing, or seeking with those who understood it. They would frequently hold a book of God's words and say, "I am reading God's words for spiritual devotion. I am equipping myself with the truth. Nobody disturb me, I'm busy!" Eventually, more and more problems accumulated, leading to the work being in a semi-paralyzed state, yet the false leader still thought they were doing great work. Why was that? They believed that since they had held gatherings, inquired about the work situation, identified problems, shared God's words, pointed out people's states, and everyone

had held themselves up for comparison with these states and resolved to do their duty well, then their responsibility as a leader had been fulfilled, and they had done all that could be expected of them—if the specific tasks related to professional aspects couldn't be managed well, that was not the leader's concern. What kind of leader is this? The church work had fallen into a semi-paralyzed state, yet they were not anxious or distressed at all. If the Above did not inquire or urge, they would just keep dragging on, never mentioning what was going on beneath them, solving no problems. Had such a leader fulfilled their leadership responsibilities? (No.) So, what did they talk about all day in gatherings? They prattled idly, merely preaching doctrines and shouting slogans. The leader didn't resolve real problems in the work, didn't resolve people's perfunctory and negative states, and didn't know how to resolve issues in people's work according to the truth principles. As a result, the entire project ground to a halt and no progress could be seen over a long period. Yet the leader was not at all anxious. Isn't this a manifestation of false leaders not doing real work? What is the essence of this manifestation of false leaders? Isn't this a serious dereliction of responsibility? To be gravely derelict in one's work, failing to fulfill one's responsibilities—this is precisely what false leaders do. You stay on site just to go through the motions, not solving real problems. You stay on site only to cheat people; without doing any real work, even if you did stay there all the time, it would accomplish nothing. Various problems arise in the work and among professional aspects, some of which you can solve but don't—this is already a serious dereliction of responsibility. Moreover, you are blind both in your eyes and your mind: Sometimes when you do discover problems, you can't see through to their essence. You can't resolve them, but you pretend to be able to handle them, barely holding on while flat-out refusing to fellowship or consult with those who do understand the

truth, and not reporting to or seeking from the Above either. Why is this? Are you afraid of being pruned? Afraid that the Above will know the truth about you and dismiss you? Isn't this focusing on status without upholding the work of God's house in the slightest? With this kind of mentality, how could you do your duty well?

No matter what important work a leader or worker does, and what the nature of this work is, their number one priority is to understand and grasp how work is going on. They must be there in person to follow up on things and ask questions, getting their information first-hand. They must not simply rely on hearsay or listen to other people's reports. Instead, they must observe with their own eyes the situation of the personnel and how work is progressing, and understand what difficulties there are, whether any areas are at odds with requirements of the Above, whether there are violations of principles, whether there exist any disturbances or disruptions, whether there is a lack of necessary equipment or related instructional materials regarding professional work—they must stay on top of all of this. No matter how many reports they listen to, or how much they glean from hearsay, neither of these beats paying a personal visit; it is more accurate and reliable for them to see things with their own eyes. Once they are familiar with all aspects of the situation, they will have a good idea of what's going on. They especially must have a clear and accurate grasp of who is of good caliber and worthy of cultivation, as only this allows them to accurately cultivate and use people, which is crucial if leaders and workers are to do their work well. Leaders and workers should have a path and principles by which to cultivate and train people of good caliber. Furthermore, they should have a grasp and understanding of the various kinds of problems and difficulties that exist in church work, and know how to solve them, and they should also have their own ideas and suggestions for how work is to

progress, or its future prospects. If they are able to speak with clarity about such things with their eyes closed, without any doubt or misgivings, then the work will be much easier to carry out. And by working in this way, a leader will be fulfilling their responsibilities, will they not? They must be well aware of how to resolve the abovementioned issues in the work, and they must often ponder these things. When they encounter difficulties, they must fellowship and discuss these things with everyone, seeking the truth in order to resolve the issues. By doing real work with both feet planted firmly on the ground in this way, there will be no difficulties that cannot be solved. Do false leaders know how to do this? (No.) False leaders only know to pretend and cheat people, acting like they understand things they don't, unable to solve any actual problems and only busying themselves with useless matters. When asked what they have been busy with, they say, "Our living place was lacking a few cushions, and the film production team was short of a piece of fabric for costumes, so I went to buy some. Another time the kitchen ran out of ingredients, and the cook couldn't leave, so I had to go out and buy some, and I picked up a few bags of flour on the way. All these things I had to do myself." They really have been quite busy. Are they not neglecting their proper tasks? They don't care at all or bear a burden at all when it comes to the work that falls within the scope of their responsibilities as leaders, seeking only to muddle through. The problem of their own caliber being quite poor and of them being blind in both eyes and mind is serious enough, yet they also bear no burden and indulge in comfort, frequently spending several days in some cozy spot. When someone has a problem and looks for them for a solution, they are nowhere to be found, and no one knows what they are really up to. They manage their own time. This week, they hold a gathering for one team one morning, take a rest in the afternoon, and then in the evening, they gather the people

in charge of general affairs to discuss matters. The next week, they hold a gathering for those in charge of external affairs, casually asking, “Are there any difficulties? Have you read God’s word during this period? Have you been constrained or disturbed in your contacts with nonbelievers?” And after asking these few questions, they call it a wrap. In the blink of an eye, a month passes. What work have they done? Although they held gatherings for each team in turn, they knew nothing about the work situation of any team, nor did they learn or inquire about it, or much less join in the work or direct it in each team. They did not participate in, follow up on, or provide direction regarding the work, but there were a few things they did punctually: eating on time, sleeping on time, and holding gatherings on time. Their life is quite regular, they’re taking good care of themselves, but their work performance is not up to par.

Some leaders don’t fulfill the responsibilities of leaders and workers whatsoever, not doing the essential work of the church but instead focusing solely on some insignificant general affairs. They specialize in managing the kitchen, always asking, “What are we eating today? Do we have any eggs? How much meat is left? If we’re out, I’ll go buy some.” They consider the kitchen work extremely important, wandering into the kitchen for no reason, always thinking about eating more fish, more meat, enjoying more, eating food without any qualms whatsoever. While people in each team are busy working, focusing on doing their duties well, these leaders only focus on eating well, living a quite comfortable life. Since becoming leaders, not only have they been unconcerned with the church’s work and avoided any hard effort, but they have also taken care to keep themselves plump and rosy-cheeked. What is it they do every day? They are busy with some general affairs work, some trivial matters, not having done any real work well or solved any real problems. Yet they feel no remorse in their

heart. All false leaders do not do the key work of the church, nor do they solve any real problems. After they become leaders, they think, “I just need to find a few people to do the specific work, and then I don’t need to do it myself.” They believe that once they’ve arranged supervisors for each item of work, they themselves have nothing left to do. They believe this is doing leadership work, and they are then entitled to enjoy the benefits of their status. They do not participate in any real work, do not follow up or provide direction, and they do not conduct investigations or research to resolve problems. Do they fulfill the responsibilities of a leader? Can the church work be done well this way? When the Above asks them about how the work is going, they say, “The church work is all normal. Each item of work has a supervisor handling it.” If further questioned about whether there are any problems in the work, they respond, “I don’t know. There probably aren’t any problems!” This is the attitude of false leaders toward their work. As a leader, you show complete irresponsibility for the work assigned to you; it’s all delegated to others, with no follow-up, inquiries, or assistance in solving problems from your end—you just sit there like a hands-off taskmaster. Aren’t you being derelict in your responsibility? Aren’t you acting like an official? Not doing any specific work, not following up on the work, not solving real problems—aren’t such leaders merely pieces of decoration? Aren’t they false leaders? This is the epitome of a false leader. A false leader’s work is just flapping their lips and issuing orders without actually participating in or following up on the work, nor seeking out or identifying problems within the work. Even when problems are identified, they don’t resolve them. They merely act as a hands-off taskmaster, thinking that constitutes doing work. And yet leading this way does nothing to disturb their peace of mind; they live comfortably every day, and are cheerful at all times. How is it that they are still able to wear a smile? I’ve

discovered a fact: Such people are utterly shameless. They do no actual work as a leader, they just arrange a few people to do tasks and consider it done. You never see them at the workplace; they have no clue about the progress or the results of the church's work, yet they still think they are competent and up to standard as a leader. This is the epitome of a false leader, doing no actual work whatsoever. False leaders have no burden for the church's work, they don't get worried or anxious no matter how many problems arise; they are satisfied with just doing some general affairs and then they think they have done actual work. No matter how the Above exposes false leaders, they don't feel bad inside, nor do they see themselves in the exposure; they don't have any self-reflection or repentance. Aren't such people devoid of conscience and reason? Can someone who truly has conscience and reason treat church work this way? Most assuredly not.

Generally, people with even a bit of conscience and reason, upon hearing the exposure of the various manifestations of false leaders and holding themselves up for comparison with these descriptions, will be able to see, to a greater or lesser extent, that there is something of themselves in these descriptions. Their faces will flush, they will become restless, their hearts will be uneasy, feeling indebted to God, and they will secretly resolve: "Previously, I indulged in the comforts of the flesh, didn't do my work well, didn't fulfill my responsibilities, didn't do real work, was ignorant when questioned, always wanted to shirk, and always pretended, fearing that once others saw what was really going on with me, my reputation and status would be lost, and the position as a leader which I held could not be maintained. Only now do I see that such behavior is shameful and cannot continue. I must be a bit more earnest in taking action, and put in the effort. If I carry on failing to do well, that would be inexcusable—my conscience would accuse me!" False leaders like this still possess some

humanity and conscience; at the very least, their conscience is aware. After hearing My exposure, they see themselves in these words and feel troubled; they reflect: “I really haven’t done any real work, or solved any real problems. I don’t deserve God’s commission or the title of leader. What should I do, then? I must make amends; from now on, I must knuckle down and resolve real problems, participate in every specific task, avoid shirking, avoid pretending, and do things to the full extent of my capabilities. God scrutinizes people’s hearts and innermost thoughts, God knows everyone’s true measure; regardless of whether I do things well or poorly, doing it wholeheartedly is most important. If I cannot even do this, can I still be called human?” Being able to reflect on oneself in this manner is called having a conscience. People without a conscience, no matter how you expose them, do not go red in the face or feel their heart racing; they just continue doing whatever they want. Even if they see themselves in what God has exposed, they feel indifferent about it: “It’s not like I was mentioned by name,” they think. “Why should I be afraid? My caliber is good, I’m talented; God’s house can’t do without me! So what that I don’t do any real work? I don’t do it myself, but I get someone else to, so it gets done nonetheless, doesn’t it? At any rate, every task that you ask me to do, I get it done for you, no matter who I arrange to do it. My caliber is good, so I work smart. In the future, I will keep on muddling through and enjoying life as I wish.” No matter how I dissect or expose false leaders for not doing real work, the people in question remain the same, completely oblivious: “Let others think what they want, and see me as they want to see me—I just won’t do it!” Do such false leaders have a conscience? (No.) This is the fourth time we have fellowshipped on exposing the various manifestations of false leaders, and each time I expose such individuals, those with even a bit of conscience feel as if they’re sitting on pins and needles, feeling

insecure for not doing their work well, and secretly resolve to quickly repent and make a turnaround. Meanwhile, those without a conscience are exceptionally shameless; they feel nothing whatsoever. Regardless of how I fellowship, they just go on living their days as usual, enjoying life as they wish. When you ask them, “Some people are responsible for gospel work, some for translation work, and others for film production work—what specific work are you responsible for?” they say: “Although I haven’t done any specific work, I oversee everything. I hold gatherings for them.” If you then ask them, “How many gatherings do you hold in a month?” they will reply: “At the very least, one large gathering a month, and a small one every fortnight.” And when you ask them, “Besides holding gatherings, what specific work have you done?” they will reply: “With gatherings keeping me so busy, what specific work can I do? Besides, the scope I manage is so broad, I have no time for specific work.” These false leaders feel that they are fully in the right—they make very steady and stable leaders! No matter how they are exposed and pruned, they are not upset about it in the slightest. If I were made to do a specific task, like cooking for five people, but I had only made enough food for four, I would feel uncomfortable about not having made enough, and I would feel guilty for not feeding everyone well. I would then think about how to make up for it, ensuring to calculate correctly next time so that everyone gets enough to eat. And if someone said the food was too salty, I would feel bad too. I would ask which dish was too salty, then ask others whether the seasoning was appropriate. Although it’s hard to please everyone, I must still try every means possible to do My part well. This is called fulfilling one’s responsibilities; this is the reason that people ought to possess. You always have to fulfill your responsibilities; no matter what the task is, you must participate in it yourself. If anyone offers a different opinion—regardless of who they are—

and you realize you are in the wrong and feel bad after hearing it, then you must make corrections and put your heart into what you do in future, doing well even if it means enduring some hardship. False leaders don't have this feeling, so they don't endure any hardship at all. After hearing these facts about the exposure of false leaders, they feel nothing whatsoever, still enjoying their food, sleeping soundly, and living it up, with the same happy mood every day, and without the feeling of carrying a heavy burden on their shoulders, or the pang of guilt in their heart. What kind of people are these? Such people have a problem with their character: They lack conscience, they are devoid of reason, and they are of low character. Despite having exposed the various manifestations of false leaders for so long—both from a positive perspective, providing and fellowshipping, and from a negative perspective, exposing and dissecting them—a portion of false leaders still cannot recognize their own issues, nor do they ever intend to reflect and repent. If there weren't any supervision and urging from the Above, they would still muddle along with their work as much as they could, without changing course at all. No matter how I expose them, they still sit there unruffled and completely oblivious. Aren't they far too shameless? People of this type are not fit to be leaders or workers; they are of such lowly character that they know no shame! For normal people, even just hearing someone mention their shortcomings, flaws, or anything inappropriate or against principles regarding what they have done—never mind being specifically exposed—would be hard for them to bear, and they would feel upset and mortified, and would think about how to change and correct themselves. Meanwhile, these false leaders make a complete mess of their work and still live with a clear conscience, not feeling worried or anxious, and remaining completely oblivious no matter how they are exposed—they

even find places to hide away and seek leisure, and are always nowhere to be seen. They truly know no shame!

A church leader must at least possess conscience and reason, and also understand some truths—only then can they feel a burden. What are the manifestations of feeling a burden? If they see some people being negative, some with distorted comprehension, some wasting the assets of God's house, some doing their work perfunctorily, some not seeing to proper tasks when they do their duties, some always spouting high-sounding words but not doing real work…, finding that too many problems exist within the church and need to be resolved, seeing so much work undone, this makes them develop a sense of burden. Since becoming a leader, it feels like there's a fire constantly burning inside them; if they discover a problem and can't solve it, they become worried and anxious, unable to eat or sleep. During gatherings, when some people report problems in their work that the leader can't see through and resolve immediately, the leader doesn't give up; they feel that they must resolve this problem. After praying and seeking, and thinking it over for two days, once they know how to resolve it, they quickly resolve the issue. After resolving the issue, they promptly check other pieces of work and discover another issue with too many people involved in a piece of work that required a reduction in personnel. They then quickly call a gathering, get a clear picture of the situation, reduce personnel, and devise reasonable arrangements, and thus the problem is resolved. No matter which work they are inspecting, leaders who carry a burden will always be able to identify problems. For any problems which have to do with professional knowledge, or which go against principles, they will be able to identify them, inquire about them, and gain an understanding of them, and when they discover a problem, they resolve it promptly. Intelligent leaders and workers only resolve problems to do with

the church's work, professional knowledge, and truth principles. They do not pay small matters in daily life any heed. They look after every facet of the work of spreading the gospel which God commissioned. They ask about and inspect any problems which they are able to perceive or discover. If they are unable to solve the problem themselves at that moment, then they gather with other leaders and workers, fellowship with them, seek the truth principles, and think of ways to resolve it. If they encounter a big problem which they really cannot resolve, then they promptly seek from the Above, and allow the Above to handle it and resolve it. Leaders and workers such as this are people who are principled in their actions. No matter what problems there are, so long as they have seen them, they will not let them go; they insist on fully understanding these problems and then resolving them one by one. Even if they are not resolved thoroughly, it can be assured that these problems will not arise again. This is to do one's duty with all one's heart, strength, and mind, fully fulfilling one's responsibilities. Those false leaders and workers who do not do real work or focus on solving real problems cannot discover problems in their sight and do not know what work should be done. As long as they see that the brothers and sisters are busy doing their duties, they are perfectly content, feeling that this is the result of their real work; they think that all aspects of work are quite good and that there isn't much for them to personally do or any problems for them to solve, so they then focus on enjoying the benefits of their status. They always want to show off and boast about themselves among the brothers and sisters. Whenever they see the brothers and sisters, they say, "Be a good believer. Do your duty well. Don't go through the motions. If you're naughty or cause trouble, I'll dismiss you!" They only know to assert their status and lecture people. During gatherings they always ask what problems are present in the work and ask if those under them have any

difficulties, but when others express their problems and difficulties, they can't resolve them. Despite this, they're still happy, and still go about living with a clear conscience. If the brothers and sisters don't bring up any difficulties or problems, they feel that they are doing their job very well, becoming complacent. They think asking about work is the job they were assigned to do, and when problems arise and the Above traces responsibility back to them, they are stupefied. Others lay out the difficulties and problems of the work before them, yet they still complain about why they don't seek the truth to resolve them. Not resolving real problems themselves, they pass the buck to the supervisors below them, harshly reprimanding the ones doing the specific tasks. This reprimand helps them relieve their anger, and they even believe with a clear conscience that they are doing real work. They have never felt worried or anxious about not being able to discover or solve problems, nor been unable to eat or sleep well because of this—they have never suffered this kind of hardship.

Every time I visit a farm church, I solve some problems. Each time I go, it's not because I've found some specific issue to address; it's just having some free time to go around and see how the work of various teams in the church is going, and how the states of the people in each team are. I gather the supervisors for a talk, ask what work they've been doing during this period, and what problems there are, let them raise some issues, and then I fellowship with them about how to resolve these. When fellowshipping with them, I can also discover some new problems. One type of problem is those related to how leaders and workers do their work; another is problems in the work within the scope of their responsibilities. Additionally, I also help and guide them on how to do specific work, how to implement work, what work to do, and then follow up next time, asking

them how the work assigned last time went. Such supervision, urging, and follow-up is necessary. Although this is not done with a lot of fanfare and shouting, using loudspeakers to make any announcements, these specific jobs and tasks are communicated and implemented through some leaders and workers who can do real work. Thus, the work of each team becomes orderly and progresses, work efficiency is improved, and the results are better. In the end, everyone in each team can hold fast to their own duty, knowing what they should do and how to do it. At the very least, everyone is performing their due duty, they all have tasks at hand, and what they do is done according to the requirements of God's house and is also able to be done according to principles. Isn't this achieving some results? Do false leaders know how to work in this way? False leaders would ponder: "So, this is how the Above carries out work: calling some people together for a chat, everyone taking notes in a little book, and after the notes are taken, the work of the Above is finished. If this is how work is carried out by the Above, then we will do it the same way." Thus, false leaders imitate in this manner. They mimic the appearance, but in the end, they don't do any real work at all, not implementing any of the tasks they were asked to do, just idling away time talking about nothing. Sometimes, I also go to the vegetable fields and greenhouses to see how the seedlings are growing, or to find out about how many cycles of crops can be grown in the greenhouse during winter, and how often to water them. These tasks, whether big or small, all involve technical issues related to vegetable growing, and as long as one does them diligently, they can accomplish them. Where do false leaders primarily show their falsehood? The most prominent is not doing real work; they just do some tasks that make themselves look good and then consider it done, and then they start to enjoy the benefits of their status. No matter how much of this type of work they do, does it mean they're

carrying out real work? Most false leaders comprehend the truth impurely, only understanding some words and doctrines, which makes it very difficult to do real work well. A portion of false leaders can't even resolve issues related to general affairs; they clearly have poor caliber and lack spiritual understanding. There is absolutely no value in cultivating them. Some false leaders do have a little caliber, but they do not do real work, and they indulge in fleshly comforts. People who indulge in fleshly comforts are not much different from pigs. Pigs spend their days sleeping and eating. They do nothing. However, after a year of hard work keeping them fed, when the whole family eats their meat at year's end, they may be said to have been of service. If a false leader is kept like a pig, eating and drinking for free three times each day, growing fat and strong, but they do not do any real work and are a wastrel, has keeping them not been futile? Has it been of any use? They can only serve as a foil and should be eliminated. Really, it is better to keep a pig than a false leader. False leaders may have the title of "leader," they may occupy this position, eating well three times a day, enjoying many of God's graces, growing plump and rosy from all the eating by the end of the year—but what about the work? Look at all that has been accomplished in your work this year: Have you had results in any area of work this year? What real work did you do? God's house does not ask that you do every job perfectly, but you must do the key work well—the work of the gospel, for example, or film production work, text-based work, and so on. These must all be fruitful. Under normal circumstances, most work should produce some results and achievements after three to five months; if there are no achievements after a year, then this is a serious problem. Within the scope of your responsibility, which work has been the most fruitful? Which one have you paid the greatest price and suffered the most for throughout the year? Present this achievement, and reflect on whether you have made any

valuable achievements from your year of enjoying God's grace; you should have a clear sense of this in your heart. Just what were you doing while you ate the food of God's house and enjoyed God's grace for all this time? Have you achieved anything? If you have achieved nothing, then you are just muddling by; you are a veritable false leader. Should such leaders be dismissed and eliminated? (Yes.) Can you discern such false leaders when you encounter them? Can you see that they are false leaders, just muddling along to get a free meal ticket? They eat until their mouths are greasy but never seem worried or anxious about work, not participating in or inquiring about any specific tasks. Even if they inquire, it's for a reason; they only do so when the Above pressures them about results and wouldn't bother otherwise. They are always indulging in enjoyment, often watching movies or TV shows. They delegate work and while everyone else is busy doing their duties, they are resting and enjoying themselves. If there's a problem and you try to find them to handle it, they are nowhere to be seen, but they're never late for meals. And after eating, when everyone else gets back to work, they go off to take more time off. If you ask them, "Why don't you go out and check on the work? Everyone is waiting for your direction, for your arrangements!" they say: "Why wait for me? You all can do it, you all know how to do it—isn't it the same when I'm not around? Can't I rest for a while?" "Is that resting? You're just watching movies!" "I'm learning professional skills, I'm studying how movies are shot." They even come up with excuses. They watch one movie after another, and when everyone rests at night, they do too. Each day, they just muddle through like this, but to what extent? Everyone finds them disagreeable, they make everyone feel awkward, and eventually, no one pays them any attention. Tell Me, if a leader such as this is not in charge, can the work still progress? Without them, does the earth stop spinning? (It keeps spinning.) Then, they should

be exposed so that everyone can see that they are not attending to proper tasks and that none should be constrained by them. Such false leaders who do not attend to proper tasks must be exposed and dissected for everyone to discern, and then they should be discharged to stand aside! Can you discern such false leaders when you encounter them? Without false leaders, would you all feel like you're sailors without a captain? Would you independently complete work and accomplish tasks? If you wouldn't, then you're in danger. Facing false leaders of this kind, who don't properly do their duty, don't lead by example, and idle away time chatting online—would you have discernment in this sort of situation? Would you be influenced by them to also engage in idle chatter and delay your duties? Can you still follow such false leaders? (No.)

Some false leaders are gluttonous and lazy, preferring comfort to hard work. They neither want to work nor worry, shirking effort and responsibility, only wanting to indulge in comfort. They like to eat and play, and are especially lazy. There was one false leader who would only get up in the morning after everyone had finished eating, and at night, they would still be watching TV dramas while everyone else was resting. A brother responsible for cooking couldn't stand it anymore and criticized them. Do you think they would listen to a cook? (No.) Suppose a leader or worker had reprimanded them, saying, "You need to be more diligent; the work that needs to be done must be done. As a leader, you must fulfill your responsibilities no matter what the work is; you must ensure that there are no problems with it. Now that a problem has been found, and you are not present to resolve it, this affects the work. If you consistently work this way, isn't this delaying the church's work? Can you bear this responsibility?" Would they listen to this? Not necessarily. For such false leaders, the decision-making group should promptly dismiss them and make other work

arrangements for them, letting them do whatever they are capable of doing. If they are good-for-nothings, wanting to freeload wherever they go, unable to do anything, then send them away without letting them do any duty. They are not worthy of doing duty; they are not human, they lack the conscience and reason of normal humanity, they are shameless. For such false leaders, who amount to layabouts, once seen through, they should be directly dismissed; there's no need to try to exhort them, and they should not be afforded any opportunities to undergo observation, nor is it necessary to fellowship the truth with them. Haven't they heard enough truths? If they were pruned, could they change? They could not. If someone has poor caliber, sometimes holds absurd views, or fails to see the full picture out of ignorance, but they are diligent, carry a burden, and are not lazy, then such a person, despite deviations in doing their duty, can repent when faced with being pruned. At the very least, they know the responsibilities of a leader and know what they should do, they have a conscience and a sense of responsibility, and they have a heart. However, those who are lazy, prefer comfort over hard work, and are unburdened, cannot change. There's no burden in their heart; no matter who prunes them, it's useless. Some people say, "Then, if God's judgment, chastisement, trials, and refinement came upon them, would it change their issue of being unburdened?" This can't be changed; it's determined by one's nature, like a dog can't change its habit of eating filth. Whenever you see someone who is lazy and unburdened and also serves as a leader, you can be sure that they are a false leader. Some might say, "How can you call them a false leader? They have good caliber, are shrewd, can see through things, and can concoct plans. In the world, they managed businesses, served as CEOs; they are knowledgeable, experienced, and worldly-wise!" Can these qualities solve their problem of being lazy and lacking a burden? (No.)

What kind of manifestations and characteristics do those who are excessively lazy display? Firstly, in whatever they are doing, they act perfunctorily, dawdle about, go at a leisurely pace, and rest and procrastinate whenever possible. Secondly, they pay no mind to the church's work. To them, whoever likes worrying about such things may do so. They will not. When they do worry about something, it's for the sake of their own fame, gain, and status—all that matters for them is that they are able to enjoy the benefits of status. Thirdly, they shy away from hardship in their work; they cannot accept their work being even slightly tiring, becoming very resentful if it is, and they are unable to bear hardship or pay a price. Fourthly, they are unable to persevere in whatever work they do, always giving up halfway and unable to see things through. If they're momentarily in a good mood, they might do some work for fun, but if something requires long-term commitment, and it keeps them busy, requires a lot of thought, and fatigues their flesh, over time they will begin to grumble. For instance, some leaders are in charge of church work, and they find it new and fresh at first. They are very motivated in their fellowship of the truth and when they see brothers and sisters have problems, they are able to help and resolve them. But, after persisting for a while, they start to find leadership work too exhausting, and they become negative—they wish to switch to an easier job, and are not willing to bear hardship. Such people lack perseverance. Fifthly, another characteristic that distinguishes lazy people is their unwillingness to do real work. As soon as their flesh suffers, they come up with excuses to evade and shirk their work, or pass it off to someone else. And when that person finishes the work, they shamelessly reap the rewards themselves. These are the five major characteristics of lazy people. You should check to see if there are such lazy people among the leaders and workers in the churches. If you find one, they should be

dismissed immediately. Can lazy people do good work as leaders? No matter what kind of caliber they have or the quality of their humanity, if they are lazy, they will be unable to do their work well, and they will delay the work and important matters. The church's work is multifaceted; each aspect of it entails many detailed tasks and requires fellowshipping about the truth to resolve problems in order to be done well. Therefore, leaders and workers must be diligent—they have to do a lot of talking and a lot of work every day to ensure the work's effectiveness. If they speak or do too little, there will be no results. So, if a leader or worker is a lazy person, they are certainly a false leader and are incapable of doing real work. Lazy people do not do real work, much less go themselves to work sites, and they are not willing to resolve problems or involve themselves in any specific work. They do not have the slightest understanding or grasp of the problems in any work. They only have a superficial, vague idea in their heads from listening to what others have said, and they muddle through by just preaching a bit of doctrine. Are you able to discern this kind of leader? Are you able to tell that they are false leaders? (To a degree.) Lazy people are perfunctory in whatever duty they do. No matter the duty, they lack perseverance, work in fits and starts, and complain whenever they suffer some hardships, pouring out unending grievances. They hurl abuse at whoever criticizes or prunes them, like a shrew insulting people in the streets, always wanting to vent their anger at others, and not wanting to do their duty. What does it show that they do not want to do their duty? It shows that they do not bear a burden, are unwilling to take on responsibility, and are lazy people. They do not want to suffer hardships or pay the price. This especially applies to leaders and workers: If they do not bear a burden, can they fulfill the responsibilities of leaders and workers? Absolutely not.

False Leaders Do Not Follow Up on or Provide Direction Regarding the Work

We just discussed this aspect of the fifth responsibility of leaders and workers: "maintain a grasp and understanding of the status of each item of work." By discussing this aspect, we exposed some specific manifestations of false leaders, as well as their humanity and character. Now, let's look at "maintaining a grasp and understanding of the progress of each item of work." Of course, the progress of work is somewhat related to the status of work, the relationship is relatively close. If one cannot maintain an understanding and grasp of the status of an item of work, then they similarly cannot maintain an understanding and grasp of the progress of the work. For instance, how the progress of the work is, to what stage it has advanced, what the states of the people involved are, whether there are any difficulties with professional aspects, whether there are any areas of the work that do not meet the requirements of God's house, what the results which have been achieved are like, whether any people working who are not very skilled in professional aspects of the work are learning, who organizes the learning, what they're learning, how they're learning, and so on and so forth—these specific issues are all related to progress. For example, isn't the work of composing hymns quite important? For one hymn, from the initial selection of classic passages of God's words to the completion of composition, what specific tasks need to be undertaken in this process? First, it's necessary to select classic passages of God's words that are suitable for becoming hymns, and they must also be of appropriate length. The second step involves deliberating which style of melody suits the passage to make it pleasant and enjoyable to sing. Then, the right people to sing the hymn must be found. Aren't these specific tasks? (Yes.) After a hymn is composed, the false leader doesn't inquire at all about whether the

composition is qualified or the style appropriate. The composer, noticing the lack of supervision, personally feels it's adequate and proceeds to record it. The passage of God's words that everyone was looking forward to being turned into a hymn is finally set to music and made into a hymn, but most find it still has flaws when singing. What problem arises? The composed hymn is not up to par: It got recorded despite lacking melody and appeal. The false leader, after hearing it, asks, "Who composed this hymn? Why was it recorded?" By the time they ask this question, at least a month has already passed. During this month, shouldn't the leader have followed up on and promptly grasped the progress of this work? For instance, how was the composition going? Was the basic tune determined? Did it have a melody? Did the melody and style of this hymn match God's words? Did individuals with relevant experience help with guidance? After composing it, could this hymn be widely sung? What effect would it have? Was the tune considered good? The false leader uniformly failed to follow up on matters such as these. And they have a reason for not following up: "I don't understand hymn composition. How can I follow up on something I don't understand? It's impossible." Is this a legitimate reason? (No.) It's not a legitimate reason; so, can someone who is not familiar with composing hymns still follow up? (Yes.) How should they follow up? (They can work together with the brothers and sisters, and audit the melody based on principles to see if it's suitable; they can practically follow up on the work, instead of washing their hands of it.) The chief characteristic of the work of false leaders is blathering on about doctrine and parroting slogans. After issuing their orders, they simply wash their hands of the matter. They don't ask questions about the work's subsequent development; they do not ask whether any problems, deviations, or difficulties have arisen. They consider their job finished as soon as they assign the work. In fact, as a leader, after

arranging the work, you must follow up on the work's progress. Even if you aren't familiar with that field of work—even if you lack any knowledge of it—you can find a way to do your work. You can find someone who truly grasps it, who understands the profession in question, to carry out vetting and make suggestions. From their suggestions you can identify the appropriate principles, and thus you will be able to follow up on the work. Whether or not you are familiar with or understand the profession in question, at the very least you must preside over the work, follow up on it, and continuously make inquiries and ask questions about its progress. You must maintain a grasp of such matters; this is your responsibility, it is part of your job. Not following up on the work, not doing anything more once it has been assigned, washing your hands of it—this is the way false leaders do things. Not following up on or providing direction regarding the work, not inquiring about or resolving issues that arise, and not grasping the progress or efficiency of the work—these are also manifestations of false leaders.

False Leaders Do Not Do Real Work, Which Delays the Progress of the Work

Because false leaders do not learn about the progress of the work, and because they are incapable of promptly identifying—much less solving—problems that arise in it, this often leads to repeated delays. In certain work, because people have no grasp of the principles and there is no one suitable to be responsible for it or preside over it, those carrying out the work are often in a state of negativity, passivity, and waiting, which severely affects the progress of the work. If the leaders had fulfilled their responsibilities—if they had presided over the work, pushed it forward, supervised it, and found someone who understands that field to guide the work, then the work

would have progressed faster rather than suffering repeated delays. For leaders, then, it is vital to understand and grasp the status of the work. Of course, it is also very necessary for leaders to understand and grasp how the work is progressing, as progress relates to the efficiency of the work and the results it's supposed to achieve. If leaders and workers do not have a grasp on how the church's work is progressing, and they do not follow up on or supervise things, then the progress of the church's work is bound to be slow. This is due to the fact that the majority of people doing duties are seriously scummy, do not have a sense of burden, and are often negative, passive, and perfunctory. If there is nobody with a sense of burden and work capabilities taking responsibility for the work in a concrete manner, learning about the progress of the work in a timely manner, and guiding, supervising, disciplining, and pruning personnel who do duties, then naturally, the level of work efficiency is going to be very low and the results of the work are going to be very poor. If leaders and workers can't even see this clearly, they are foolish and blind. And so, leaders and workers must promptly look into, follow up on, and grasp the progress of work, look into what problems people doing duties have that need to be resolved, and understand which problems should be resolved in order to achieve better results. These things are all very crucial, a person acting as a leader must be clear on these things. To do your duty well, you must not be like a false leader, who does some superficial work and then thinks they've done their duty well. False leaders are careless and slapdash in their work, they have no sense of responsibility, they don't solve problems when they arise, and no matter what work they're doing, they only skim the surface of it and approach it perfunctorily; they just speak high-sounding words, spout doctrines and empty talk, and go through the motions in their work. In general, this is the state of how false leaders do work. Although, in comparison to antichrists,

false leaders do nothing overtly evil and are not deliberately doing evil, when you look at the effectiveness of their work, it is fair to characterize them as being perfunctory, as not bearing a burden, as being irresponsible and having no loyalty toward their work.

We fellowshipped just now about false leaders not doing real work, and not understanding and grasping the progress of each item of work. Regarding the problems and difficulties that arise in church work, it is also the case that false leaders simply pay them no mind or just spout a little doctrine and parrot a few slogans to brush them off. For all items of work, one will never see them coming to the workplace themselves to try to understand and follow up on the work. One will not see them fellowshipping on the truth to resolve problems there, and less still will one see them there directing and supervising the work personally, preventing flaws and deviations from occurring in it. This is the most obvious manifestation of the perfunctory way in which false leaders work. Though false leaders, unlike antichrists, do not set out to disrupt and disturb the work of the church, nor do they do a variety of evils and establish their own independent kingdoms, their various perfunctory behaviors cause massive hindrances to the work of the church, so that various problems emerge endlessly and go unresolved. This seriously impacts the progress of each item of the church's work, and affects the life entry of God's chosen people. Shouldn't such false leaders be eliminated? False leaders are unable to do real work—whatever they do has a strong start but peters out in the end. The role they play is that of an opener of ceremonies: They chant slogans and preach doctrines, and when they have assigned the work to others and arranged who will be responsible for it, they are finished with it. They are akin to the blaring loudspeakers one finds in rural areas of China—this is the extent of the role they play. They do only a bit of preliminary work; for

the rest of the work, they are nowhere to be seen. As for specific questions such as how each item of work is going, whether it is in line with the principles, and whether it is effective—they do not know the answers. They never engage deeply with the grassroots and visit the workplace to understand and get a grasp on the progress and particulars of each item of work. Therefore, false leaders may not set out to cause disruptions and disturbances, or do various evils during their tenure as leaders, but, as a matter of fact, they paralyze the work, delay the progress of each item of the church's work, and make it impossible for God's chosen people to do their duties well and gain life entry. Working this way, how could they possibly lead God's chosen people onto the right track of faith in God? This shows that false leaders do not do any real work. They fail to follow up on the work they should be responsible for or to provide guidance and supervision for it in order to ensure that the church's work progresses normally; they fail to perform the intended functions of leaders and workers, and they fail to fulfill their loyalty or responsibilities. This confirms that false leaders are not loyal in how they do their duties, that they are just perfunctory; they deceive both God's chosen people and God Himself, and they affect and hinder the carrying out of His will. This fact is visible to all. It may be that a false leader is truly not up to the work; it may also be that they are shirking their work and deliberately being perfunctory. Either way, the fact remains that they make a mess of the church's work. Not a bit of progress is made in each item of the church's work, and a pile of accumulated problems remains unresolved for a long time. This does not only affect the spread of the gospel work, but also gravely impedes the life entry of God's chosen people. These facts suffice to show that false leaders are not only unable to do real work, but also become obstacles to the work

of spreading the gospel, and impediments to the carrying out of God's will in the church.

False leaders don't do real work and are unable to solve real problems. Not only does this delay the progress of work and affect its results, but it also causes serious losses to the work of the church, wasting a lot of manpower, material resources, and financial resources. Therefore, false leaders should compensate for the economic losses. Some people say, "If leaders and workers have to compensate for losses caused by not doing their work well, then no one would be willing to be a leader or worker." Such irresponsible people are not qualified to be leaders or workers. Those without conscience or reason are evil people—isn't it troublesome if evil people want to be leaders and workers? Since much of the work of God's house involves economic expenses, is it not necessary to account for them? Are God's offerings something that people can waste and squander at will? What right do leaders and workers have to squander God's offerings? Bringing about economic loss must be compensated for; this is perfectly natural and justified, and no one can deny this. For instance, say there is a job that could be completed in one month by one person. If it takes six months to do this job, do the expenditures of the remaining five months not constitute a loss? Let Me give an example about preaching the gospel. Say that a person is willing to investigate the true way and could probably be won over in just one month, after which they would enter the church and continue to receive watering and provision, and within six months they could establish a foundation. But if the attitude the person preaching the gospel takes toward this matter is one of disregard and perfunctoriness, and the leaders and workers also ignore their responsibilities, and it ends up taking half a year to win that person over, will this half a year not constitute a loss to their life? If they encounter the great disasters and they have not

yet laid down a foundation on the true way, they will be in danger, and will those people not have failed them then? Such a loss cannot be measured with money or material things. If that person's understanding of the truth is held up for half a year, and they are delayed in establishing a foundation and in starting to do their duty for half a year, who will take responsibility for this? Can the leaders and workers afford to take responsibility for this? No one can afford to bear the responsibility for holding up someone's life. Since no one can afford to bear this responsibility, what is appropriate for the leaders and workers to do? Four words: Give it your all. Give it your all to do what? To fulfill your own responsibilities, doing everything that you can see with your own eyes, think of in your mind, and achieve with your own caliber. This is giving it your all, this is being loyal and responsible, and this is the responsibility that leaders and workers should fulfill. Some leaders and workers do not treat preaching the gospel as a serious matter. They think, "God's sheep will hear God's voice. Whoever investigates and accepts will be blessed; whoever does not investigate and accept will not be blessed, and deserves to die in a disaster!" False leaders show no consideration whatsoever for God's intentions, and bear no burden for gospel work; they also take no responsibility for newcomers who have just entered the church, and do not take the life entry of God's chosen people seriously—they always focus on indulging in the benefits of their status. No matter how many people investigate the true way, they do not feel anxious at all, always having a mentality of just muddling along, acting like a retired emperor or an official. No matter how critical or urgent the work is, they never show up on the scene, and they don't inquire about and understand the work situation, or follow up on the work and resolve problems. They just arrange tasks and think that their job is done and dusted, and they believe that this constitutes doing work. Is this not being perfunctory? Is

this not deceiving both those above and below them? Are such leaders and workers fit to be used by God? Aren't they just like the officials of the great red dragon? They think, "Being a leader or worker is just like holding an office, and one should enjoy the benefits of this status. Holding office grants me this privilege, exempting me from being present for all matters. If I were always on the scene, following up on work and understanding the situation, how tiring that would be, how demeaning! I cannot accept such fatigue!" This is exactly how false leaders and false workers work, concerned only with coveting comfort and enjoying the benefits of status without doing any real work, and completely devoid of any conscience or reason. Such parasites really should be eliminated, and even if they are punished, they deserve it! Some leaders and workers, despite many years of doing church work, don't know how to preach the gospel, much less testify. If you ask them to fellowship on all the truths concerning the visions of God's work to potential gospel recipients, they are incapable of it. When asked, "Have you ever put in the effort to equip yourself with the truth of visions?" false leaders ponder, "Why should I exert such effort? With my high status, that task isn't for me; there are plenty of others to do it." Tell Me, what sort of creatures are they? They've been doing church work for many years, yet don't know how to preach the gospel. And when it comes to testifying, they must find a gospel preacher to do it for them. If, as a leader or worker, you cannot preach the gospel, testify, or fellowship with people on the truths regarding visions, what can you do? What are your responsibilities? Have you fulfilled them? Are you just getting by on what you already have? What is it that you have? Who authorized you to get by on what you already have? Some gospel team supervisors have never even observed and listened to others preaching the gospel. They don't care to listen; they can't be bothered, find it too troublesome, and lack the patience.

They are leaders, don't you know—officials, no less—so they don't do these specific tasks; they get the brothers and sisters to do them. Suppose that some gospel workers happen upon a person of high caliber, who approaches all things with earnestness, and who wishes to understand some specific truths regarding visions. The gospel workers can't fellowship entirely clearly, so they ask their leaders to do it. The leaders find themselves at a loss for words, and even resort to excuses, saying, "I've never done this work myself. You go do it; I'll back you up. If any problems arise, I'll help you fix them; I support you. Don't worry. What is there to fear when we have God? When someone seeks the true way, you can testify or fellowship about the truths of visions. I'm only responsible for fellowshipping on the truths of life entry. The work of testifying is your heavy burden to bear, don't rely on me." Every time it comes to the crucial moment of testifying in preaching the gospel, they hide away. They are fully aware that they lack the truth, so why don't they make an effort to equip themselves with it? Knowing full well that they lack the truth, why do they always desperately strive to become leaders? They have no talent whatsoever, and yet they have the gall to take on any official position—they would even take on the role of emperor if you let them—they are far too shameless! No matter the level of leadership they hold, they cannot do real work, yet they dare to enjoy the benefits of status without feeling any pangs of conscience. Are they not utterly shameless people? It would be understandable if you had been asked to speak in a foreign language and you couldn't; but fellowshipping the truths of visions and God's intentions in your native language should be possible, right? People who have only believed for three to five years may be excused for not being able to fellowship the truth. But some have believed in God for nearly 20 years and somehow still aren't able to fellowship the truths regarding visions—aren't

such people useless individuals? Aren't they good-for-nothings? It astonishes Me to hear that someone has believed in God for many years, yet doesn't know how to fellowship the truths about visions. What do you all feel after hearing this? Isn't it inconceivable? How have they been doing their work all these years? When asked to provide guidance for making music, they don't know how to, and say that this specialized area is too difficult, that it's not something the average person can understand. When asked to provide guidance in the work of producing art, or in film production work, they claim these jobs require too high a level of technical skill for them to handle. When asked to write articles of experiential testimony, they say that their level of education is too low and they don't know how to write them, and that they have never trained in it. If they cannot perform these sorts of jobs, that's forgivable, but gospel work is inherently part of their duty. They couldn't be any more familiar with this work—shouldn't it be easy for them? The most important aspect of fellowshipping on the truths about visions is to clearly fellowship the truth of the three stages of work. Initially, people don't have much experience of doing it and may not fellowship that well, but by training at it over time, they are able to get better at fellowshipping the more they do it, such that they are able to speak in a structured way, with precise and clear language, and a nice turn of phrase. Isn't this a specific area of specialized work that leaders should master? This isn't like forcing a fish to live on land, is it? (No, it's not.) But such false leaders are not competent to do even this bit of work. And yet, they still serve as leaders? What are they doing still occupying that position? Some people say, "I'm someone whose thinking is muddled and unclear, lacking in logic, and I'm not that good at talking about the truths concerning visions." That being the case, can you identify and resolve the various flaws and deviations that occur in gospel work? If

you can't identify them, then you certainly can't resolve them either. When false leaders are in charge of gospel work, they don't play any role in vetting or supervising; they just let those under them do as they please, so that anyone can do things how they want, and preach to whomever they want—there are absolutely no principles or standards applied. Some people act on a whim, lacking in reason and especially in principles when they do things, and recklessly committing misdeeds. False leaders completely fail to spot or identify these issues.

It is said that in South America and Africa, some poor people have been brought into the fold through gospel work. These people have no steady income, and even getting enough food and surviving pose problems. So, what should be done? There were leaders who said, "It is God's intention to save humankind, and in order to be saved, one must first have enough to eat, right? Shouldn't God's house provide relief then? If they believe in God, we can distribute a few books of God's words to them. They don't have computers or phones, so what should we do if they ask to do duties? Make some inquiries, see if they are sincerely willing to do duties." Through inquiry, it was found that these people were currently without money, but if they had money and could eat their fill, they would be willing to go out and preach the gospel and do their duty. After understanding these circumstances, the leaders began to distribute relief funds, issuing them every month. The food and lodging, and even internet fees, and the purchase of phones, computers, and other equipment for these people were all paid for with the money of God's house. Distributing money to these people was not aimed at spreading the gospel work, but rather, at providing relief for their survival. Was this in line with principles? (No, it was not.) Does God's house have a rule that, when preaching the gospel and encountering poor people without a means of livelihood, as long

as they can accept this stage of work, they should be given aid? Is there such a principle? (No.) On what principle, then, did these leaders distribute relief funds to them? Was it because they thought that God's house had money but nowhere to spend it, or because they regarded these people as being too pitiful, or was it in hope that these people would help to spread the gospel? What exactly was their intention? What were they trying to achieve? When it came to distributing phones, computers, and living expenses, they exhibited great gusto; they enjoyed engaging in such work that provided benefits to others, as it allowed them to curry favor with these people and win their hearts, and they were particularly invested in these kinds of tasks, going further and further and having not an ounce of shame. This is using God's money to curry favor with people and buy their affection. In fact, these poor individuals didn't truly believe in God; they were just trying to fill their stomachs and find a way to make a living. Such people were not looking to gain the truth or salvation. Would God save these people? Some, even if they were willing to do a duty, were not sincere, but rather, were motivated by the desire for phones and computers, for conveniences in life. But the false leaders did not care about this; as long as someone was willing to do a duty, they took care of them, not only providing money for housing and food, but also buying computers, phones, and various equipment. But it turned out that these people did their duties without achieving any effect whatsoever. Were the false leaders not just throwing money away? Were they not using the money of God's house to show their generosity? (Yes.) Is this the work that leaders and workers should do? (No.) Weren't these false leaders? False leaders are fond of feigning goodness, benevolence, and kindheartedness. If you want to show kindheartedness, that's fine, just use your own money! If they have no clothing, take off your own and give it to them; don't spend God's

offerings! God's offerings are meant for the work of spreading the gospel, not for distributing welfare benefits, and certainly not for providing aid to the poor. God's house is not a welfare institution. False leaders are incapable of real work, and even less capable are they of supplying the truth or life. They focus only on using God's offerings to distribute welfare benefits in order to curry favor with people and maintain their own reputation and status. They are shameless spendthrifts, aren't they? If such false leaders are discovered, can anyone expose and stop them in time? No one stood up to stop them. If it hadn't been for the Above finding out and putting a stop to it, the practice of using God's money to provide benefits to people would never have ended. Those poor people stretch out their hands farther and farther, always wanting more. They are insatiable; no matter how much you give, it is never enough. Those who sincerely believe in God are able to leave their families and careers behind to do their duty in order to be saved, and even if they face difficulties in life, they can find ways to resolve them on their own without constantly demanding things from God's house. They resolve what they can on their own, and for what they are unable to resolve, they pray to God and rely on their faith to experience. Those who always beg from God, expecting God's house to provide for their living expenses and sustain them, are utterly lacking in reason! They do not want to do any duty yet wish to enjoy life, knowing only to extend their hands to demand things from God's house, and even then, it's never enough. Are they not panhandlers? And the false leaders—these morons—just kept giving out benefits, and didn't stop, continually pleasing people to earn their gratitude, and even thinking that such actions glorify God. These are the things that false leaders take the most delight in doing. So, is there anyone who can identify these issues, who can see through to the essence of these problems? Most leaders turn a blind eye, thinking, "At any rate, I'm

not in charge of gospel work, why should I care about these things? It's not my money being spent. As long as the cash in my own pocket goes untouched, it's fine. You can give to whoever you want, what does it have to do with me? It's not like that money ends up in my wallet anyway." There are many such irresponsible people around, but how many can uphold the work of God's house?

Now, gospel work overseas is universally underway. Some countries have more people who can accept the truth, while others have populations of lesser caliber, resulting in fewer who can accept the truth. Some countries lack freedom of belief, showing strong resistance to the true way and God's work, and not many people can accept the truth. Furthermore, some countries' populations are too backward and are of such poor caliber that they cannot understand the truth no matter how it is fellowshipped, and it appears that the people there fall short of the truth. The gospel should not be preached in such places. However, those preaching the gospel fail to see the essence of the problem; they do not preach to those who can accept the truth, insisting instead on seeking out the hard cases while ignoring the easier ones. They do not preach in places where the gospel work is already being spread and it is easy to preach. Instead, they insist on preaching the gospel in those poor and backward places, preaching to the groups of people with the worst caliber, who cannot comprehend the truth, and to the ethnic groups with the heaviest religious notions and the strongest resistance to God. Isn't this a deviation? Take, for example, Judaism, and some deeply entrenched racial religions, which regard Christianity as an enemy and even persecute it. In the case of these kinds of countries and ethnic groups, the gospel simply should not be preached. Why not? Because preaching is futile. Even if you commit all manpower, financial resources, and material resources, three, five, or even ten years might pass without

seeing any significant results. In light of this situation, what can be done? At first, not knowing any better, one could try; but upon clearly seeing the circumstances—that preaching the gospel to them at great cost may not necessarily yield good results in the end—one must then choose another path, a path that can achieve results. Isn't this something that leaders and workers should see through? (Yes.) But false leaders do not understand this. When it comes to where to start spreading the gospel overseas, some say, "Start with Israel. As Israel was the base for God's first two stages of work, it must be preached there. No matter how difficult it is, we must persist in preaching to them." However, after a long time of preaching, there are no significant results, leading to disappointment. What should leaders do at this time? If it was a leader with caliber and a burden, they would say, "Our preaching of the gospel has no principle; we don't know how to go with the flow, but just view things based on our imaginings—that's too naive of us! The foolishness, stubbornness, and absurdity of these people weren't what we expected. We thought that because they have been believing in God for thousands of years, they should be the first to hear God's gospel, but we thought wrong; they are too absurd! In fact, when God was doing the work of redemption, He had already given up on them. For us to go back and preach to them now would be to engage in a futile effort; it would be laboring in vain and acting foolishly. We have misunderstood God's intentions. God doesn't work on this matter, so by what means can we humans do it? We've given it a shot, but no matter how we preach, they do not accept the true way. We should give it up for now, leave them aside, and pay no attention to them for the time being. If there are those who are willing to seek, then we will welcome them and testify God's work to them. If there are none who seek, then there's no need for us to proactively look for them." Isn't this a principle of preaching the gospel? (Yes.) So, can a

false leader adhere to principles? (No.) False leaders have poor caliber and cannot see through to the essence of the issue; they will say, “God has said that the Israelites are His chosen people. We can never give up on them at any time. They should come first; we need to preach to them first before preaching to people in other countries. If God’s work were to be spread in Israel, what a great glory that would be! God brought glory from Israel to the East, and we should bring that glory back to Israel from the East, and let them see that God has returned!” Is this not just a slogan? Does this align with the facts? This is what those who lack spiritual understanding would say. What about those false leaders who do no real work? They pay no heed to these things. People preaching the gospel have been troubled by this issue for a long time, torn between giving up and continuing to preach, unsure of how to practice. False leaders are completely oblivious that this is a problem. Seeing these people fretting over not having a path, they say, “What is there to worry about? We have the truth and experiential testimony; just preach to them!” Someone says, “You don’t understand, these people are really hard to preach to.” When significant issues arise in the work that require the leaders to resolve them, the leaders are still just shouting slogans and speaking empty words. Is this the behavior expected of leaders? When asked whether such potential gospel recipients should be preached to, they say, “Everyone should be preached to, especially Israelites, they should definitely be preached to.” Do you hear any problem with these words? Do they know this is a deviation, a flaw in the gospel work that needs to be handled by them? These good-for-nothings don’t know and are still there spouting high-sounding language and shouting slogans, they truly are useless trash! And yet they think they’re astute, and that they have caliber and are clever. They aren’t even aware that such a big flaw and deviation has appeared in the work; can they even begin to resolve

it? That's even less likely. Those who preach the gospel are all worried sick; the gospel work has been impacted, hindered, and cannot proceed smoothly, and the false leaders surprisingly have no clue about the deviation occurring in the work. Most people, when encountering problems or deviations in the work, often don't care, don't notice, and still stubbornly persist in the wrong approach with reckless abandon. If leaders and workers also don't promptly understand and grasp the situation, then by the time that the problem has become serious and affected the progress of the work, and most people can discover the problem, the leaders and workers are dumbfounded. This is caused by the dereliction of responsibility by the leaders and workers. So, how can they avoid such severe consequences? Leaders and workers must regularly check the work, and promptly understand the current status and progress of the work. If it's found that the work efficiency is not high, they must see which part has flaws and problems, and ponder: "Right now, these people appear to be busy, but why isn't there any obvious efficiency? Like the work of the gospel team; so many people preach the gospel and testify every day, along with some people who cooperate in this work, so why aren't many people gained each month? Which part has a problem? Who is causing the problem? How was this deviation created? When did it start? I need to go to each group to find out what everyone is doing now, how the current potential gospel recipients are, and whether the direction of preaching the gospel is accurate; I need to find out all of this." Through consulting, fellowshipping, and discussing, the deviations and flaws in the work gradually become apparent. Once a problem is discovered, it cannot be left alone; it must be resolved. So, what kind of leaders can detect some problems, deviations, and flaws that appear in the work? These leaders need to bear a burden, be diligent, and be involved in every detail of the specific work; follow up, understand, and

grasp every part; ascertain what everyone is doing, what number of people is suitable for doing which task, who the supervisors are, what the caliber of these people is, and whether they are doing their work well or not, and what their efficiency is like, how the work is progressing, and so on and so forth —all of these things must be ascertained. Additionally, the most critical part of the gospel work is whether gospel preachers have the truth or not, whether they can fellowship on the truths of visions clearly to resolve people's notions and problems, whether they can supply what the potential gospel recipients lack in order to convince them thoroughly, and whether they can adopt a conversational manner in their fellowship of the truth, so that potential gospel recipients can hear more of God's voice. For instance, if a potential gospel recipient wants to learn about truths concerning the significance of God's incarnation, but a certain gospel preacher always talks about the significance of God's work and about what religious notions are, isn't this a problem? If a person just wants to learn about how they can be saved and what the content of God's management plan for saving humankind is, isn't this the time to fellowship about the vision truths concerning the three stages of God's work? (Yes.) But this gospel preacher keeps talking about God's chastisement and judgment, and His exposure that people's corrupt dispositions include arrogance, deceitfulness, and wickedness, and other such topics. Before the other party has accepted God's work, the gospel preacher starts talking to them about chastisement and judgment, exposing their corrupt dispositions. As a result, the person is repelled, doesn't get what they want, and their problems that need resolution remain unresolved; they lose interest and aren't willing to continue investigating. Isn't this a problem with the gospel preacher? The gospel preacher doesn't understand the truth, or lacks spiritual understanding, and so is completely unaware of what the other person

needs, failing to make a point when they speak, rambling on at great length, and not resolving the issues of the potential gospel recipient at all—how can they possibly gain people by preaching the gospel this way?

False leaders disregard whatever issues they come up against in their work. No matter what problems arise in gospel work, and no matter how evil people disturb and affect this work, they pay no heed to any of it, as if it has nothing to do with them. False leaders are muddleheaded in their work; regardless of whether a certain individual has any results or conforms to the truth principles in their duty, they do not provide supervision or vetting, allowing people to act freely no matter the consequences. This causes the deviations and flaws that appear in the gospel work to never get resolved, and an untold number of people who seek the true way end up slipping away, unable to be brought before God as soon as possible. Some people, after coming to accept God's work in the last days, say, "Actually, someone preached the gospel to me three years ago. It wasn't that I didn't want to accept it or that I believed in negative propaganda; the person who preached to me was just so irresponsible. They couldn't answer the questions I asked, and they were unclear in fellowshipping when I sought the truth, only speaking some useless words. As a result, all I could do was leave in disappointment." Three years later, after investigating online and then seeking and fellowshipping with the brothers and sisters, these people resolve all the notions and confusions in their hearts one by one, fully confirming that it is God appearing and doing work, and accepting it. This is them accepting God's work through their own seeking and investigation. Had the person preaching the gospel been able to clearly fellowship the truth and resolve their notions and questions three years earlier, they would have accepted it three years sooner. How much life growth was delayed during these three years! This must be deemed a dereliction of

responsibility on the part of those preaching the gospel and is directly related to them not understanding the truth. Some gospel workers simply do not focus on equipping themselves with the truth, only capable of spouting some doctrines without being able to resolve people's notions or actual issues. As a result, many people do not accept the gospel in a timely manner when they hear it, delaying their life growth by several years. It must be said that the leaders in charge of the gospel work are responsible for this due to their inadequate guidance and insufficient oversight. If leaders and workers truly have a burden and are able to endure a bit more suffering, practice fellowshipping the truth more, and show a bit more loyalty, fellowshipping clearly on all aspects of truth, so that those gospel workers are able to fellowship the truth to resolve people's notions and doubts, then the results of preaching the gospel would get better and better. This would allow more people who are investigating the true way to accept God's work earlier and return before God to receive His salvation sooner. The work of the church gets held up simply because false leaders are seriously derelict in their responsibilities, do not do real work or follow up on and oversee work, and are unable to fellowship the truth to fix problems. Of course, it is also because these false leaders indulge in the benefits of status, do not pursue the truth at all, and are unwilling to follow up on, supervise, or direct the work of spreading the gospel—with the result that work progresses slowly, and many man-made deviations, absurdities, and reckless wrongdoings fail to be promptly rectified or resolved, which severely impacts the effectiveness of spreading the gospel. It is only when these problems are discovered by the Above and the leaders and workers are told they must fix them that these problems are corrected. Like blind people, these false leaders are unable to discover any problems, and there are no principles at all to the way they do things, and yet they are incapable of realizing their

own mistakes, and only admit their errors when they are pruned by the Above. So who can afford to take responsibility for the losses caused by these false leaders? Even with removing them from their positions, how can the losses they caused be made up for? Thus when it is discovered that there are false leaders who are incapable of doing any real work, they should be promptly dismissed. In some churches, the gospel work progresses especially slowly, and this is simply down to false leaders not doing real work, as well as too many instances of dereliction and making mistakes on their part.

In all the different items of work that false leaders do, there are actually numerous issues, deviations, and flaws that they need to resolve, correct, and remedy. However, because these false leaders lack a sense of burden, indulging only in the benefits of their status without doing any real work, they end up making a mess of the work. In some churches, people are not united in their minds, with everyone suspecting, guarding against, and undermining each other, all the while fearing being eliminated by God's house. Faced with these situations, false leaders do not move to resolve them, failing to do any real, specific work. Church work comes to a standstill, yet false leaders are not upset by this whatsoever, still believing they have done plenty of work themselves and haven't delayed the church's work. Such false leaders are fundamentally incapable of performing the work of supplying life, nor can they solve actual problems according to the truth. They only carry out a bit of general affairs work that is specially assigned and specified by the Above, as if their work is done solely for the Above. When it comes to the church's fundamental work that the Above has always made a requirement—such as the work of supplying life and the work of cultivating people—or certain special tasks directed by the Above, they do not know how to do it and cannot do it. They only delegate these

tasks to others and then consider their job done. They do exactly as much as they are instructed by the Above, and take a bit of action only when prodded; otherwise, they are inactive and perfunctory—these are false leaders. What is a false leader? In a nutshell, it is someone who doesn't do real work, who doesn't do their job as a leader, displaying gross dereliction of responsibility in critical and fundamental work and taking no action—this is a false leader. False leaders only occupy themselves with superficial general affairs, mistaking this for doing real work, and in actuality, when it comes to their job as a leader and the critical work assigned to them by God's house, they don't do any of it well. Additionally, issues frequently arise within the church's various items of work that require the leader's resolution, yet they cannot resolve them, often adopting an avoidant attitude, and the brothers and sisters cannot find them when they want to resolve an issue. If they do manage to find the leader, the leader sidesteps them with the excuse of being too busy with work and asks the brothers and sisters to read God's words on their own and seek the truth to resolve their problems independently, adopting a hands-off approach. This ultimately leads to a backlog of too many unresolved issues, halting progress in all items of work and bringing the church's work to a standstill. This is the consequence of false leaders not doing real work. False leaders are never earnest or diligent with regard to their core responsibilities, nor do they seek the truth to resolve various issues. This means that false leaders are bound to be incapable of doing real work and resolving any issues. What false leaders excel at is preaching words and doctrines, shouting slogans, and exhorting others, focusing only on busying themselves with general affairs work. Regarding the church's fundamental work entrusted to them by God's house, such as supplying life and fellowshipping the truth to resolve issues,

they don’t know how to do them, do not train to learn how, and cannot resolve any actual problems—these are false leaders.

Some false leaders, when asked to guide text-based work such as writing scripts, writing articles of experiential testimony, and other specific tasks, think that since it’s merely guidance, they don’t have to do any concrete work, so they just wander about instead. “Zhang,” they say, “how is your article coming along?” “Almost there.” “Li, are you having any difficulties writing that script?” “Yes, can you help me resolve them?” “You all discuss it amongst yourselves. Do some more praying.” Not only do these false leaders fail to guide and assist the brothers and sisters, they also don’t focus on performing their own job well, always roaming about, and living a leisurely and comfortable life. On the surface, it appears they are inspecting the work, but in actuality they do not resolve any problems—paper pushers is what they really are! Those competent officials in some countries in the nonbelieving world are equally corrupt humans, but even they are far superior to these false leaders, who lack the sense of responsibility these officials have. For instance, following the outbreak of the pandemic, countries around the world started implementing prevention measures. Eventually, the majority of these countries agreed that Taiwan’s preventative efforts were effective, indicating that Taiwanese government officials performed their pandemic response tasks to the highest standards and with the utmost detail. For a country of the secular world, for officials and politicians among corrupt humankind, to execute a task to the highest standards and with such detail is truly admirable. Many European officials were willing to visit and learn from Taiwan; from this perspective Taiwan’s government officials were far superior to those of other nations. Just because most of their officials were capable of doing concrete work and able to put their heart into fulfilling their responsibilities, it proves that

these officials were up to standard. Some leaders and workers in the church are always perfunctory when doing their duties, and no matter how they're pruned, it's ineffective. I find that the character of these leaders and workers does not even match that of officials from the nonbelieving world who can do actual work. Most of them claim to believe in God and pursue the truth, but in actuality, they are unwilling to pay a price. There is so much truth being supplied to them, yet such is their attitude toward doing their duty. The result is that they all become false leaders, who fall far short when compared to superior government officials! My demands of people are actually not high; I don't demand that people understand too many truths or have too high a caliber. The minimum standard is to act with conscience and fulfill one's responsibilities. If nothing else, then at the very least, you should live up to your daily bread and the commission God has given you; that is sufficient. But God's work has been done up until now, and can many people act with conscience? I see that some officials in democratic countries speak and act with sincerity. They don't make exaggerations or speak lofty theories, their speech is especially rigorous and genuine, and they're able to take care of many real matters. Their work is indeed quite good, truly reflecting their integrity and humanity. Looking at the majority of leaders and workers in the church now, in their work, they go through the motions and are perfunctory, they have not achieved very good results, and they have not completely fulfilled their responsibilities. After becoming leaders, they turn into religious officials, they sit upon their high horses and give orders, and become paper pushers. They just focus on indulging in the benefits of their status, and they like having everyone following them around and revolving around them. They seldom engage deeply with the church's grassroots to resolve real problems. In their hearts they are moving further and further away from God. These kinds of false leaders and false

workers are utterly irredeemable! I have fellowshipped the truth so painstakingly, yet these leaders and workers do not take it in, they stubbornly cling to their erroneous ideas, and they are unmoved. Their attitude toward their duties is always perfunctory, and they do not have the slightest intention of repenting. I see that these people are without a conscience, without reason, not human at all! I then ponder: Is it still necessary to fellowship repeatedly on these truths to these kinds of people? Do I need to make the fellowship so specific? Do I need to endure this suffering? Are these words superfluous? After some thought, I decide I still must speak, as although these words have no effect on those devoid of the slightest bit of conscience or reason, they are useful for those who, despite being a bit lower in caliber, can accept the truth and sincerely do their duties. False leaders do not do real work and do not fulfill their responsibilities, but those who pursue the truth will learn lessons, become inspired, and find a path to practice from these words and matters. Life entry is not so easy; without someone to support and supply, without breaking down and clarifying each aspect of the truth, people are very weak, often finding themselves in a state of helplessness and perplexity, a state of negativity and passivity. Therefore, many times, when I see these false leaders, I lose the heart to fellowship to them. However, when I think of the suffering endured and the prices paid by those who sincerely believe in God and who do their duties loyally, I change My mind. It’s for no other reason than this: Even if 30 to 50 people—or at the very least 8 or 10 people—can sincerely expend themselves and be loyal in doing their duties, and are willing to listen and submit, then speaking these words is worthwhile. I would have no motivation in Me to speak and fellowship to those who have no conscience and reason; conversing with these people feels exhausting and is fruitless. Most of you do not pursue the truth and do

not pay a price in your duties—you have no burden or loyalty, you merely go through the motions in your actions, and reluctantly do things in the hope of gaining blessings. Listening to these words is actually an undeserved favor for you. You're piggybacking on those who sincerely do their duties, who truly pay a price, who possess loyalty and burden, and who are willing to practice the truth. These words are meant for those people, and you are gaining an undeserved favor by hearing them. If viewed from this perspective—namely, that the majority of you have an attitude of going through the motions without any earnestness whatsoever in your duties—then you are not worthy of hearing these words. Why are you unworthy? Because even if you listen, it's all for naught; no matter how much is said or how detailed it is, you just go through the motions of listening, not practicing these words no matter how much you understand after listening to them. To whom should these words be spoken? Who is worthy of hearing them? Only those willing to pay a price, who can sincerely expend themselves, and who are loyal to their duties and their commission deserve to listen. Why do I say they deserve to listen? Because once they understand a bit of truth after listening, they can put it into practice, and they practice what they understand; they aren't slippery and they don't slack off; and they treat the truth and God's requirements with an attitude of sincerity and yearning, able to love and accept the truth. Thus, after they listen, these words have an effect on them and achieve a result.

February 13, 2021

The Responsibilities of Leaders and Workers (5)

At the last gathering, we fellowshipped on item five of the responsibilities of leaders and workers. In the course of fellowshipping on item five, we dissected some of the manifestations and actions of false leaders, and we finished fellowshipping on this item. Now we'll fellowship on items six and seven of the responsibilities of leaders and workers. What is the specific content of these two items? (Item six: Promote and cultivate all manner of qualified talent so that all who pursue the truth can have the opportunity to train and enter the truth reality as soon as possible. Item seven: Allocate and make use of different types of people sensibly, based on their humanity and strengths, such that each is put to their best use.) Let us then dissect the various actions and manifestations of false leaders with regard to these two items. These two items belong to the same category, which concerns the church's promotion, cultivation, and use of all kinds of people. Let us first fellowship on the principles of God's house in promoting and cultivating all manner of qualified talent. That way, won't you then basically be able to understand some of the principles that leaders and workers should adhere to when doing this work? You may think, "As leaders and workers, we often come into contact with these matters, we are already familiar with this work and have some experience of it, so even if You said nothing more about it we are clear about it, and You don't need to specifically fellowship on it further." So, is there no need to fellowship on it? (We need Your fellowship on it. We still don't grasp the principles in this regard, and there are some talented people that we still don't know how to discern.) Most leaders and workers are still very confused about how to do this job, and are in the process of feeling their way around it, and cannot grasp the precise principles, so we still need to fellowship about the details.

Item Six: Promote and Cultivate All Manner of Qualified Talent So That All Who Pursue the Truth Can Have the Opportunity to Train and Enter the Truth Reality As Soon As Possible

The Significance of God's House Promoting and Cultivating All Kinds of Talented People

Why does God's house promote and cultivate all kinds of talented people? Is promoting and cultivating all kinds of talented people for the sake of engaging in science, education, and literature? God's chosen people should all already know that when God's house promotes and cultivates various types of talented people, this is not done in order to manufacture some sort of high-tech product and create a miracle or to conduct research into the history of human development, and much less to make any sort of plans for the future of mankind. Why, then, does God's house promote and cultivate all kinds of talented people? Do you understand this or not? (In order to spread the gospel of the kingdom.) In order to spread the gospel of the kingdom—this is one reason. What else is there? (So everyone who pursues the truth can have the opportunity to train.) That's right, this answer is quite reasonable and hits the mark. It is so that even more people who pursue the truth can have the opportunity to train, and enter into the truth reality as soon as possible. Both of the answers that you gave just now are correct and accurate. The promotion and cultivation of all kinds of talented people by God's house in one respect relates to the spreading of the gospel of the kingdom and to the work of God, and in another respect, it relates to individual pursuits and entry. These are the two overarching aspects. Specifically speaking, what is the significance of God's house promoting and cultivating all kinds of talented people? Specifically what work is done in the church by these people who are promoted and cultivated? When

God’s house promotes and cultivates a person to be a team leader, supervisor, or a church leader or worker, are they being made an official? (No.) God’s house promotes and cultivates people so that they can be responsible for specific projects or jobs within the church’s various items of work, such as gospel work, text-based work, film production work, watering work, as well as some general affairs, and so on. So, how do they carry out these specific jobs? By undertaking various items of church work in accordance with God’s requirements, the truth principles of God’s words, and the work arrangements of God’s house, and thereby doing their duty according to God’s requirements and acting in accordance with the truth principles. Looking at the fact that these people are being promoted and cultivated to undertake work, it is not having an official title or status that enables them to do their work well. Rather, they must possess a certain caliber in order to shoulder a specific job, that is, to shoulder what God has entrusted them to do, or in other words, a duty and obligation that carries responsibility. This is the specific significance and definition of promoting and cultivating various types of talented individuals as mentioned in item six of the responsibilities of leaders and workers. Therefore, in promoting and cultivating people, the aim of God’s house is to cultivate all kinds of talented people to do the various items of church work well in accordance with God’s requirements and the work arrangements of God’s house; it is to enable these people to shoulder various specific tasks of the church. At the same time, God’s house cultivates and trains these people so that they learn how to contemplate God’s words, fellowship on the truth, and act according to principles, leading them to practice the truth and live by God’s words, and enter into the truth reality, and enabling them to have true experiences and testimonies, after which they can lead, water, and supply others, and do the various items of the church work well, and at the same time, God’s

chosen people can be enabled to submit to God, testify to God, and fulfill the duty of preaching the gospel. The method of practice for promoting and cultivating all kinds of talented people is, in one respect, to lead people in practicing and experiencing God's words, coming to know themselves, casting off their corrupt dispositions, and entering into the truth reality; in another respect, it is for the leaders and workers to use their own practical experience of loyalty and submission to lead and cultivate people in fulfilling their duties and giving resounding testimonies to God. These are the two major paths of practice for cultivating various kinds of talented people. This is the specific work involved in promoting and cultivating various kinds of talented people, and it is also the true significance of promoting and cultivating them.

The Required Criteria for Various Kinds of Talented People That God's House Promotes and Cultivates

I. The Required Criteria for Leaders and Workers and Supervisors of Various Items of Work

Who do "the various kinds of talented people promoted and cultivated by the church" refer to? What ambits does that encompass? First is the type of people who can be supervisors of the various items of work. What are the required standards for supervisors of the various items of work? There are three main ones. First, they must have the ability to comprehend the truth. Only those who can comprehend the truth purely without distortion and draw inferences are people of good caliber. People of good caliber must at the very least have spiritual understanding and be able to eat and drink the words of God independently. In the process of eating and drinking God's words, they must be able to independently accept the judgment, chastisement, and pruning of God's words, and seek the truth in order to

resolve their own notions and imaginings and the adulteration of their own will, as well as their corrupt dispositions—if they reach this standard it means they know how to experience the work of God, and this is a manifestation of good caliber. Secondly, they must carry a burden for the church's work. People who truly carry a burden don't just have enthusiasm, they have true life experience, understand some truths, and they can see through some problems. They see that in the church's work and God's chosen people there are many difficulties and problems that need to be resolved. They see this with their eyes and worry about it in their hearts—this is what it means to carry a burden for the church's work. If someone is merely of good caliber and capable of comprehending the truth, but they are lazy, covet the comforts of the flesh, aren't willing to do real work, and only do a bit of work when the Above issues them a deadline for its completion, when they can't get away with not doing it, then this is a person who carries no burden. People who carry no burden are people who do not pursue the truth, people with no sense of justice, and good-for-nothings who spend all day stuffing their faces, without giving serious thought to anything. Thirdly, they must possess work capability. What does "work capability" mean? Simply put, it means that not only can they assign work and give people instructions, but they can also identify and solve problems—this is what it means to possess work capability. In addition, they also need organizational skills. People with organizational skills are particularly adept at bringing people together, organizing and arranging work, and solving problems, and when arranging work and solving problems, they can thoroughly convince people and make them obey—this is what it means to have organizational skills. Those who truly have work capability can carry out specific jobs arranged by God's house, and can do so swiftly and decisively without any sloppiness, and moreover they can do the various jobs well. These are the

three standards of God's house for cultivating leaders and workers. If someone meets these three standards, they are a rare, talented individual and should be promoted, cultivated, and trained straight away, and after practicing for a period of time, they can then take on the work. Whoever has caliber, carries a burden, and possesses work capability doesn't need people to always worry about them and supervise and urge them in their work. They are proactive, they know which jobs should be done at what time, which jobs to inspect and supervise, and which jobs need to be vetted or watched closely. They are well aware of these things. Such people are relatively dependable and reliable in their work, and no major problems will occur. Even if problems do occur, they will be trivial issues that do not affect the big picture, and God needn't worry about the work that these people do. Only those who can really stand on their own two feet in their work truly possess work capability. Those who cannot stand on their own two feet and always need others to worry about them, keep an eye on them, supervise them, and even hold their hand and teach them what to do are the type of people who have extremely poor caliber. The results of the work that people with ordinary caliber do are definitely ordinary, and these people need others to keep an eye on them and supervise them before they can do anything. By contrast, people with good caliber can stand on their own two feet after they have been trained for a period of time, and every time the Above has given them instructions for a task and fellowshipped some principles, they can grasp the principles, execute the work in accordance with them, and basically follow the right course without too great deviations or flaws, and achieve the results they're supposed to—this is what it means to possess work capability. For example, God's house calls for the church to be cleansed, and for antichrists and evil people to be identified and expelled from the church, and the type of people who possess

work capability basically do not deviate while carrying out this task. Once an antichrist has appeared, it takes around half a year at the very least for them to be revealed and cleared out. During this time, those who possess work capability can identify them, fellowship on the truth to dissect the antichrist's manifestations, and help the brothers and sisters gain discernment of them and not be misled, thereby enabling them to rise up to expose and expel the antichrist together. When antichrists or evil people appear in the scope of the work of people who possess work capability, basically most of the brothers and sisters do not get misled or influenced. Only a few muddleheaded people and those of very poor caliber are misled, and this is a normal phenomenon. People who are of good caliber and who possess work capability can achieve these results in their work, and such people are possessed of the truth reality and are up to standard as leaders and workers.

Among the various types of talented people I mentioned just now, the first type was those who can be supervisors of the various items of work. The first requirement for them is that they have the ability and caliber to comprehend the truth. This is the minimum requirement. The second requirement is that they carry a burden—this is indispensable. Some people comprehend the truth more quickly than ordinary people, have spiritual understanding, are of good caliber, possess work capability, and after practicing for a period of time, can absolutely stand on their own two feet. But there is a serious problem with these people—they carry no burden. They like eating, drinking, having fun, and gallivanting around. They are so interested in these things, but if they're asked to do some specific work that requires them to suffer hardship and pay a price, and restrain themselves a bit, they grow listless, and claim that they have some ailment or affliction, and that every part of them feels uncomfortable. They are unrestrained and

undisciplined, casual, headstrong, and dissolute. They eat, sleep, and have fun whenever they want, and only do some work when the mood takes them. If the work is a bit hard or tiring, they lose interest and no longer want to do their duty. Is this carrying a burden? (No.) People who are lazy and covet the comforts of the flesh are not the ones who should be promoted and cultivated. There are also people whose caliber is more than adequate for a job, but unfortunately they just don't carry a burden, they don't like to take on responsibility, they don't like trouble, and they don't like worrying. They are blind to the work that needs doing, and even if they can see it, they don't want to take care of it. Are people of this type candidates for promotion and cultivation? Absolutely not; people must carry a burden in order to be promoted and cultivated. Carrying a burden can also be described as having a sense of responsibility. Having a sense of responsibility is more to do with humanity; carrying a burden relates to one of the standards God's house uses for measuring people. Those who carry a burden while additionally possessing two other things—the ability and caliber to comprehend the truth, and work capability—are the type of people who can be promoted and cultivated, and this type of people can be supervisors of the various items of work. These are the required standards for promoting and cultivating people to become various types of supervisors, and people who meet these standards are candidates for promotion and cultivation.

II. The Required Criteria for Talented People in Various Professions Who Possess Special Talents or Gifts

Besides the type of people who can be supervisors of the various items of work, another type of people who can be promoted and cultivated are those who possess special talents or gifts or have mastered some professional skills. What is the standard that the house of God requires for

cultivating people like this into team leaders? First look at their humanity—so long as they relatively love positive things and are not evil people, that's enough. Some people might ask, "Why are they not required to be someone who pursues the truth?" Because team leaders are not church leaders or workers, nor are they waterers, and requiring them to meet the standard of pursuing the truth would be asking too much, and out of reach for most of them. This is not required of people who perform general affairs work or specific items of professional work; if it was, only a few would qualify, so standards have to be lowered. As long as people understand their profession and are capable of shouldering the work, and do not commit evil or cause any disturbance, then that's enough. For these people, who have expertise in some skills and professions and have some strengths, if they are going to carry out work that requires some familiarity with skill and relates to their professions in the house of God, as long as they are relatively guileless and upstanding in terms of their character, not evil, not distorted in their comprehension, able to endure hardship, and willing to pay a price, then that's enough. Thus, the first requirement for cultivating such people to be team leaders is that they must relatively love positive things, and in addition, they must be able to endure hardship and pay a price. What else is there? (They must have an upstanding character, and not be evil, and not be distorted in their comprehension.) Their character must be relatively upstanding, they must not be evil people, and they must not be distorted in their comprehension. Some people might ask, "So can their ability to comprehend the truth be considered high? After hearing the truth, can they awaken to the truth reality, and enter into the truth reality?" There is no need to require all of this; it is sufficient to require that such people are not distorted in their comprehension. When people who are not distorted in their comprehension do their work, one of the benefits is that they are not

likely to cause disruptions or do anything ridiculous. For example, God's house has fellowshipped over and over about the principles regarding the color of actors' costumes, which should be dignified and decent, and colorful rather than drab. Yet there are still those who simply cannot make sense of what they are told, do not understand what they hear, are incapable of comprehending, and are unable to identify the principles within these requirements of God's house, and they end up selecting costumes that are all gray—isn't this a distorted comprehension? (Yes.) This is what it means to have a distorted comprehension. What does it mainly mean to relatively love positive things? (Being able to accept the truth.) That's right. It means being able to accept words and things that accord with the truth, and being able to accept and submit to God's words and all aspects of truth. Regardless of whether such people can put these things into practice, at the very least, deep down they must not be resistant to or disgusted by them. Such people are good people, and colloquially it can be said that they are decent people. What are the characteristics of decent people? They feel disgust, revulsion, and loathing toward the evil acts that nonbelievers like to commit, as well as toward the evil trends that nonbelievers follow. For example, trends of the nonbelieving world advocate evil forces, and many women pursue marrying someone rich or being someone's mistress. Is this not wicked? People who love the truth find these things particularly repugnant and some say, "Even if I couldn't find someone to marry, even if I was dying of poverty, I would never act like one of those people," in other words, they are disdainful and contemptuous of such people. One characteristic of decent people is that they find evil trends repugnant and revolting, and are disdainful of those who have been ensnared by such trends. These people are fairly upstanding; at the mention of believing in God and being a good person, walking the right path, fearing God and

shunning evil, shunning evil trends, and shunning all the evil behavior in the world, deep down they feel that this is something good. Whether or not they are able to step up to achieving all this, and irrespective of how great their aspiration is to believe in God and walk the right path, when all is said and done, deep down they yearn to live in the light and yearn to be in a place where righteousness holds power. Upstanding people like this are the type who fairly love positive things. Those who are to be promoted and cultivated by God's house must at the very least possess the character of an upstanding humanity and of a love for positive things. This is also the first required standard for promoting the type of talented people who have professional skills and strengths. The second standard is that such people must be able to suffer hardship and pay a price. That is, when it comes to causes or work about which they are passionate, they are able to put aside their own desires, put aside the pleasures of the flesh or a comfortable lifestyle, and even forsake their own future prospects. Moreover, a little hardship or feeling somewhat tired is not a big deal to them; as long as they are doing something meaningful and which they believe to be right, then they gladly forsake fleshly pleasures and benefits—or, at the very least, have the aspiration and wish to do so. Some people say, "Sometimes that person still covets the comforts of the flesh: Sometimes they want to sleep in, or to eat good food, and sometimes they want to go out for a wander or to goof around—but most of the time they are able to suffer hardship and pay a price; it's just that sometimes their mood leads them to such thoughts. Would this be considered a problem?" It would not. It would be asking too much to demand that they completely put aside the pleasures of the flesh, except in special circumstances. In general, when you give such people a job to do, whether it is a big job or not, and whether or not it is something they like to do, and no matter how difficult the job is, or how great the

hardship they have to bear, or what price they have to pay, as long as you assign it to them, they are guaranteed to do it to the best of their ability even without you needing to keep an eye on them or supervise them. Such people can suffer hardship and pay a price, and this is another manifestation of decent people. What does it mean to be able to suffer hardship and pay a price? It means being thorough, being extremely devoted and attentive, and being willing to suffer any hardship and pay any price in order to get things done properly. Such people, when it comes to getting things done, keep their promises and are dependable, unlike people who are gluttonous and idle, love leisure and loathe labor, and put profit before everything. Those people go back on their promises, constantly speak false words to deceive and coax others, and do not hesitate to lie and take false oaths in order to achieve their goals—God will not save those people. God likes honest people. Only honest people keep their word and are loyal to their duties, and only those who can suffer hardship and pay a price to fulfill God's commission can be saved by God. Being able to suffer hardship and pay a price is the second characteristic and manifestation that one should possess in order to be promoted and cultivated by God's house. The third standard is not being distorted in one's comprehension. That is, after listening to God's words, they are at least able to know what the words refer to, they can make sense of what God says, and there is no deviation or absurdity in their comprehension. For example, if you talk about the color blue, they will not misconstrue it as black, and if you talk about the color gray, they will not misconstrue it as purple. This is the bare minimum. Even if sometimes their comprehension is distorted, when others point this out they can accept it, and if they see that someone else has a purer comprehension than themselves, they can readily accept it—this type of person has a pure comprehension. Fourthly, they must not be evil people. Is this easy to

understand? Not being an evil person means having to do one thing at the very least, which is that after failing to achieve what was asked of them by God's house, or having violated the principles and done something wrong, such people must be able to accept and submit when being pruned, without resistance and without spreading negativity or notions. In addition, no matter what group they are in, they can get along with most people and engage with them in harmony. Even when someone hurts them by saying something unpleasant, they can put up with it without keeping scores, and if anyone bullies them, they don't punish evil with evil, but instead they just adopt wise ways to keep their distance and steer clear. Although such individuals fall short of being honest people, at the very least they are fairly guileless and don't commit evil, and if anyone offends them they don't retaliate or torment the other person, nor suppress them. Moreover, such people don't try to establish their own independent kingdoms, act in opposition to the house of God, spread notions about God, try to pass judgment on Him, or do anything disruptive or cause disturbances. The four points above are the basic criteria for promoting and cultivating talented people who have some strengths and who understand some professional skills. As long as they fulfill these four criteria, they can basically shoulder certain duties and perform certain jobs in the proper manner.

Some people may ask: "How come the criteria that talented people should meet in order to be promoted and cultivated don't include understanding the truth, possessing the truth reality, and being able to fear God and shun evil? How come they don't include being able to know God, being able to submit to God, being loyal to God, and being a created being that is up to standard? Have these things been left behind?" Tell Me, if someone understands the truth and has entered the truth reality, and is able to submit to God, and is loyal to God, and has a God-fearing heart, and

moreover, knows God, will not resist Him, and is a created being that is up to standard, do they still need to be cultivated? If they truly have achieved all this, isn't the result of cultivation already accomplished? (Yes.) Therefore, the requirements for talented people to be promoted and cultivated don't include these criteria. Because candidates are promoted and cultivated from among human beings who do not understand the truth and who are full of corrupt dispositions, it is therefore impossible for these candidates who are being promoted and cultivated to already have the truth reality, or to already fully submit to God, let alone to already be absolutely loyal to God, and they are certainly further still from knowing God and having a God-fearing heart. The criteria that all kinds of talented people should meet above all in order to be promoted and cultivated are the ones we just mentioned—these are the most realistic and specific ones. Some false leaders say, "We don't have any talented people here who can be promoted and cultivated. So-and-so doesn't understand the truth, So-and-so does things without a God-fearing heart, So-and-so cannot accept being pruned, So-and-so has no loyalty …" and so on, picking out a whole bunch of faults. What are these false leaders implying by saying these things? It's as if those people cannot be promoted and cultivated because they don't understand the truth, and don't experience God's work, and don't yet have the truth reality, and so on, whereas the leaders themselves were able to become leaders because they already have some practical experience and possess the truth reality. Isn't that what these false leaders mean? In their eyes, no one is as good as them, and no one besides themselves is suitable to be a leader. This is the arrogant disposition of false leaders; when it comes to the promotion and cultivation of people by God's house, they are full of notions and imaginings.

III. The Required Criteria for General Affairs Work Personnel

I just mentioned two kinds of people that God's house focuses on cultivating. One kind is people who can be leaders and workers, and the other kind is people who can undertake various professional jobs. There is also another type of person. They cannot be said to possess particular strengths or professional skills; their work does not involve any advanced technology, that is to say, these people perform certain general affairs work in the church, they deal with certain matters extraneous to the church's substantive work. They are the type of people who carry out general affairs work. What are the house of God's chief requirements for such people? The most critical requirement is that they are able to defend the interests of God's house, do not help outsiders at the expense of God's house, and do not sell out the interests of God's house in order to ingratiate themselves with Satan. That is all. Regardless of whether they are a gifted communicator, the cream of society, or a special talent, they should be able to defend the interests of God's house when handling external affairs for God's house. What do the interests of God's house include? Money, materials, the reputations of God's house and the church, and the safety of the brothers and sisters—each of these aspects is very important. Whoever is capable of defending the interests of God's house is possessed of normal humanity, and sufficiently upstanding, and someone who is willing to practice the truth. Some people have no discernment, and say, "There is a person with an evil humanity, but they can defend the work of God's house." Is that possible? (No, it isn't.) How can evil people defend the work of God's house? They can only defend their own interests. Thus, if someone is genuinely able to defend the interests of God's house, they are certain to be of good character and humanity; this cannot be wrong. If someone helps outsiders at the expense of God's house when doing things for God's house, and sells out its interests, and not merely causes great economic and

material losses to God's house, but also wreaks huge damage to the reputations of God's house and the church, are they a good person? Such people are most certainly not good things. They do not care how great material and financial losses God's house suffers; what matters most to them is benefiting themselves and ingratiating themselves with nonbelievers; they not only send nonbelievers gifts, but even constantly make concessions to them during negotiations—it hasn't occurred to them to fight for the interests of God's house. And yet, they lie to God's house, saying how they accomplished the work, and defended the interests of God's house—when in fact, the church's work has already suffered losses, and God's house has been greatly taken advantage of by the nonbelievers. If, in every regard, a person is able to defend the interests of God's house when handling external matters, is this person a good person? (Yes.) And so if this kind of person is incapable of doing any other work in God's house, and is only suitable for this type of general affairs work, should they be promoted by God's house? (Yes.) In addition to possessing work capability, and being able to carry out their work in accordance with the principles required by God's house, they are also able to defend the interests of God's house, so they are up to standard, and such people should be promoted. On the flip side, those who constantly cause harm to the interests of God's house, who constantly pose a potential risk to the safety of the brothers and sisters, and who constantly cause adverse effects and consequences for the reputations of God's house and the church—such people are not to be promoted or cultivated; if they are promoted and used, they must be quickly dismissed. There are also some people who always get into trouble while doing their jobs, such as by getting into accidents when driving, messing up the affairs they handle, or bringing about conflict that results in constant complaints, and if there are any flaws they don't know how to fix them.

Such people are feeble-minded, and also bringers of bad luck, and wastrels. If this type of person becomes a team leader, supervisor, leader or worker, not only must they be quickly dismissed, but they must also be cleared out of the church. This is because this kind of person is a recipe for disaster and a bringer of bad luck. As long as one or two of these people exist in the church, there can be no peace in the church. Such people seem to have evil spirits within them, or to have the plague. Whoever comes into contact with them will suffer misfortune, so this kind of person should be rooted out without delay. Even the facial characteristics of these people are all wrong, full of crafty or devilish features or hideously ugly, and anyone who comes into contact with them will feel as if something bad is about to happen. People of this type must be dismissed and cleared out, and only then can things go well for the church. Promoting and cultivating various people in the church requires adherence to principles and the exercise of discernment, so as to act in accordance with the principles. Among the various types of people who are promoted and cultivated, there are those who serve as church leaders and workers, those who are responsible for various professions in the church, and also those who handle general affairs for the church. The various criteria that these several types of talented people should meet have also been fellowshipped on clearly. When you are clear on the principles of how to elect leaders and workers and how to promote and cultivate people, then all of the church's work will enter onto the right track.

Some people may ask, "Why are these people who are promoted and cultivated by God's house called talented?" The talented people we talk about refer to candidates for promotion and cultivation. There are different requirements for people who can do different duties, and because they are in the process of being promoted and cultivated, it's therefore quite enough

that these so-called talented people can meet those criteria we just mentioned. It would be unrealistic to expect these people to already have the truth reality, to already be submissive and loyal, and to already fear God. Thus, the talented people we talk about are merely those who possess some of the qualities and integrity that people with normal humanity should have, and the caliber to comprehend the truth—as such they are considered qualified. It does not mean that they have already understood the truth and entered the truth reality, nor does it mean that they have already attained absolute submission to God after accepting His judgment and chastisement, and things like this. Of course, the term "talented people" does not refer to those who have attended university or pursued a Ph.D., or people with privileged family backgrounds or elevated social status, or people with special abilities or gifts—it does not refer to these people. Since they are to be promoted and cultivated, some of the people who are going to perform professional work may have never done that profession or studied it before, but as long as they meet those several criteria for promotion and cultivation, and are willing to learn and good at learning a particular profession, then God's house can promote and cultivate them. What do I mean by this? I don't mean that a person can be promoted and cultivated only if they naturally excel at a particular profession. Rather, it is that, if they have the inclination to learn and possess the conditions, or even if they just possess some basics in this profession, then they can be promoted and cultivated—this is the principle. Here ends our fellowship on the criteria that should be met by the various talented people that God's house wants to promote and cultivate.

The Aims of God's House in Promoting and Cultivating All Kinds of Talented People

Next we will fellowship about why God's house promotes and cultivates all kinds of talented people. Some people don't quite understand this, and think, "Wouldn't it just suffice for God's house to go straight ahead with promoting and using the various talented people? Why does it need to cultivate and train them for a period of time?" Do you understand this or not? Let's first talk about the kind of people who become leaders and workers. Why does God's house promote and cultivate those who have the comprehension ability, who carry a burden for the church, and who possess work capability? It is because although they are qualified in terms of their caliber and meet the criteria, they have not yet had real experience and do not understand the truth, much less do they know how to practice the truth and do things according to principles. They must be trained for a period of time and given direction, and only when they have mastered the principles of doing their duty and have real experience can they be formally used. If they were like the brothers and sisters in the church, eating and drinking God's words, listening to sermons, living the life of the church, and training in doing a duty, and were only promoted and cultivated once their life had grown, then their progress would be too slow. In that case, how many years would it take for them to be fit for God's use? Would this not affect the church's work? Therefore, as long as someone has the ability to comprehend the truth, possesses work capability, and has a sense of burden, they should be promoted and cultivated and asked to train in doing the duty of a leader or a worker, and given a burden. In one regard, it gets them to make the most of their strengths. In another regard, when they encounter special situations, it is necessary to fellowship on the truth with them in order to resolve their difficulties. Sometimes they must also be pruned, and if necessary, they must also be disciplined and have to undergo numerous trials and refinement, and endure much suffering. Only by undergoing such

practical training can they make real progress, and step by step understand the truth and master the principles, and then shoulder the work of leaders and workers as soon as possible. Cultivating and training leaders and workers this way will produce better results and be faster, which is beneficial to the work of God's house and more beneficial to the life entry of God's chosen people, because leaders and workers with practical experience can directly water and provide for God's chosen people. When God's house promotes and cultivates someone to be a leader, it gives them more of a burden to train them, to make them depend on God, and to make them strive toward the truth; only then will their stature grow as quickly as possible. The greater the burden that is placed on them, the more pressure they are put under, and the more they are forced to seek the truth and depend on God. Ultimately, they will be able to do their work properly and follow God's will, and so will have set foot upon the right track of being saved and made perfect—this is the effect that is achieved when God's house promotes and cultivates people. Without doing these specific tasks, they would not know what they are lacking, they would not know how to do things according to principles, and they would not know what it means to possess the truth reality. So doing specific work helps them discover their shortcomings and see that, apart from their gifts, they are devoid of the truth reality; it helps them sense how impoverished and pitiful they are, making them realize that if they do not depend on God and seek the truth, they will be incapable of any work; it makes them truly get to know themselves and see clearly that if they do not pursue the truth and changes in disposition, it will be impossible for them to be fit for God's use. These are all the effects that must be achieved when leaders and workers are cultivated and trained. Only by understanding these aspects can people pursue the truth with both feet on the ground, conduct themselves with a low profile, be guaranteed to

no longer brag about themselves when doing their work, consistently exalt God and testify to God in doing their duty, and enter step by step into the truth reality. When someone is promoted and cultivated to be a leader, they are enabled to learn how to discern the states of different people, train in seeking the truth to solve different people's difficulties, and supporting and providing for different kinds of people, and leading people into the truth reality. At the same time, they must also train in resolving various problems and difficulties encountered during work, and learn how to distinguish and deal with various types of antichrists, evil people, and disbelievers, and how to do the work of cleansing the church. In this way, compared with others, they can experience more people, events, and things, and more environments arranged by God, eat and drink more and more of the words of God, and enter into ever more truth realities. This is an opportunity to train themselves, is it not? The more the opportunities for training, the more plentiful people's experiences, the broader their insights, and the more quickly they will grow. If people do not do leadership work, however, they will only encounter and undergo personal existence and personal experiences, and only recognize personal corrupt dispositions and various personal states—all of which only relate to themselves. Once they become leaders, they encounter more people, more events, and more environments, which encourages them to often come before God to seek the truth principles. For them, these people, events, and things form an invisible burden, and naturally also create highly favorable conditions for their entry into the truth reality, which is a good thing. And so, someone who is possessed of caliber, carries a burden, and has work capability will enter slowly as an ordinary believer, and faster as a leader or worker. For people, is it a good thing to enter the truth reality quickly, or slowly? (Quickly.) Therefore, when it comes to people who are possessed of caliber, carry a

burden, and have work capability, God's house makes an exception by promoting such people, unless they are not people who pursue the truth and they do not strive toward the truth, in which case, God's house will not force them. As long as a person has the foundation of belief in God, meets the criteria for being a leader or worker, and is willing to pursue the truth and be used by God, then there is no question that God's house will promote and cultivate them, give them the opportunity to train in being a leader or worker, and enable them to learn to do the church's work, and learn to discern people, and learn to deal with all the various problems in the church, and learn to carry out various jobs according to work arrangements. During the period of being trained, if people can accept the truth and accept being pruned, can submit to God's orchestration and arrangements, can seek the truth to resolve various problems, and learn to treat all kinds of people and distinguish and deal with all kinds of people according to God's words, then they can get to grips with the relevant truth principles, and come to understand the truth and enter into reality—these are things that ordinary believers cannot experience or gain. So from this point of view, is it a good thing or a bad thing for God's house to promote and cultivate someone? Is it of benefit to them, or is it a hardship that is forced upon them? It is of benefit to them. Of course, when some people have just been promoted, they don't know what tasks they should do or how to do them, and are a little bewildered. This is normal; who was ever born able to do everything? If you could do everything, you would certainly be the most arrogant and conceited of people, and wouldn't yield to anyone—in which case, could you still accept the truth? If you could do everything, would you still depend on God and look up to Him? Would you still seek the truth to resolve the problems of your own corruption? You certainly would not. On the contrary, you would be arrogant and conceited and walk

the path of antichrists, you would fight for power and status and yield to no one, and you would mislead and ensnare people, and disrupt and disturb the church's work—in which case, could you still be used by God's house? If you know that you have many shortcomings, you should learn to obey and submit, and do the various tasks well according to the requirements of God's house; this will allow you to gradually reach the point where you can do your duty in a way that is up to standard. But most people can't do something so simple as obeying and submitting, so they shouldn't blame God's house for not promoting and cultivating them. Since you are incapable of obeying, since even obeying is beyond you, would God's house dare to promote and cultivate you? (No.) And why not? Using you would be too risky, too much trouble, too much of a worry! Because if ever God's house used you, you might take control over people, and lead them onto the path of wickedness—that's why it's so risky. If you were used, you might recklessly commit misdeeds and throw the work into utter disarray, and God's house would have to dismiss you and clean up all of the mess for you—that's why it's too much trouble. And if you were used, you would not know how to do any of the work, and you would have no effect at all in terms of your work; in all of the work you do, you would have to be urged, supervised, and tracked by the Above, who would have to intervene in all matters—so why should you be used? You're too worrisome! This kind of person absolutely cannot be used. Even if they were cultivated, it would be of no avail, and would even cause a lot of trouble and also impact on the cultivation of others; wouldn't the gains be outweighed by the losses? (Yes.)

Some people, because they are never promoted or used by God's house, get ideas into their head and say, "Why doesn't the Above ever notice me? Why doesn't God's house ever promote and cultivate me? It's

not fair!" Well, you should first weigh up whether you can obey, and whether you can submit to the arrangements of God's house. Secondly, you should weigh up whether you meet the three criteria required for God's house to promote and cultivate people to be leaders and workers—being able to comprehend the truth, carrying a burden, and possessing work capability. If you meet these criteria, then sooner or later you will have the opportunity to be promoted, cultivated, and used. For the house of God to promote you, there are things that are asked of you. And what are these things? You are required to act according to the principles and requirements of God's house; you must do what is requested of you, and in the manner that is requested, thus cultivating you to first learn to act in a principled manner, and learn to seek the truth and submit to the truth, and learn to cooperate harmoniously. During the time that you are cultivated, at times God's house will prune you; at times it will severely reprimand you; at times it will inquire as to the progress of your work; at times it will ask you exactly how the work is going, and will check up on your work; and at times, it will test what your point of view toward a certain thing is. The aim of these tests is not to make things hard for you, but to make you understand, in these matters, what the intentions of God are, and what attitude and principles you ought to possess. God's house does this to train you and to get you to practice. And what is the aim and objective of training people? It is to enable them to understand the truth. The aim of understanding the truth is for people to be able to submit to the truth and act in accordance with principles, to keep to their place and loyally fulfill their duty, and, in the process of doing their duty, to enter into different truth realities and achieve changes in their disposition. God's house trains leaders and workers in this way. As long as leaders and workers understand the truth, there is hope of them being able to lead God's chosen people to

understand the truth. However many truths leaders and workers understand, that is how many truths the people they lead have hope of understanding. When leaders and workers grasp the truth principles in their work, those they lead can also grasp the principles and enter the truth reality in their work. Therefore, leaders and workers who undergo training must possess better caliber than other people. They are enabled to understand the truth principles first and enter into the truth reality first, and then they lead more people in entering the truth reality and understanding the truth principles. What do you think of such an approach? (It is good.) Such people may not be well educated or highly articulate, or understand much about technology or current affairs and politics. They might not even be that proficient in some profession. But they are able to understand the truth, and after hearing God's words, they are able to practice and experience them, and able to find the truth principles, and able to lead more people in entering into the reality of God's words and abiding by the truth principles. This is who we mean when we talk about the kind of talented people who are promoted and cultivated to serve as leaders. Is this abstract? (No, it's not.) Some people may ask: "You speak of talented people, so are they the cream of society? Must they have run some kind of business, or been some kind of CEO or entrepreneur out in society? Are they statesmen with a political background, or business talents, or talents in artistic and literary circles? Are they exceptionally gifted people?" The talented people that are spoken of in God's house are different from those talented people out in the world. What is meant by this term "talented people" that we speak of? It means being able to understand the truth, and being able to lead people into the truth reality, and knowing how to discern various types of people, and how to resolve the various states and difficulties in which people find themselves, and having correct views and attitudes when encountering issues, and

possessing the views and attitudes that people who believe in God and follow Him should have. It does not refer to people who have no spiritual understanding, or to hypocritical people, or to people who say high-sounding things and spout rhetoric. Rather, it refers to people who have the truth reality. This is what "talented people" means. Is this hollow? (No.) Aren't these criteria that God's house requires of this kind of talented people that it promotes and cultivates to be leaders and workers very practical? (Yes.) Extremely practical! Such candidates aren't required to have advanced academic qualifications, but they must at the very least have the caliber to comprehend the truth. Some people may say: "If they aren't required to have advanced academic qualifications, is it okay for them to be illiterate?" Reading God's words wouldn't be possible without some education. They need to understand the written word, but they don't need advanced academic qualifications. Those who are promoted in God's house include high school graduates, university graduates, and Ph.D. graduates, so there are no limits in terms of educational level. In addition, there are no limits on one's social status either. From farmers and intellectuals, to businesspeople and housewives—all kinds of people are welcome. Besides there being no restrictions on educational level and social status, the required criteria are those several that I spoke of. Is that reasonable? (Yes.) Extremely reasonable! Now do you understand a little more about what I mean by "the talented people that God's house promotes and cultivates"? (Yes.) People who meet these several criteria of being able to comprehend the truth, carrying a burden, and having work capability are candidates for promotion and cultivation by God's house. If they meet these criteria, they are qualified. As for other things such as education, family background, social status, one's appearance, and so on, the requirements aren't that high. This is about promoting and cultivating people to be leaders and workers.

We just discussed several criteria that talented people with skills or professions should meet in order to be promoted and cultivated, which are that they should love positive things and be able to accept the truth, not be distorted in their comprehension, be able to loyally do their duty, suffer hardship and pay a price without complaining, and at the very least not do evil—these several criteria are essential when it comes to these people. So what is the aim of promoting and cultivating these people? Likewise, it is so that whenever these people encounter problems while performing their duty and doing specific work, they can seek the truth in order to resolve the problems, and act in accordance with principles. In the process of practicing entry, they are unknowingly being trained and regulated, and practice letting go of their own intentions, correcting their wrong and preposterous views of worldly people, letting go of some childish thoughts, and letting go of prejudices, notions, and imaginings regarding faith in God, and things like that. Of course, no matter what, this process of practicing is meant to enable people to gradually understand the truth, learn to submit, and learn to enter into various truth realities. In the process of learning, they gradually master the truth principles, come to know what it means to believe in God, and what it means to practice the truth, and what it means to perform one's duty, and finally, they gradually understand what they should do to perform their duty in a way that is up to standard, how they should do things as a believer ought to do, and so on—these are all things that people gradually enter into after they are promoted and cultivated. The process of people's gradual entry is the process of being cultivated, and the process of being cultivated is actually the process of people practicing entering into the truth reality. But if you haven't been promoted and cultivated, and you just act as an ordinary believer who attends gatherings, reads God's words, fellowships about the truth, or learns hymns, by believing in God this way you are not

truly fulfilling your duty as a created being, so you are far from doing your duty in a way that is up to standard. You aren't even clear on what principles you should grasp in doing your duty, and can only speak some doctrines and slogans; therefore, you haven't entered into truth reality yet, and your entry into life is slow. Similarly, the aim and objective of promoting and cultivating these people who engage in professional tasks is so that they enter the truth reality more quickly and gain a better and more accurate grasp of the truth principles. Those who can grasp the truth principles and enter into the truth reality—these are the talented people who are promoted and cultivated by God's house. What does this kind of talented people refer to? It means those who—on the basis of loving positive things, and being able to suffer hardships and pay a price, and not being distorted in their comprehension, and not being evil people—have achieved understanding of the truth principles and entered into the truth reality, and are able to submit to God and the arrangements of God's house, and have somewhat of a God-fearing heart. This is the second kind of talented people I speak of. The requirements for them are also practical, sufficiently specific, and not abstract. So is this kind of talented people required to be the cream of society, and socially experienced, and have certain academic qualifications, and a certain social status? (No.) God's house never requires people to have social status, renown, academic qualifications or a high level of knowledge—these things are never required. When promoting and cultivating people, God's house doesn't look at their appearance, that is to say, how ugly or attractive they are. Apart from not promoting the kind of people who look like nonbelievers, or who are hideous or wicked in appearance, the other criteria are those I just mentioned—these are most practical. When nonbelievers promote someone, they first look at the person's appearance; men should be handsome, like

officials, and women should be beautiful, like fairies. In addition, they also compare people's academic qualifications, social status, family background, and artifices. If you have advanced academic qualifications but no artifices, that will not do either, you will never be promoted and no one will think highly of you. If you have advanced academic qualifications and real talent, but aren't particularly good-looking, and are short in height, and don't know how to flatter or get close to your superiors, then you will never be promoted or cultivated as long as you live, and no one will discover you. Therefore, nonbelievers have this saying which goes, "There are many swift horses, but few who can recognize them." Does this hold true in God's house? (No, it doesn't.) So does the expression "True gold is destined to glitter eventually" hold true? Is it valid? (No.) People who are cynical and yield to no one often say this. Always wanting to shine—this is a human ambition. The various kinds of talented people promoted and cultivated by God's house are not gold, they are just ordinary people. The promotion and cultivation we talk about is just a manner of speaking; in fact, this refers to being elevated by God. Are you, a created being, gold before the Creator? You are merely dust, you are not even copper or iron. Why do I say that you are dust rather than gold? There is nothing commendable about people. Some may ask: "Isn't what You said contradictory? Didn't You just say that someone can be promoted if they meet the criterion of loving positive things?" As a person, shouldn't you love positive things? If you love a few positive things, does that make you gold? Does that make you shine? If you love a few positive things, does it mean you have the truth? It is only by having the truth that one shines. If you do not have the truth, how can it be said that you shine? The fact is that a created being does not understand any truths. Being possessed of some humanity, and some ability and caliber to comprehend the truth does not mean that one is naturally possessed of the

truth. People are not possessed of the truth, and even if their humanity is upstanding or kind, these things are not the truth, they are just qualities that normal humanity should possess. Therefore, speak not of shining. So, when can one shine a little? When they can utter the words of Job, "Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah" (Job 1:21), that is when they can be said to shine a little and live in the light. When you can use the truth reality you possess and the truth you understand to provide for, support, and lead others, through which they can be brought before God and into the truth reality, submit to God and worship God, only then can you shine a little.

The various kinds of talented people cultivated by God's house are not supernaturally gifted, they are just ordinary, corrupt people. As long as they can accept the truth, obey and submit, and are possessed of a certain caliber, then God's house will make an exception by promoting and cultivating them. When I talk about making an exception to promote and cultivate people, this is about being elevated by God, it is about giving you the opportunity to come before God and accept God's leadership, and accept God cultivating and training you, so that during this period you can enter into the truth reality as quickly as possible and be able to accurately grasp the truth principles, do your duty in a way that is up to standard, and live with the likeness of a human. This is what the term "talented people" means in God's house. Such people are not big and impressive in the slightest, they just understand the truth and are possessed of the truth reality, and can do their duty conscientiously and responsibly, and have a little sincerity and are able to pay a little price, and don't act recklessly on the basis of their notions and imaginings. In making an exception by promoting and cultivating people who can meet these criteria, and training them up, is it appropriate for God's house to do this? Is it beneficial to people? It's

extremely beneficial to people! Just like other believers, those who are promoted and cultivated believe in God, and read God's words, and listen to sermons, and do their duty, but compared with other believers, they will grow faster and gain more. Would you like to gain more, or gain just a little? (Gain more.) Most people have this desire, which means that they love positive things. Sometimes I fellowship with some teams about life entry, and quite a few people go along to listen, which shows that most people have a yearning desire for the truth, and are willing to understand more of the truth, and are also willing to enter into the truth reality. At the beginning, I fellowshipped with some people and they were really numb. I talked for a long time but they didn't respond, or even show the slightest hint of a smile. After I had been in contact with them for a year or two, most of them became more natural in their facial expressions and responded, and in time their responses came somewhat quicker. That is, they turned from dead people into living people, and their spirits awakened. How was this achieved? If people don't understand the truth, then no matter how much they love positive things, or how smart or brainy they are, they are still dead people. Some people start out stupid and dull-witted, no one out in the world has a high opinion of them, and they are not very learned and their horizons are not very broad. But after they come to believe in God, they can understand many truths and see many things clearly, and then live out the likeness of human beings, and thereby become living people. What does "living people" mean? It's not about whether your physical body is alive or dead, or whether your body can move or draw breath, but whether your spirit is conscious of and sensitive to God's words and the truth. Living people respond to the truth and to God's words. After hearing God's words, they have consciousness, a path, a plan, and a goal. Dead people do not have these manifestations. So, if God's house promotes and

cultivates someone, this person will gain relatively more. So how can people who don't meet these criteria and don't get promoted or cultivated gain sufficiently? How can they enter quickly into the truth reality? They must learn to practice and experience God's words, attain understanding of many truths, and also be able to apply the truth to discern people and resolve problems—then they can enter into the truth reality.

Some people say: "Given that God's house promotes and cultivates all kinds of talented people and allows them to enter into the truth reality as quickly as possible, doesn't that mean that people who aren't talented cannot enter into the truth reality?" Is it correct to say that? (No, it's wrong.) So, after fellowshipping on this topic, has it made some people excited while making others despondent and disappointed? One should look at it this way: Those who have been promoted and cultivated shouldn't be proud. You have nothing to boast about, this is God's grace and blessing. When God gives you more, He also asks you to give more of yourself. If God's house makes an exception by promoting and cultivating you, it means that you need to pay a higher price. If you can suffer this hardship, then of course you will gain more. If you say, "I am not willing to suffer this hardship," then you will not gain the truth, nor gain God's blessing. Some people say, "I want to gain those things but I don't think I can, because God's house won't make an exception by promoting and cultivating me. I don't meet the criteria." It doesn't matter if you don't meet the criteria. As long as you pursue the truth and strive hard toward it, God will not treat you unfairly. These people who are promoted and cultivated can merely enter into the truth reality earlier because of their caliber and because of their various conditions. However, this early entry does not mean that they are the only ones who can enter into the truth reality. It just means that they can gain a little more earlier, and can enter into the truth

reality a little earlier. Those who have not been promoted will lag behind them a little, but this doesn't mean that they cannot enter the truth reality. Whether someone can enter into the truth reality or not depends on their pursuits. These people who are promoted and cultivated can grasp the truth principles more quickly and enter into the truth reality more quickly during the cultivation process, which benefits the work of God's house. Therefore, it is right to promote and cultivate people who are found to have good caliber and to love the truth. If someone can find these people and promote and cultivate them without being envious of them or bringing them down, but instead offering them care, then they are being considerate of God's intentions. On the contrary, if some people are envious and worry that these people are better than them and surpass them, so they exclude them and bring them down, this is clearly an evil act and something that antichrists often do. Only evil people and antichrists can attack and exclude the brothers and sisters.

The Understanding and Attitude That One Should Have With Regard to the Promotion and Cultivation of People by God's House

What we fellowshipped on just now are the aims of God's house in promoting and cultivating all kinds of talented people. No matter the kind of work that those who are selected for promotion and cultivation do—whether it be technical work, ordinary work, or the general affairs of the church—in short, it is all for the sake of enabling them to understand the truth principles and enter into the truth reality, and so that they can do their duty in a way that is up to standard as quickly as possible in order to satisfy God's intentions—this is what God requires of people, and of course, it is also what is needed for the church's work. Do you now understand the

significance of God's house promoting and cultivating all kinds of talented people? Are there still any misunderstandings? (No.) Some people say, "Now that this person has been promoted to a leader, and has status, they are no longer an ordinary person." Is it right or wrong to say this? (It's wrong.) Others may say: "Those who become leaders have status, but it's lonely at the top. The higher you climb, the harder you fall!" Is it right or wrong to say this? It's clearly wrong. Which people does the saying "The higher you climb, the harder you fall" refer to? It refers to people with ambitions and desires, it refers to antichrists. When those who pursue the truth become leaders, that is not climbing high—it is God making an exception by elevating them, and it is God's blessing that places this burden on them and allows them to do leadership work. "The higher you climb, the harder you fall" is a conclusion drawn by nonbelievers, and describes the consequences of nonbelievers pursuing a career in officialdom. Those disbelievers have no discernment and apply this saying to positive people, which is a grave mistake. Others may say: "He was born in a rural area, and now he has become a church leader—a high-flying phoenix from lowly beginnings." Is it right or wrong to say this? These are the devilish words of nonbelievers and cannot be applied to God's chosen people. In God's house, God blesses those who pursue the truth, those who are honest, those who are kind-hearted, and those who defend the work of God's house. Once these people understand the truth and gain some stature, they will be promoted for cultivation and practice sooner or later, to replace those who are false leaders and antichrists. In God's house, positive people who have undergone many trials and tests and who have consistently defended the work of God's house are people who meet with God's approval, and it would be inappropriate for the devilish words of nonbelievers to be used to describe these people. Therefore, those who always use the devilish words

of nonbelievers to describe matters in God's house and to express their own views are people who do not understand the truth and who have preposterous views on things. Their views on things have not changed at all, and are still the views of nonbelievers, and they have believed in God for several years and yet have not gained any truth at all, and still can't view things according to God's words—so then, these people are disbelievers and nonbelievers. When someone is promoted to serve as a leader or worker, or they are cultivated to become the supervisor of some sort of technical work, this is nothing more than God's house entrusting them with a burden. It is a commission, a responsibility, and of course, it is also a special duty, a special opportunity, and it is an exceptional elevation—there is nothing praiseworthy about them. When someone is promoted and cultivated by God's house, it does not mean they have a special position or status in God's house, so that they can enjoy special treatment and favor. Instead, after they have been exceptionally elevated by God's house, they are given excellent conditions to receive training from God's house, to practice doing some substantial church work, and at the same time God's house will have higher required standards for this person, which is very beneficial for their life entry. When a person is promoted and cultivated in God's house, it means they will be put under strict requirements and tightly supervised. God's house will strictly inspect, supervise, and push forward the work they do, and will get to understand and give attention to their life entry. From these points of view, do the people promoted and cultivated by God's house enjoy special treatment, special status, and special position? Absolutely not, and even less do they enjoy any special standing. For people who have been promoted and cultivated, if they feel that they have capital as a result of doing their duty somewhat effectively, and so stagnate and stop pursuing the truth, then they will be in danger when they encounter trials and

tribulations. If people's stature is too small, they will likely be incapable of standing firm. Some say, "If someone is promoted and cultivated as a leader, then they have standing. Even if they are not one of the firstborn sons, they at least have hope of becoming one of God's people. I have never been promoted or cultivated, so do I not have hope of becoming one of God's people?" It is wrong to think this way. To become one of God's people, you must have life experience, and you must be someone who submits to God. No matter if you are a leader, worker, or an ordinary follower, anyone who possesses the truth realities is one of God's people. Even if you are a leader or worker, if you lack the truth realities, you are still a laborer. In fact, there is nothing special about people who are promoted and cultivated. The only thing that is different from others is that they have a more favorable environment, more favorable opportunities, and better conditions to do specific work involving the truth principles. Even if most of the work you do involves a particular profession, if there are no truth principles by which to regulate and vet it, then the duty you do will not accord with the principles, and you are just laboring, and you will definitely not receive God's approval. What are the requirements of God's house for the various talented people who are promoted and cultivated? In order to be promoted and cultivated by God's house, at the very least they must be people with conscience and reason, people who can accept the truth, people who loyally do their duty, and people who can submit to God's orchestrations and arrangements, and at the very least they must be able to accept and submit when they face being pruned. The effect to be achieved by people undergoing cultivation and training by God's house is not that they can become officials or bosses, or lead the pack, and it is not that they can counsel people on their way of thinking, and of course, much less is it that they have better professional skills or a higher level of education, or a

greater reputation, or that they can be mentioned in the same breath as those renowned in the world for their professional skills or political exploits. Rather, the effect to be achieved is that they understand the truth and live out God's words, and that they are people who fear God and shun evil. As they train, they are able to understand the truth and grasp the truth principles, and to know better exactly what faith in God is and how to follow God—this is extremely beneficial for those who pursue the truth to achieve perfection. This is the effect and standard that God's house wishes to achieve in promoting and cultivating all kinds of talented people, and it is also the greatest harvest reaped by those who are promoted and used.

Some people do their duty relatively responsibly and are approved by God's chosen ones, so they are cultivated by the church to become leaders or workers. After attaining status, they start to feel they stand out from the masses and think, "Why has the house of God settled on me? Isn't it because I'm better than all of you?" Doesn't this sound like something a child would say? It is immature, ridiculous, and naive. Actually, you are not the slightest bit better than other people. It is just that you meet the criteria to be cultivated by the house of God. Whether or not you can shoulder this responsibility, do this duty well or complete this entrustment is another matter. When someone is elected to be a leader by the brothers and sisters, or is promoted by the house of God to do a certain piece of work or perform a certain duty, this does not mean that they have a special status or position, or that the truths they understand are deeper and more numerous than those of other people—much less that this person is able to submit to God, and will not betray Him. Certainly, it does not mean, either, that they know God, and are someone who fears God. They have attained none of this, in fact. The promotion and cultivation is merely promotion and cultivation in the straightforward sense, and is not equivalent to them having been

predestined and approved of by God. Their promotion and cultivation simply means they have been promoted, and await cultivation. And the ultimate outcome of this cultivation depends on whether this person pursues the truth, and on whether they are capable of choosing the path of pursuing the truth. Thus, when someone in the church is promoted and cultivated to be a leader, they are merely promoted and cultivated in the straightforward sense; it does not mean that they are already up to standard and competent as a leader, that they are already capable of undertaking leadership work, and can do real work—that is not the case. Most people cannot see through to these things, and based on their own imaginings they look up to those who have been promoted. This is a mistake. No matter how many years they have believed in God for, do those who are promoted really possess the truth reality? Not necessarily. Are they able to implement the work arrangements of the house of God? Not necessarily. Do they have a sense of responsibility? Are they loyal? Are they able to submit? When they encounter an issue, are they able to seek the truth? All of this is unknown. Do these people have God-fearing hearts? And just how great are their God-fearing hearts? Are they able to avoid following their own will when they do things? Are they able to seek God? During the time that they perform leadership work, are they able to frequently come before God to seek the intentions of God? Are they able to lead people into the truth reality? They are certainly incapable of such things. They haven't received training and they haven't had enough experiences, so they are incapable of these things. This is why promoting and cultivating someone doesn't mean they already understand the truth, nor is it saying that they are already capable of doing their duty in a way that is up to standard. So what is the aim and significance of promoting and cultivating someone? It is that this person is promoted, as an individual, in order for them to practice, and in

order for them to be specially watered and trained, thus enabling them to understand the truth principles, and the principles, means, and methods of doing different things and solving various problems, as well as how to handle and deal with the various types of environments and people they encounter in accordance with God's intentions, and in a way that protects the interests of the house of God. Judging based on these points, are the talented people promoted and cultivated by the house of God adequately capable of undertaking their work and doing their duty well during the promotion and cultivation period or prior to promotion and cultivation? Of course not. Thus, it is unavoidable that, during the cultivation period, these people will experience pruning, judgment and chastisement, exposure and even dismissal; this is normal, this is training and cultivation. People must not have any high expectations or unrealistic demands of those who are promoted and cultivated; that would be unreasonable, and unfair to them. You can supervise their work. If you discover problems or things that violate principles in the course of their work, you can raise the issue and seek the truth to resolve these matters. What you should not do is judge, condemn, attack, or exclude them, because they are just in the cultivation period, and should not be viewed as people who have been made perfect, much less as people who are blameless, or as people who are possessed of the truth reality. Like you, they are merely in a period of training. The difference is that they undertake more work and responsibilities than ordinary people. They have a responsibility and an obligation to do more work; they must pay a greater price, suffer more hardship, exert more mental effort, solve more problems, tolerate more censure from people, and of course they must also make a greater effort, and—compared with ordinary people doing their duties—they must have a bit less sleep, enjoy a bit less of the good things, and not engage in so much gossip. This is what's

special about them; apart from this, they are the same as anyone else. What is the point of Me saying this? It is to let everyone know that they must correctly approach the various types of talented people promoted and cultivated in God's house, that they must not be harsh in their demands of these people, and, of course, that they must not be unrealistic in their opinion of them either. It is foolish to excessively admire and look up to them; it is inhumane and unrealistic to make overly harsh demands of them. So what is the most reasonable way to treat them? To regard them as ordinary people and, when you need to seek someone out regarding a problem, to fellowship with them and learn from each other's strengths and complement each other. In addition, it is everyone's responsibility to supervise leaders and workers to see whether they are doing real work, whether they can use the truth to solve problems; these are the standards and principles for measuring whether a leader or worker is up to standard. If a leader or worker is capable of dealing with and solving general problems, then they are competent. But if they can't even handle and fix ordinary problems, they are not fit to be a leader or worker, and must be quickly removed from their position. Someone else must be chosen, and the work of the house of God must not be delayed. Delaying the work of the house of God is hurting oneself and others, it is good for no one.

Some people are promoted and cultivated by the church, receiving a good chance to train. This is something good. It can be said they have been elevated and graced by God. So how, then, should they do their duty? The first principle they should abide by is to understand the truth—when they do not understand the truth, they must seek the truth, and if they still don't understand after seeking on their own, they can find someone who does understand the truth to fellowship and seek with, which will make solving the problem faster and more timely. If you focus only on spending more

time reading God's words by yourself, and on spending more time pondering these words, in order to achieve understanding of the truth and solve the problem, this is too slow; as the saying goes, "Slow remedies can't address urgent needs." If, when it comes to the truth, you wish to make quick progress, then you must learn how to work in harmony with others, and to ask more questions and seek more. Only then will your life grow quickly, and will you be able to solve problems promptly, without any delay in either. Because you have only just been promoted and are still on probation, and do not truly understand the truth or possess the truth reality —because you still lack this stature—do not think that your promotion means you possess the truth reality; this is not the case. It is merely because you have a sense of burden toward the work and possess the caliber of a leader that you are selected for promotion and cultivation. You should have this reason. If, after being promoted and becoming a leader or worker, you start to assert your status, and believe that you are someone who pursues the truth and that you possess the truth reality—and if, regardless of what problems the brothers and sisters have, you pretend that you understand, and that you are spiritual—then this is a foolish way to be, and it is the same way as the hypocritical Pharisees. You must speak and act truthfully. When you don't understand, you can ask others or seek fellowship from the Above—there is nothing shameful about any of this. Even if you don't ask, the Above will still know your true stature, and will know that the truth reality is absent in you. Seeking and fellowshipping are what you ought to be doing; this is the reason that should be found in normal humanity, and the principle that should be adhered to by leaders and workers. It is not something to be embarrassed about. If you think that once you are a leader it is embarrassing to not understand the principles, or to constantly be asking other people or the Above questions, and you're afraid that others

will look down on you, and then you put on an act as a result, pretending that you understand everything, that you know everything, that you have work capability, that you can do any church work, and do not need anyone to remind you or fellowship with you, or anyone to provide for you or support you, then this is dangerous, and you are too arrogant and self-righteous, too lacking in reason. You don't even know your own measure—does this not make you a muddleheaded person? Such people do not actually meet the criteria for being promoted and cultivated by the house of God, and sooner or later they will be dismissed and eliminated. And so, every leader or worker that has just been promoted should be clear that they do not have the truth reality, they should have this self-awareness. You are now a leader or worker not because you were appointed by God, but because you were promoted to be one by other leaders and workers, or were elected by God's chosen people; this does not mean that you have the truth reality and true stature. When you understand this, you will have a little reason, which is the reason that leaders and workers must possess. Do you understand now? (Yes.) So, how exactly should you do work? How should you put harmonious cooperation into practice? How should you seek the truth to resolve problems whenever you encounter them? These things must be understood. If corrupt dispositions are revealed, seek the truth and resolve them as soon as possible. If they are not resolved in time and impact on your work, this is a problem. If you are not familiar with a profession, you should also get learning without delay. Because some duties involve professional knowledge, if you only understand the truth without grasping any professional knowledge, it will also affect your work results. At the very least, you must grasp and understand some basic professional knowledge, so that you can be effective in following up on and directing people's work. If you are only proficient in a profession but do not

understand the truth, there will likewise be deficiencies in your work, so you will also need to pursue the truth and cooperate with people who understand the truth in order to do your duty properly. Just because you have proficiency in professional skills or a certain field of knowledge, it doesn't mean that you are able to do things according to the principles, so it is essential to seek fellowship with people who understand the truth—this is a principle you should abide by. Whatever you do, you must not pretend. You are in the training and cultivation period, and you have a corrupt disposition, and you do not understand the truth at all. Tell Me, does God know about these things? (Yes.) So wouldn't you look foolish if you pretended? Do you want to be foolish people? (No, we don't.) If you don't want to be foolish people, what kind of people should you be? Be people with reason, people who can humbly seek the truth and can accept the truth. Don't pretend, don't be hypocritical Pharisees. What you know is just some professional knowledge, it is not the truth principles. You must find a way to appropriately leverage your professional strengths and put your acquired knowledge and learning to use on the basis of understanding the truth principles. Is this not a principle? Is this not a path of practice? Once you learn to do this, you will have a path to follow and you will be able to enter into the truth reality. Whatever you do, don't be stubborn, and don't pretend. Being stubborn and pretending is not a rational way of doing things. Rather, it is the most foolish way of doing things. People who live by their corrupt dispositions are the most foolish people. Only those who seek the truth and handle matters according to the truth principles are the smartest people.

Through this fellowship, do you now have the correct understanding and view regarding the promotion and cultivation of all kinds of talented people by God's house? (Yes.) Now that you have the correct view on this,

can you take the correct approach toward these people? You must take the correct approach toward their strengths, as well as toward the shortcomings and deficiencies they have in terms of their humanity, work, profession, and various other aspects—all these things must be approached correctly. Furthermore, regardless of whether you are promoted and cultivated into leaders or workers, or whether you are talented individuals in various professions, you are all ordinary, you have all been corrupted by Satan, and none of you understand the truth. So, none of you should disguise or conceal yourselves; instead you should learn to open yourselves up in fellowship. If you don't understand, then admit that you don't understand. If you don't know how to do something, then admit that you don't know how to do it. No matter what problems or difficulties arise, everyone should fellowship and seek the truth together to find a solution. Before the truth every person is like an infant, every person is impoverished and pitiful and utterly lacking. What people need to do is be submissive before the truth, have a humble and yearning heart and seek and accept the truth, and then practice the truth and achieve submission to God. By doing this people can enter the reality of the truth of God's words while performing their duties and in their real lives. Everyone is equal before the truth. Those who are promoted and cultivated are not very much better than others. Everyone has experienced God's work for around the same time. Those who have not been promoted or cultivated should also pursue the truth while doing their duties. No one may deprive others of the right to pursue the truth. Some people are more eager in their pursuit of the truth and have some caliber, so they are promoted and cultivated. This is due to the needs of the work of God's house. So why does God's house have such principles for promoting and using people? Because there are differences in people's caliber and character, and each person chooses a different path, this leads to different

outcomes in people's faith in God. Those who pursue the truth are saved and become people of the kingdom, while those who do not accept the truth at all, who are not loyal in doing their duty, are eliminated. God's house cultivates and uses people based on whether they pursue the truth, and on whether they are loyal in doing their duty. Is there a distinction in the hierarchy of various people in God's house? For the time being, there is no hierarchy in terms of various people's positions, worth, status, or standing. At least during the period when God works to save and guide people, there is no difference between various people's ranks, positions, worth, or status. The only things that are different are in the division of work and in the duty roles performed. Of course, during this period, some people, on exception, are promoted and cultivated to do some special jobs, while some people do not receive such opportunities due to various reasons such as problems with their caliber or family environment. But does God not save those who have not received such opportunities? This is not the case. Is their worth and position lower than others'? No. Everyone is equal before the truth, everyone has the opportunity to pursue and gain the truth, and God treats everyone fairly and reasonably. At what point are there noticeable distinctions in people's positions, worth, and status? It is when people come to the end of their path, and God's work is over, and a conclusion is finally formed on the attitudes and views that each person displayed in the process of pursuing salvation and while doing their duty, as well as on their various manifestations and attitudes toward God—that is, when there is a complete record in God's notebook—at that time, because people's outcomes and destinations will be different, there will also be distinctions in their worth, positions, and status. Only then can all these things be glimpsed and approximately ascertained, whereas now everyone is the same. Have you understood? Are you looking forward to that day? Are you looking forward

to it and fearing it at the same time? What you look forward to is that on that day there will finally be a result, and you will have finally reached that day despite all the difficulty; and what you fear is that you won't have walked the path properly, and that you will have fallen along the way and failed, and that the final outcome will be unsatisfactory, worse than you imagine and expect—how sad, how painful and how disappointing that would be! Don't think so far ahead, it's impractical to think so far ahead. First look at what is before your eyes, properly walk the path under your feet, do the work in hand well, and fulfill the duties and responsibilities that God has entrusted to you. This is what is most critical and most important. Understand the truth and the principles for doing your duty that ought to be understood right now, and fellowship on them until they are crystal-clear—so that you have them worked out in your mind, and you know clearly and accurately what the principles are in everything you do—and ensure that you do not violate the principles, or deviate from them, or cause disruptions or disturbances, or do anything that harms the interests of God's house—all of this is what you should enter into right now. There is no need for us to talk about anything further ahead, and neither is there any need for you to ask or think about it. It is useless to think so far ahead—that is not what you should be thinking about. Some may ask: "Why shouldn't we think about it? The state of disaster has gotten so great now, isn't it time we thought about such things?" Is it time? Does the fact that the disaster is great influence your entry into the truth? (No, it doesn't.) The state of disaster has gotten so great, yet when do I ever hold gatherings or preach sermons specifically with regard to disaster? I never focus on the matter of disaster, I always just talk about the truth, so that you can understand the truth and understand God's intentions, and so that you understand how to do your duty well and how to enter into the truth reality. Nowadays, some people

don’t even understand what the truth reality is and what doctrines are. They just spout the same few words and doctrines and empty talk every day and yet they feel that they have entered into the truth reality. I am worried for them, but they don’t worry about themselves. They still think about those distant things in the future—thinking about those things isn’t practical.

The aim of promoting and cultivating all kinds of talented people is not to turn them into active people, nor to plan for them to become some kind of mainstay in future, but to give some people who, relatively speaking, pursue the truth more and who meet the criteria for promotion and cultivation the opportunity to train in suitable environments and under more favorable conditions. The most important thing is that they are able to understand God’s words, understand the truth and enter into the truth reality. Isn’t this what people should achieve by believing in God? Isn’t this what people should gain by believing in God? In order to enter into the truth reality, what is the main thing you should pursue right now? Do you have any plans or steps for doing it? I’ll tell you a trick that is simple, easy and quick. In simple terms, entering into the truth reality is actually practicing the truth. In order to practice the truth, it is necessary to first deal with one’s corrupt dispositions. What is the quickest starting point for resolving one’s corrupt dispositions? For you, the simplest, quickest and most trouble-free way is to first resolve the problem of being perfunctory in doing your duty, resolving your corrupt dispositions step by step. How long might it take for you to resolve it? Do you have a plan? Most people don’t have a plan, they just keep working it out in their minds, without knowing when to officially make a start on it. Although they know that they are perfunctory, they just don’t set about resolving it and don’t have any specific solution. Being lazy in doing one’s duty, and not meticulous, and irresponsible, and not taking it seriously—these are all manifestations of

being perfunctory. The first step is to resolve the problem of being perfunctory. The second step is to resolve the problem of acting according to one's own will. As for other things such as occasionally speaking dishonestly, or revealing deceitful or arrogant dispositions, do not concern yourselves with those things for now. Is it not more practical and effective to first deal with being perfunctory and acting according to one's own will? Are these two issues not the easiest ones to spot? Are they not easy to resolve? (Yes.) Are you aware when you are being perfunctory? Do you realize when you are thinking about being lazy? Do you realize when you are thinking about playing tricks or being conniving and serving yourself through trickery? (Yes.) If you do realize, then it's easy to resolve. Start by resolving the problems that you can easily detect and that you inwardly are aware of. Being perfunctory in one's duty is a very obvious and common problem, but it is also a stubborn one that is really hard to resolve. When doing a duty, one must learn to be conscientious, rigorous, meticulous, and responsible, and to do it in a firmly grounded manner, that is, by planting one foot ahead of the other. One must exert all their strength to do that duty well, until they are satisfied with how they have performed it. If one does not understand the truth, they should seek the principles, and act according to them and to God's requirements; they should willingly exert more effort to do their duty well, and never do it in a perfunctory manner. Only by practicing this way can one feel peace in their heart, without their conscience reproaching them. Is perfunctoriness easy to resolve? So long as you have conscience and reason, you can resolve it. First, you must pray to God: "God, I am beginning my duty. If I am perfunctory, I ask that You discipline me and rebuke me in my heart. I ask also that You lead me to do my duty well and to not be perfunctory." Practice in this way each day and see how long it takes for the problem of your perfunctoriness to be

resolved, for your perfunctory states to diminish, for the adulterations in your duty to grow fewer, and for your real results to improve and for your efficiency to increase in your performance of your duty. Performing your duty without being perfunctory—is this something you can achieve by relying on yourself? When you are being perfunctory, can you control it? (It isn't easy.) That's tricky, then. If it's truly hard for you to control this, then you have a big problem on your hands! Which things, then, are you able to do without being perfunctory? Some people are very particular about what they eat; if a meal is not to their liking, they will not be in a good mood for the whole day. Some women love dressing up and doing their makeup; not a single strand of hair escapes their notice. Some people are good at doing business; they calculate carefully over every single cent. If you act with this kind of conscientious attitude, you can avoid being perfunctory. First, resolve the problem of being perfunctory, then resolve the problem of acting according to your own will. Acting according to one's own will is a common problem, and it is another one that people can easily detect in themselves. With a bit of self-reflection, one can recognize that they act according to their own will, which is not in accordance with the truth principles. Problems that people can recognize are easy to resolve. Set yourselves first to resolving these two issues, one being the problem of perfunctoriness and the other of acting according to your own will. Strive, within a year or two to achieve results, to not be perfunctory, or act according to your own will or with the adulterations of your will in anything you do. Once these two problems are resolved, you will not be far from performing your duty in a way that is up to standard. And if you cannot even resolve them, then you are still far from submitting to God or being considerate of His intentions—you have absolutely not scratched the surface of this.

We just fellowshipped on the criteria and aims of promoting and cultivating various kinds of qualified talents, as well as on the understanding and view that one should have with regard to the promotion and cultivation of various kinds of talented people by God's house. Yet another aspect is the attitude and approach that one should have toward the various kinds of talented people who are promoted and cultivated. These are some issues that should be fellowshipped in item six. So, next, specifically with regard to item six, let us expose and dissect how false leaders carry out the work of promoting and cultivating various kinds of talented people. This is the main content we will be fellowshipping on.

The Attitudes and Manifestations of False Leaders With Regard to Promoting and Cultivating All Kinds of Talented People

False leaders do not understand the truth and do not seek the truth. Therefore, when it comes to the important work of promoting and cultivating all kinds of qualified talents in God's house, they also make a hash of it, completely mess it up, and simply fail to meet the requirements of God's house. Because they don't understand the criteria, let alone God's intentions, as regards the promotion and cultivation of various kinds of qualified talents, and neither do they understand the significance of promoting and cultivating various kinds of qualified talents, it is very difficult for them to do this work in a way that is up to standard and principled. The various kinds of "talented" people that false leaders cultivate in the course of doing their work are a decidedly mixed bag. Instead of promoting and cultivating qualified talents, false leaders promote people who should in no way be promoted and cultivated to serve as leaders or workers, and allow these people to live off the church and squander

God’s offerings. False leaders all do things like this, causing some people who pursue the truth and have a sense of justice to be trodden underfoot and not promoted and used. Instead, those who are good-for-nothings become so-called talented people in the eyes of these false leaders, and are promoted by them and cultivated. So what are the manifestations of false leaders when doing this work? Let’s assume, for example, that due to the needs of its work, God’s house must find some people to handle external affairs. So, which people should it look for? I just listed several criteria, namely having work capability, being able to do one’s duties according to the principles required by God’s house, and being able to defend the interests of God’s house. Do false leaders know these principles? Obviously they don’t, so how do they find people to handle external affairs? They think to themselves: “Who can handle external affairs? There is one sister who is sharp-witted and has quick reactions, is a good talker and knows how to handle people. Her eyes dart around calculatingly when she speaks, and the average person can’t figure her out. She would be somewhat unsuitable as a church leader, but she’d be brilliant at handling external affairs, so I’ll pick her. It’s just that with her level of education being a bit low, I worry that nonbelievers will look down on her, so I’ll find a university graduate—who was president of her student union—to partner with her. This person is fairly clever but has relatively little experience in society and has seen comparatively little of the world, so she can learn from her partner. Of these two people, one has a low level of education and the other is highly educated, one has experience in society and the other has none—they make a suitable pairing, don’t they?” One is eloquent and articulate, sharp-witted, and very much a social hotshot; whenever she interacts with nonbelievers, they can’t tell that she is a believer. The other is highly educated and has social status; whenever she interacts with

nonbelievers, they don’t look down on her. What do you think about these two principles by which false leaders select people? False leaders believe that as long as someone has the gift of the gab, a sharp wit, and quick reflexes, they can handle general affairs for God’s house. Is this a suitable way to select people? (No.) How isn’t it suitable? (Such people are often quite shrewd; although they can engage in philosophies for worldly dealings with others, and know how to handle people, they may not necessarily be able to defend the interests of God’s house.) That’s right. The most important thing is that no matter what affairs a person handles for God’s house, at the very least they must be upright and able to defend the interests of God’s house. Does being silver-tongued and able to talk the dead back to life mean that they can defend the interests of God’s house? Does being quick-witted, eloquent, and articulate mean that they can defend the interests of God’s house? (No, it doesn’t.) Even if they swear an oath, it’s useless, and it’s just as pointless if you place demands on them—they must have that character. But false leaders don’t investigate these things, they just look at who has experience in society, who is shrewd, quick-witted, eloquent and articulate, who knows how to act to suit the occasion, and who is like a chameleon, and a social hotshot. They think that such people can handle general affairs in God’s house. Is this not a mistake? This is a mistake in terms of the principles and standards for selecting people. The fact is that this kind of person is silver-tongued in the extreme: No matter who they are dealing with, everything they say is a lie, and they can’t change no matter how many oaths they swear. When doing things, they only defend their own interests, and particularly when faced with danger, they protect themselves first and foremost, and never once consider the interests of God’s house. As long as they have a good relationship with nonbelievers, that’s enough for them; as for whether the interests of God’s

house are harmed or not, they couldn't care less. Neither is the safety of the brothers and sisters something that they take into consideration, nor do they care whether God's name is dishonored; they just look after their own back. False leaders can't see through this kind of person and think that they are the most suitable for handling the external affairs for God's house. Isn't this foolish? They sell out the interests of God's house but the false leaders don't even know that and yet assign them important tasks, and depend on them for everything. Isn't this the height of foolishness? Are people who are eloquent, articulate, and quick-witted people with upright intentions? If you haven't had dealings with them or observed them carefully, you won't know. When you have dealings and handle affairs with them, just watch whether what they say is consistent with what they do. This can be tested out through one event. Let's say, for example, you are moving things. When they see this, they will not help you. Only when you finish the work will they come over and say, "How can you do such a tiring job by yourself? I would've helped you if you had just asked, no matter how busy I was. You look worn out. I'll cook for you later, you don't have to do it today." After saying that, they disappear. You are totally worn out and yet you still have to cook. Then once you've finished cooking, they come over to eat and even say, "Why didn't you call me when you were about to start cooking? You're completely worn out and yet you're still cooking a meal for me—how is that right? Since you've already made it now, I'll just eat it. I'll cook the next meal, and give me a shout whenever you have any work that needs doing in future." This one event is all it takes to see right through them. They are very smooth-tongued, quick-witted, and know what to say. They know how to act to suit the occasion, and all they ever do is say nice-sounding things, without ever doing any real work. Are such people reliable? If you ask them to handle general affairs of God's house, can they

defend its interests? Can they uphold the reputation of the church and protect the safety of the brothers and sisters? (No.) Is the property of God's house and all its interests their number-one priority? Far from it. The eyes and minds of false leaders are blind to such easily detectable problems, they just can't see them. Instead, they can only speak words and doctrines. Who is loved by God and who isn't loved by God, who loves the truth and who doesn't love the truth, what it means to possess a foundation in one's faith in God and what kind of people have no foundation, what kind of people are loyal in doing their duty and what kind of people aren't loyal in doing their duty—they speak about these things in a reasonable and logical way, and they seem to really understand them, but it's all empty talk and doctrines. Whenever they are asked to discern people, their eyes and minds are blind; they just don't know how to read into people. No matter how long they interact with this kind of people, they still can't see through them, and even assign them important tasks.

It is already an abominable thing for false leaders to use the wrong people, yet they also add to this misdeed by doing even more abominable things. Say, for example, that a false leader used the wrong person. This person isn't at all suited to being a supervisor and doesn't meet the criteria of God's house for being promoted and cultivated. Yet the false leader still insists on using them and never inspects this person's work, believing, "One should neither doubt those they use nor use those they doubt. Since I've chosen you and promoted you, you will be able to do this work well, so just go ahead and do the work however you see fit. I'll support you whatever you do, and there's no point in anyone objecting to this!" They used the wrong person, and yet they let their mistake persist right to the end—that is how much they believe in themselves. False leaders are all blind. They cannot see any problems, they cannot tell which people are evil people or

disbelievers, and no matter who disrupts and disturbs the church's work, they don't have any awareness of it, and they even assign important tasks to muddleheaded people. False leaders place great trust in whomever they promote, and blithely entrust important work to them. As a result, those people mess up the church's work, seriously affecting the spread of the gospel and harming the interests of God's house. False leaders even pretend that they don't know anything about this. The Above asks them, "How is the person you promoted doing in their work? Are they suited to performing this work? Are they defending the church's work and the interests of God's house? At critical moments, will they protect themselves, or will they defend the church's work?" These false leaders reply: "They swore an oath to defend the church's work. Besides, they have believed in God for 20 years. How could they protect themselves and sell out the interests of God's house? They will probably defend the interests of God's house." The Above replies: "Is what you say accurate? Have you inspected their work?" These false leaders reply, "I haven't inspected their work, but I told them not to defend their own interests, and that they must defend the church's work, and they promised me they would." What was the use of them making you a promise? They can't even fulfill the oath they swore before God. Do you think that just because they made you a promise, they're a safe bet? Can they definitely do what they promised? Since you haven't inspected their work, how do you know if they are someone who defends the interests of God's house? How come you believe in yourself so much? Are such false leaders not scoundrels? In using the wrong person, they have already made a great mistake, and then they compound their error by never inquiring about, looking into, or inspecting this person's work, and by not supervising or observing it. All they do is just keep tolerating this person acting recklessly and committing misdeeds. This is how false leaders work.

Whenever an item of work is short of people, false leaders blithely arrange for someone to be responsible for it and that's the end of it; they never inspect the work, or actually go on-site to interact with that person, observe them, and try to find out more about them. In some places the environment is not conducive to meeting and spending time with that person, but you must ask about their work, and make indirect inquiries about what they've been doing, and how they've been doing it—you can ask the brothers and sisters, or someone who is close to them. Isn't this achievable? But false leaders don't even bother to ask any questions, that's how confident they are. In their work, they just hold gatherings and preach doctrines, and when the gatherings are over and the work has been arranged, they do nothing else; they do not go on to follow up on or find out whether the person they selected is able to do real work. At the start, you didn't understand that person, but based on their caliber and their surface-level manifestations and enthusiasm, you felt they were suitable for this work and so you used them —there is nothing wrong with this, because no one knows how people will turn out. But after promoting them, shouldn't you follow up and look into whether they do real work, how they work, and whether they have been perfunctory, slippery, or slacking off? This is exactly the work you should be doing, but you don't do any of it, you don't take any responsibility. You are a false leader, and you should be dismissed and eliminated.

False leaders make a serious mistake, which is that after they promote people, they explain the work to them, then spout a bit of doctrine, offer a few words of encouragement and leave it at that, without ever following up or getting involved in specific tasks. If you say that you have poor caliber and lack insight into people, then you could follow up and find out how the specific tasks are going, and you could fully get a handle on the situation. However, false leaders do not follow up and find out how the work is going

at all. Take printing books, for instance, which is a specific piece of work. A false leader assigned someone to be in charge of this work, but didn't check up on them even once in half a year. As a result, after six months, all the printed books turned out to be defective—what an utter shambles! This is how false leaders are—they don't do any specific work at all. What should you do if you are arranging to have a book printed? You must first allocate a suitable supervisor, and then supervise and check up on how well they are doing the job, and whether they might make a mess of it. You must supervise and follow up on the work, and directly resolve problems if you discover any—only this can ensure that no issues arise. But false leaders don't do this. They think that their responsibilities are just to spout doctrines at people, and get them to understand doctrines, and that as long as people understand doctrines, problems can be resolved. Therefore, they only pay attention to spouting doctrines and shouting slogans, and don't get involved in specific tasks. As far as false leaders are concerned, they think that it isn't their business to get involved in specific tasks, and that this should be the concern of the people beneath them. So, what do they themselves do? They command the overall situation from on high and become an ineffective official. No matter what the work is, they aren't present or involved in it. After telling people the principles, if they're asked about detailed issues or specific paths, they will say, "The specific work is up to you, I don't understand this stuff." Therefore, they don't know how those beneath them go about doing the work. As for whether the supervisor is competent and up to the job, or what their humanity is like, or whether they are a person who pursues the truth, or whether they are responsible in doing their duty, or whether they are perfunctory or run amok doing bad things, or whether there are delays to the work, and so on—false leaders don't know about any of this, they just saunter around like pen-pushing

officials from the nonbelieving world, not doing any actual work. In the churches where they work, false leaders don't know it when some supervisors have brought the work to a standstill, or when some supervisors are establishing their own independent kingdoms, or when some supervisors don't attend to their proper duties and instead spend their days eating, drinking and having fun, and they'll even turn a blind eye to it when some supervisors have caliber that is exceedingly poor, distorted comprehension, and can't do the work at all. Such false leaders are just empty shells, they are leaders in name only, and they don't do any of the substantive work of a leader. On the surface, these false leaders seem quite well-behaved. They assign supervisors for each item of work, convene these people for a gathering every once in a while, and spend the rest of their time in one place engaging in spiritual devotions, praying, reading God's words, listening to sermons, learning hymns, and writing their own sermons. There are some false leaders who don't even leave their rooms all week. There are also false leaders who do nothing but hold online gatherings, without ever going to the places of work to understand the situation. The brothers and sisters don't see them in person for long periods, and have no idea about what the false leaders' life experiences or stature are like. During gatherings, false leaders only handle some general affairs, but as for specifically what each supervisor is doing, and whether the people they promoted and cultivated are suitable for the given work, or what the attitude of these people is in doing their duty, or whether they are attentive and thorough in their work, or if they are negative and perfunctory, or whether these people are following the right path, or whether they are right people, false leaders don't care or ask about any of these matters, and don't want to know about them either. Isn't the nature of this problem serious? (Yes.)

God's house needs some talented people who understand certain professional fields and who possess certain skills, and it will cultivate these people to study those professions so that they can do a duty in God's house. What kind of people do you think false leaders find? They gather together all the young people who have been to university and followed their parents into believing in God, and they look at who is articulate and who likes to be the center of attention, and say to them, "God's house wants to cultivate you; you are the reserve army and the new forces." Then, they assign these people to do a duty. In actual fact, these people have never performed a duty, they lack various sorts of experience, and they don't understand the truth whatsoever. But false leaders favor them and like them, so they start cultivating them. They assign these people to do duties based on what their expertise makes them suited to learning; some are assigned to do text-based work, some are assigned to film production, some are assigned to make videos, and some are assigned to be actors. To false leaders, as long as these people have a duty to do, that's enough. False leaders don't investigate whether these people love the truth or whether they can accept the truth, nor do they look into what these people are pursuing or what their goals are. In the end, what happens? Some of those people are eliminated. This is because they are dissolute and unrestrained, and they pursue worldly trends, and spend their days dressing themselves up and hooking up with others, and they don't understand any rules or have any manners at all—it is obvious that they are disbelievers and nonbelievers. They do not attend to their proper work while performing their duties, and they do everything in a perfunctory manner, but false leaders cannot see this at all. Aren't false leaders blind of eye? (Yes.) What causes this blindness of eye? Isn't it due to false leaders being blind of mind? Blindness of eye and blindness of mind are two characteristics of false leaders. Though their eyes are wide

open, false leaders cannot understand anything or see through anyone—that is, their eyes are blind. In their minds, they have no discernment or views on anyone or anything, and no matter what they see, they have no ability to distinguish right from wrong, and they have no attitudes, no opinions, and no definitions—this is a serious case of being blind of mind. False leaders are all people who have believed in God for many years and often listen to sermons, so why is it that they cannot identify those disbelievers? This is further proof that false leaders are of very poor caliber, that they are incapable of comprehending the truth, and that no matter how many truths they hear, it is to no avail, and they do not understand them. They are blind of eye and mind, and they are completely incapable of discerning people. How could they be fit to be leaders or workers in the church? They believe that good talkers are talented people, and that people who can sing and dance are also talented individuals; when they see people who wear glasses or people who have been to university, they think them to be talented individuals, and when they see people of status in society, people who are rich, people who know how to do business and engage in deceptive practices, and people who do some sort of important work in society, false leaders think that they are talented individuals. They believe that God's house should cultivate these kinds of people. They do not look at the character of these people or whether their belief in God has a foundation, and less still do they look at the attitude with which these people treat God and the truth. They look only at people's social status and background. Is it not absurd for false leaders to view people and things in this way? False leaders view people and things in the same way as nonbelievers—theirs is the view that the nonbelievers have of things. This suffices to prove that false leaders are not people who love and understand the truth, and that they

lack any discernment. Are they not extremely shallow? They are truly blind —very much so!

In the past, I met a false leader who would talk and laugh when I conversed with him, but as soon as I asked him about work, he stared into space in a numb and dull-witted manner, and was unresponsive to anything I said to him. This person's caliber is too poor for him to be used. It's no wonder he didn't understand anything that I told him and couldn't carry it out. Whatever I talked to him about, he kept saying, "I held a gathering and I checked up on the work a few days ago." I said, "Don't you have any other jobs besides holding gatherings? There is so much work to be done in the church, why don't you find something else to do?" He said: "Isn't being a leader or worker just about holding gatherings? There's nothing else to do except hold gatherings, I don't know how to do anything else!" This shows that he was destined to be a false leader when he took on that post, and that he cannot do any real work, because his caliber is exceedingly poor! Exceedingly poor caliber leads to blindness of eye and blindness of mind. What does blindness of eye mean? It means that no matter what a person sees, they are unable to spot specific problems, and so their eyes serve no purpose. What does blindness of mind mean? It means that no matter what happens, a person is not aware of and fails to understand the problem therein, and they cannot see where the essence of the problem lies—this is what it means to be blind of mind. If a person is blind of mind, then they are utterly finished. False leaders are blind of eye and mind in this way. Would you say that false leaders feel upset when they hear these words? They think, "My eyes are pretty big, but He says I am blind of eye; and I have good intentions in mind, yet He says I am blind of mind—His definition is not particularly accurate, surely? Why not just call me a false leader? Why add that I'm also blind of eye and mind?" If I didn't phrase it like that,

judging by the caliber of the false leaders, could they realize that they are poor of caliber? (No, they couldn't.) Doesn't saying that these false leaders are blind of eye and mind explain the matter perfectly? For example, let's say that an antichrist is establishing their own independent kingdom in the church. But false leaders say, "This person is very capable. They used to be a university professor, and they speak clearly, methodically, and in a well-ordered and articulate manner. What's more, they don't get stage fright, no matter how big the audience." It's clear as day that the person they speak of is a Pharisee who is establishing their own independent kingdom, and yet false leaders still praise them. Is that not blindness of eye? (Yes.) If someone is singing out of tune and you don't hear it, can that be considered blindness of eye? (No.) That is a professional issue, rather than an issue of caliber. But after they have listened to so many truths, false leaders can't even discern antichrists for what they are, and they can't tell whether a person's humanity is good or bad, or whether someone is a candidate for promotion and cultivation by God's house, or whether someone is a disbeliever or whether that person sincerely believes in God, and they can't tell whether someone is loyal in doing their duty—what, then, have they gained from listening to sermons for all these years? They have not gained any truths, which means that they are blind fools; this is how blind false leaders are. They believe that the primary job of a leader is to be able to preach sermons, and to preach for two or three hours, and that as long as they can speak words and doctrines, shout slogans, and rouse people, they are up to standard as leaders, they are able to shoulder the work, they have the truth reality, and God is satisfied with them. What kind of logic is this? Because false leaders do not understand the truth and are too poor of caliber, and blind of eye and mind, they possess absolutely no ability to discern various types of people, and cannot see through various types of

people. So, are they able to use various kinds of people in a reasonable way? (No.) They just have one strategy: Those who used to be teachers are assigned to preach sermons, those who have been involved in foreign trade are assigned to handle general affairs, those who can speak English are assigned to be translators, and whoever is articulate and has a thick skin is assigned to preach the gospel; those who are timid are assigned to write experiential testimony articles at home, those who are daring and love to perform are appointed as actors, and those who want to become officials are appointed as leaders or directors. This is how false leaders use people, without any principles whatsoever.

Within the scope of the work that false leaders are responsible for, oftentimes there are some people who truly pursue the truth and meet the criteria for promotion and cultivation that get held back. Some of these people preach the gospel, and some are assigned to do hosting duties. The fact is that they all have caliber, and understand some truths, and are worthy of being cultivated as leaders and workers, it's just that they don't like to flaunt themselves or be the center of attention. And yet, false leaders don't take any notice whatsoever of these people. They don't engage with them or inquire about them, and they never cultivate talented people for God's house. They only ever focus on ensnaring those who fawn over them, in order to satisfy their own selfish desires. As a result, those people who truly pursue the truth don't get to be promoted and cultivated, whereas those who like to be the center of attention, who are articulate, who know how to butter people up, and who are fond of fame, gain, and status—they all get promoted, and even those who have been officials, company CEOs, or who have studied corporate management out in society are assigned to important positions. Regardless of whether those people are true believers or not, or whether they are people who pursue the truth or not, in any case, those are

the people who get promoted and used within the scope of the work that false leaders are responsible for. Is this using people in accordance with the principles? Isn't false leaders only promoting such people exactly what nonbelieving society is like? During the period that false leaders are working, those who can actually get stuff done when doing their duty, who have a sense of justice, and who love the truth and positive things—they don't get to be promoted or cultivated, and it's hard for them to get opportunities to train. Instead, it is those who are articulate, who love to flaunt themselves and who know how to butter people up, as well as those who are fond of fame, gain, and status, who get assigned to the important positions. Those people seem to be fairly smart, but in fact they have no comprehension ability, very bad caliber and poor humanity, they bear no real burden toward their duties, and they are not worthy of being cultivated at all. However, it is they who occupy the positions of leaders and workers in the church. The result is that much of the church's work isn't able to launch smoothly in a prompt manner, or makes slow progress, and the work arrangements of God's house take too long to be implemented. These are the impacts and consequences caused to the church's work by false leaders using people improperly.

Most false leaders are of poor caliber. Though they seem articulate, they have no ability at all to comprehend the truth, to such an extent that they do not have spiritual understanding. They are blind of eye and mind, they cannot see through any matter and do not understand the truth at all, which itself is a fatal problem. They have another, more serious problem still, which is that when they have understood and mastered a few words and doctrines and can shout out a few slogans, they think they have the truth reality. So whatever work they do and whomever they choose to put to use, they do not seek the truth principles, and they do not fellowship with

others, and less still do they adhere to the work arrangements and the principles of God's house. They are so confident, they always believe that their ideas are right and do whatever they wish. As a result, when they encounter some difficulty or exceptional circumstance, they are at a loss. Moreover, they often mistakenly believe that, as they've been working for many years in God's house and have sufficient experience serving as a leader there, they know how to get the work of the church to operate and develop. They seem to have understood these things, but really, they absolutely do not know how to do any work. They do the work of the church in whatever way they please, following their own notions and imaginings, their experience and routines, and their regulations. This makes a mess and chaos of the various items of church work, and prevents them from producing any real results. If there are a couple of people in a team who understand the truth and can do a bit of real work, they can maintain normalcy in that team's work. This, however, has nothing at all to do with their false leader. The reason the work could be done well is that there are a few good people in the team who can do a bit of real work and keep the work on course; it does not mean that their false leader has done real work. No piece of work can be done without there being a few good people like this in charge. False leaders are simply unable to do their job, and they serve no function whatsoever. Why would false leaders make a mess of the church's work? The first reason is that false leaders do not understand the truth, they cannot fellowship about the truth to resolve problems, and they do not seek how to resolve problems, resulting in problems piling up and bringing the church's work to a standstill. The second is that false leaders are blind, and they are unable to identify talented individuals. They cannot make adjustments to team supervisor personnel appropriately, which results in some work not having anyone suitable in charge, making it come to a

standstill. The third is that false leaders act too much like officials. They do not supervise or direct the work, and where there is a weak link in the work, they do not proactively participate or provide guidance in the specifics of the work. Say, for instance, that in a certain item of work, several people performing the work are new believers without much of a foundation, they do not understand the truth, are not very familiar with the field of work, and have not quite grasped the principles of the work. A false leader, being blind, cannot see these problems. They believe that it is fine as long as someone is doing the work; it does not matter whether it is done well or badly. They do not know that wherever there is a weak link in the church's work, they should be following up on it, doing inspections, and providing direction, that they should personally participate in resolving problems and support those doing their duties until they understand the truth, can act according to the principles, and enter onto the right track. Only at this point do they not need to worry so much. False leaders do not work in this way. When they see someone is there to do the work, they pay it no more mind. They make no inquiries, no matter how the work is going. Where there is a weak link in the work, or a supervisor who has low caliber, they do not personally provide guidance on the work, and they do not participate in the work themselves. And when a supervisor is able to shoulder the job, even less do false leaders personally check up on things or provide direction; they just take it easy, and even if someone reports an issue, they do not ask about it—they think there is no need. False leaders do not do any of this specific work. In summary, false leaders are degenerates that do not do a shred of real work. They believe that for any work, so long as someone is in charge and all hands are on deck to take on the work, things are over and done with. They think that all they have to do is hold a gathering every once in a while, and make inquiries if an issue arises. While working in this way,

false leaders still believe they are doing a good job and are quite pleased with themselves. They think, “There are no problems with any of the items of work. The personnel are all completely arranged, and the supervisors are in place. I’m so good at this work, so talented!” Is this not shameless? They are so blind of eye and mind that they cannot see any tasks to be done and cannot discover any problems. In some places, the work has ground to a halt, yet there they are, contented, thinking, “The brothers and sisters are all young, they’re all new blood. They tackle their duties like human dynamos; they can definitely do the work well.” In actuality, these young people are novices, with no understanding of any professional skills. They must learn as they go. It is fair to say that they do not know how to do any work yet: Some may understand a little, but they are no experts, and they don’t grasp the principles, and when they have done a task, it requires repeated correction or even frequent redoing. There are also some young people who are untrained and have not experienced being pruned. They are exceedingly scummy and indolent, and greedy for comfort; they do not accept even a bit of the truth, and when they suffer a little, they grumble incessantly. Most of them are perfunctory degenerates who covet comfort. With these kinds of young people you absolutely must fellowship often with them on the truth, and even more so must you prune them. These young people must have someone taking charge of them and watching them. There must be a leader or worker there to take personal responsibility for their work and to provide personal supervision and direction. Only then might their work bear a bit of fruit. If the leader or worker leaves the workplace and does not attend to the work or ask after it, these people will fragment into disarray, and their performance of their duty will bear no fruit at all. Yet false leaders have no insight into this. They see everyone as brothers and sisters, as people who are obedient and submissive, and so they have great confidence in them,

and assign them jobs and then pay them no more mind—this is the best evidence of false leaders' blindness of eye and mind. False leaders do not understand the truth at all, cannot see matters clearly, and are incapable of uncovering any problems, yet think they are doing just fine. What do they spend their days thinking about? They think about how to act like an official and enjoy the benefits of status. False leaders, just like thoughtless people, do not pay the least consideration to God's intentions. They do no real work, yet they wait for God's house to praise and promote them. Truly, they know no shame!

False leaders are completely useless at doing their jobs, and there is nothing commendable about them. They fail to grasp the principles in terms of the big picture, let alone the ones related to specific detailed work. For example, some people have strong professional abilities but exceedingly poor humanity, whereas others have no problems in terms of their humanity, but have poor caliber and poor professional abilities. When it comes to how these people should be used and allocated in a reasonable way, false leaders know even less about these more specific and detailed matters. So whenever false leaders are asked if they have found anyone of fairly good caliber who can be cultivated, they say they haven't found anyone yet. False leaders are so blind—how could they find anyone? If you ask them what Sister So-and-so is like, they will say that she covets the comforts of the flesh; ask them what Brother So-and-so is like, and they will say that he is often negative; ask them what someone else is like, and they will tell you that person hasn't believed in God for a long time and lacks a foundation. In their eyes, no one is up to scratch. They only look at other people's faults, shortcomings, and transgressions; they aren't able to look at whether a person conforms to the principles of God's house for promotion and cultivation, or whether they are a good candidate for promotion and

cultivation. They can't tell who is genuinely suitable for promotion and cultivation, but they promote those who don't meet the requirements and principles of God's house with great enthusiasm and speed. They promote all the wealthy women, affluent men, and sons and daughters of rich families in the church, as well as those who have served as officials out in the world, those who are articulate, and those who know how to cheat and swindle—in any case, they promote whoever is well-known and distinguished out in the world and whoever loves being the center of attention. They believe that these people are the only talented ones, and they do not spot or promote a single person who truly possesses comprehension ability and can accept the truth. It would be harder for a false leader to provide a single, truly qualified talent for God's house than it would be for them to put themselves on the moon. For example, say that God's house currently needs talented individuals for text-based work—there is an individual of this sort in a church that a false leader is in charge of, but that false leader doesn't put this person's name forward. When the false leader is asked why they didn't promote or cultivate that individual, they say: "That person engaged in fornication twice while at university, but they haven't done it again since getting married. I didn't know if they should be promoted or not." What kind of statement is this? Can you guarantee that the wealthy and powerful people you promote have never engaged in fornication? Don't those people do it even more? How come you just don't see that? False leaders are so falsely spiritual, making out that they know some principles, and finding excuses to justify not promoting those who should be promoted and cultivated. In their eyes, everyone is inferior to them. What happens in the end? Have the "elite" and "talented people" promoted by false leaders stood firm? We are not saying that these people are definitely not good people. What we are mainly exposing is that

false leaders' principle for how they treat people is to use human notions as their measure, rather than the truth, and that their principle for promoting and cultivating people is to go by their own notions, imaginings, and preferences, and entirely the viewpoint of nonbelievers, rather than using the required standards of God's house as their measure. Why are false leaders able to do this? Because they don't understand the truth or God's intentions, they are able to promote those who simply don't meet the requirements of God's house, focus on cultivating them, and let them hold important jobs in God's house. Such is the work that false leaders do. Take a look at the false leaders around you; is this not how they work and how they treat people?

There is a certain view that is often revealed in false leaders: They think that those with knowledge, those with status, and those who have served as officials in the outside world are all people of talent, and that such people should be cultivated and used by the house of God after they start believing in God. They really esteem and worship those people—they even treat them like their own kin and family members. When they introduce these people to others, they often speak about how in the outside world, they were the boss of some company, or the leader of some government department, or the editor of some newspaper, or some director in the department of public security, or they talk about how rich they are. False leaders think particularly highly of such people. What do you say, do false leaders have caliber? Is it not the case that they are falsely spiritual, and can't see through to things? False leaders think that since these people were talented individuals in society, the house of God should cultivate them and give them an important role to play when they come here. Is this view correct? Is it in line with the truth principles? If these people have no love for the truth at all, and are devoid of conscience and reason, can they be

cultivated and given an important role by the house of God? They are not qualified to be cultivated. The fact that they were talented individuals among the nonbelievers does not mean they are people of talent in the house of God, but these false leaders love being officials, and they particularly worship others who have been officials. Whenever they see people who have been officials or had status in the outside world, they bow and scrape and act very obsequious toward them, like slaves before their master; they desperately want to call them mother or father, or older sister or older brother, and they also wish to get these people promoted to be leaders or workers in the church. Tell Me, are these people who pursue the truth? Does them having a little status and enjoying some renown in the outside world mean they are fit to serve as a leader or worker in God's house? If they do not understand the truth and are filled with arrogant and conceited dispositions, are they worthy of being a leader or worker in God's house? Is it in line with the principles to promote people by only focusing on their status and renown, and ignoring their character? Do false leaders know what kind of people God likes, what kind of people He promotes and uses? Time and time again, the work arrangements of God's house have stressed that people are to be promoted and cultivated according to three standards: Number one, they must possess humanity, conscience, and reason; number two, they must be someone who loves the truth and is able to accept the truth; and number three, they must have a certain degree of caliber and possess work capability. Only those who meet these three standards are able to be promoted and cultivated, and are qualified to be candidates and to be leaders or workers. Merely possessing caliber and talent won't do at all. Character comes first, and secondly, it is essential to be able to accept the truth—these two are the most important standards. If evil people who have no love for the truth are promoted, the consequences

will be disastrous, so those who lack humanity are absolutely not allowed to be promoted. But false leaders ignore the requirements of God's house. When selecting and using people, they always focus on whether the person has status in society, what their background and position are, whether they have received a high level of education, and how elevated their reputation in society is—these are the aspects they focus on when promoting and cultivating people. Is this in keeping with the principles stipulated by God's house? Is this in keeping with the truth of God's words? Who are those people who have status in society? It can be said that they are all people who fight for power and status by any means, and that they belong to the category of Satans. If they wield power in God's house, would God's house still be the church of God? What is the aim of false leaders in promoting people who belong to the category of Satans to become leaders? Is acting thus in keeping with the principles of God's house for cultivating and using people? Is it not blatantly disturbing and damaging the church's work? The unprincipled promotion and cultivation of people by false leaders is what causes the greatest disruption and disturbance to the church's work, and is a way of resisting God.

False leaders have exceedingly poor caliber and no ability to comprehend the truth. No matter how many sermons they listen to or how many of God's words they read, they still do not comprehend purely, or understand the truth, and no matter how many years they have preached doctrines for, they do not understand what they are saying, it is all simply claptrap, and it is impossible to make head or tail of it! They can remember and preach a little bit of doctrine, so they think they have the truth reality, but nothing they do is related to the truth—these are archetypal Pharisees. Outwardly it appears that they often preach to people, and say nice-sounding things, as if they understood the truth, but what they do is

antithetical to the truth and runs contrary to it. They also claim that they are serving God and doing the church's work, whereas in fact everything they do is utterly hostile to God. False leaders never promote talented people who are useful to God's house, and they ignore and turn a blind eye to relatively honest people who truly pursue the truth. Instead, they promote and cultivate those who engage in flattery, those who are slippery and deceitful, and those who have ambitions and desires to take on work in the church. The result of all this is that, once those people have been in the work for a certain period, various items of the church's work grind to a halt and practically enter a state of paralysis, and thus the church's work is ruined at the hands of these false leaders. Are they not detestable, the kind of people that these false leaders are? Should they be dismissed? They must be dismissed! Each day of delay impacts on the church's work for a whole day. Some false leaders, even though they know that they are incapable of doing real work, are unwilling to resign voluntarily, and are constantly obsessed with the benefits of status, and would even go so far as to harm the church's work. Do these people have even the slightest ounce of reason? False leaders have no comprehension ability, or any true talent and real knowledge, and are not people who pursue the truth, and they also covet the benefits of status—they are shameless people; so they absolutely must not be promoted and cultivated. If you think that your caliber is very poor, and that you have no ability to distinguish right from wrong, and that you have no ability to comprehend the truth, then whatever you do, do not indulge your ambitions and desires, and do not ponder how to strive toward becoming some official in the church—toward becoming a church leader—being a leader is not that easy. If you are not an honest person and have no love for the truth, then as soon as you become a leader, you will be either an antichrist or a false leader. Both antichrists and false leaders are people

devoid of conscience and reason, and people who are capable of doing evil and disturbing the church's work. While it is true to say that antichrists are devils and Satans, false leaders are not good people either; at the very least, they are brazenly shameless people devoid of conscience and reason. Is there anything glorious in being a false leader and getting dismissed? It is shameful, a stain, and there is absolutely nothing glorious about it. If you have a sense of burden toward church work, and wish to be involved in it, this is good; but you must reflect on whether you understand the truth, on whether you are able to fellowship the truth to resolve issues, on whether you are able to truly submit to the work of God, and on whether you are able to carry out church work properly according to work arrangements. If you meet these criteria, you may run to be a leader or a worker. What I mean by saying this is that at the very least, people must possess self-awareness. First look at if you are able to discern people, whether you can understand the truth and do things according to principle. If you meet these requirements, you are suitable to be a leader or a worker. If you are not capable of self-appraisal, you can ask the people around you who are familiar with you or close to you. If they all say that you are of insufficient caliber to be a leader, and that just doing your current job well is already good enough, then you should quickly come to know yourself. Since you are of poor caliber, don't spend all your time wanting to be a leader—just do what you can, do your duty properly with both feet firmly on the ground, so that you can have peace of mind. This, too, is good. And if you are capable of being a leader, if you are truly possessed of such caliber and talent, if you possess work capability, and have a sense of burden, then you are precisely the kind of people of talent that the house of God lacks, and you are certain to be promoted and cultivated; but there is the time of God in all things. This wish—the wish to be promoted—is not ambition, but you

must have the caliber, and meet the criteria, to be a leader. If you are of poor caliber yet still spend all your time wanting to be a leader, or to take on some important task, or to be responsible for overall work, or to do something that allows you to distinguish yourself, then I tell you: This is ambition. Ambition can bring disaster, so you should be wary of it. People all have a desire to make progress and are all willing to strive toward the truth, which is not a problem. Some people have caliber, meet the criteria for being leaders, and are able to strive toward the truth, and this is a good thing. Others are not possessed of caliber, so they should stick to their own duty, performing the duty that is right in front of them properly and doing it according to principle, and according to the requirements of God's house; for them, that's better, safer, more realistic.

Those who are elected to be leaders and workers or promoted and cultivated should not engage in wishful thinking, by feeling that, "The brothers and sisters chose me from among so many people, God's house promoted me, so I do indeed have some talent, and I am better than ordinary people; true gold is destined to glitter eventually." Is it good to think this way? Is it not the revelation of a corrupt disposition? (Yes.) Being promoted and cultivated is a good thing and a good opportunity, but whether or not you can walk this path well depends on how you approach this opportunity and whether you can value it. God has given you this chance, but that doesn't mean you really are any better than anyone else; it may be that your caliber is a little better than others or that you have some gifts, but it is hard to say what your life entry is like and whether you have the truth reality—because everyone's corrupt dispositions are the same, and you are also a member of the corrupted human race. If you can realize this, you will be able to correctly approach your promotion and cultivation by God's house. You shouldn't regard yourself as a talented person, nor should

you think that you have the truth reality. It's just that you have a bit of caliber and can also strive toward the truth, so you have been enabled to train yourself. This is a probationary period, and it is not yet certain whether you are truly someone who pursues the truth, or whether you are worthy of being cultivated. It's hard to say whether you will be able to stand firm after being given a tryout during this period. It may be that you are retained to continue being cultivated, or it might be that you are eliminated—it all depends on how much effort you make. This is what promoting people to be leaders and workers is all about, and you should understand that. It's pointless that you yourself think you are a talented person. If God's house doesn't promote you and cultivate you, then you are nothing. If you don't pursue the truth and are unwilling to be used by God's house, then you can't accomplish anything. If you then say, "God's house doesn't use me, I'll go out into society," well then, go out into society and try it, see who promotes you, and see what you are able to accomplish. What I mean by saying this is to tell you that you must have the correct understanding and approach toward your promotion and cultivation by God's house. Those who are of poor or mediocre caliber and who cannot meet the standard required for promotion and cultivation in God's house need only to fulfill their duty compliantly and steadfastly. As long as you do your duty with all your heart and mind, God will not treat you unfairly. Therefore, don't fight over matters of promotion and cultivation, but don't refuse them either, just let everything take its natural course; in one sense, you must obey the arrangements of God's house, and in another sense, you must have a heart of submission to God—this is the right way. Is it simple to do this? (Yes, it is.) Is there any benefit in a person of poor caliber being a leader? In the end, when they are characterized as a false leader and eliminated, how will they feel about this? Will it be what you had wanted? (No.) You will carry

the title of “false leader” over your head, and wherever you go, people will say, “This person was once a false leader.” Is that a good thing or a bad thing? It is not a good thing, and it is not something glorious. People must have the correct understanding and attitude toward promotion and cultivation; in these matters, they must seek the truth, and not follow their own will, or have ambitions and desires. If you feel that you are of good caliber but the house of God has never promoted you, nor has any plans to cultivate you, then don’t get frustrated or start complaining, just focus on pursuing the truth and striving forward. When you have some stature and are able to do real work, God’s chosen people will naturally select you to be leader. And if you feel that you are of poor caliber, and that you don’t stand any chance of being promoted or cultivated, and that it is impossible for your ambitions to be achieved, is this not something good? This will protect you! Since you are of poor caliber, if you encounter a group of blind muddlers who choose you to be their leader, are you not going to be walking over hot coals? You are incapable of doing any work and your eyes and mind are blind. Everything you do is a disruption; your every move is evildoing. You’d be better off doing the work of your current duty well; at least you won’t embarrass yourself, and it’s better than being a false leader and being the target of criticism behind the scenes. As a person, you must have the measure of yourself, you must have a little self-awareness; if you do, you will be able to avoid taking the wrong path and making serious mistakes.

Do you wish to be a false leader, or an ordinary follower? (An ordinary follower.) If the brothers and sisters elect you, give it a go; maybe their view of you is more accurate than your own feelings about yourself. If the brothers and sisters think you can do it, you should give it your all. If you really try your best but still fail in your work, and your heart burns with

anxiety such that you can't eat and you lose sleep over it, and you simply don't know how to do it properly, then stop being a leader or worker—it's too hard on you. If you carry on, you will likely become a false leader, so you should write a letter of resignation without delay, declaring: "Because I am of poor caliber and incapable of doing real work, if I continue to be a leader, before too long I will definitely end up becoming a false leader, so I request to resign, and willingly relinquish the position." This is the wisest course of action, and the most suitable thing to do! It is rational, and better than occupying the position and being a false leader. If you know full well that you are of poor caliber and incapable of being a leader but cannot bear to give up status, and say to yourself, "Why can't I do this? Who can give me some help? How great it would be if I were to maintain my status as leader with someone else devising all the plans and strategies for me! Right now there is no one suitable to take my place, so I can only continue being a leader and basking in the enjoyment of it each day that I am in the job; even if I can't do the work, I'm still the leader, and being a leader is better than being an ordinary brother or sister. If God's house does not dismiss me and I am not removed by the brothers and sisters, then I won't resign." Is this appropriate? (No.) Why isn't it appropriate? (It's unreasonable; if I am incapable of doing real work and yet I don't resign, this will only delay the church's work.) Acting thus delays the church's work—it hurts others, and it hurts yourself. Do you know what it means to be a leader? It means you have a direct relationship with many people's entry into life, and your leadership has a direct relationship with how they walk the path before them. If you lead well and lead them onto the right path, they will be able to set foot on the right path. If you lead poorly and lead them into a ditch, and they become a Pharisee like you, then your sin is great! And after you commit this great sin, will that be the end of it? It will be recorded by God!

You know full well that your caliber is poor, that you are a false leader, and incapable of doing real work, yet you do not admit your faults and resign, but brazenly cling to your position, and do not give it up to anyone else. This is a sin, and God will keep account of it. And will His keeping account be good or bad for you in the future? You'll be in trouble! I'll tell you the honest truth: God keeps account of such things for each and every person, and every item is clearly written down. If something so severe were to happen on your path to salvation, then the impact on you would be huge! Whatever you do, do not walk this path, and do not be this kind of person.

We have briefly fellowshipped on some of the practices and manifestations of false leaders with respect to promoting and cultivating various types of talented people. In summary, the type of person who is a false leader does not do real work, and is incapable of doing real work. Their caliber is poor, their eyes and mind are blind, they are incapable of discovering problems, and cannot see through various kinds of people, so they are unable to shoulder the important work of promoting and cultivating various types of talented people. Thus, they have no way to do the work of the church well, and will cause many difficulties for God's chosen people in their life entry. Considering these factors, it is clear that false leaders are unfit to be church leaders. There are other false leaders who do no specific work of the church and do not make contact with the supervisors of specific work, so they do not know which talented individuals are capable of doing what work, nor which are suited to what work, nor whether their working accords with the principles. They are thus unable to promote and cultivate people of talent. How, then, could such people do the work of the church well? The main reason that false leaders cannot do real work is that their caliber is poor; they have no insight into anything and do not know what real work is. This leads to frequent states of stagnation or paralysis in the

work of the church. These are directly related to the false leaders' failure to do real work. For the past several years, the house of God has stressed, over and over, that evil people and disbelievers must be cleansed away and the false leaders and false workers dismissed. Why must the various evil people and disbelievers be cleansed away? Because after years of believing in God, these people still do not accept the truth at all, and have reached the point where they are beyond hope of salvation. And why must all false leaders and false workers be dismissed? Because they do not do real work, and never promote or cultivate those who pursue the truth; instead, they just engage in pointless efforts. This causes the work of the church to be thrown into chaos and paralysis, with existing problems lingering on, unresolved, and it also slows the life entry of God's chosen ones. If all these false leaders and false workers were dismissed, and if all these evil people and disbelievers who disturb the church were cleared out, the work of the church would naturally come to flow smoothly, the life of the church would naturally grow much better, and God's chosen ones would be able to normally eat and drink the words of God and do their duties, and to enter the right track of faith in God. This is what God would like to see.

February 27, 2021

The Responsibilities of Leaders and Workers (6)

Today we will continue fellowshipping on the responsibilities of leaders and workers and on the various manifestations of false leaders. At the last gathering, we fellowshipped on item six of the responsibilities of leaders and workers. What is the main content of this item? (Item six is "Promote and cultivate all manner of qualified talent so that all who pursue the truth can have the opportunity to train and enter the truth reality as soon as possible.") Last time, we mainly fellowshipped on the principles of God's house for promoting and cultivating people, and why God's house promotes and cultivates people. We also dissected the problems that exist with false leaders when it comes to promoting and cultivating different kinds of talented people. So what are the main manifestations of false leaders within these two items? Why do we say they are false leaders? There are mainly two aspects. One aspect is that false leaders do not understand the principles for promoting, cultivating, and using different kinds of people, nor do they seek these principles. They don't know what aspects of caliber are important for people to possess or what criteria are important to meet in order to be a leader or worker. Consequently, they use people indiscriminately based on their own notions and imaginings. Another serious issue is that after promoting, cultivating, and using these people, they don't follow up or check on their work, nor do they find out how well they are doing, or whether they are doing real work, or if they are able to fulfill their responsibilities, or what their character is like, or whether the duties these people are doing are suited to them, and they don't pay attention to whether the people they promote, cultivate, and use are up to standard and in line with the principles—they never check up on these things. False leaders think that it's just a case of promoting people,

arranging work for them, and nothing more, and that their responsibilities are then fulfilled. This is how false leaders do their work, and this is also their attitude and viewpoint while they work. So can these two main manifestations of false leaders prove that they do not and cannot fulfill their responsibilities when it comes to promoting, cultivating, and using people? (Yes.) False leaders do not check up on work or observe different kinds of people, and much less do they get meticulous when it comes to the truth and principles, comparing the manifestations and states of different kinds of people against the truths they understand and the principles required by God's house; they also cannot discern whether the humanity and strengths of different kinds of people accord with the required principles of God's house for using people. For these reasons, they are especially muddled and sloppy when it comes to promoting and using people and arranging work for them, and all they do is go through the motions and do superficial work based on their notions and imaginings. This being the case, if false leaders are asked to use different kinds of people sensibly and aptly based on their humanity and strengths, can they manage this? (No, they can't.) Let us put aside for now what the caliber of false leaders is like. Just looking at their attitude toward work and their ways and methods for doing work, and the fact that they don't do any real work at all, but only handle general affairs and do a bit of superficial work that puts them in the limelight, and the fact that they don't do the work of providing people with the truth at all, and don't know how to use the truth to resolve problems—all this is enough to prove that false leaders cannot do the real work of the church. Just based on the fact that false leaders do not do real work, or engage deeply with the brothers and sisters to resolve real problems, and instead act all superior and issue orders, it can be confirmed that they are incapable of performing all

aspects of the church work well in order to promote and cultivate people for God’s house.

Item Seven: Allocate and Make Use of Different Types of People Sensibly, Based on Their Humanity and Strengths, Such that Each Is Put to Their Best Use (Part One)

Making Use of Different Types of People Sensibly Based on Their Humanity

What is your understanding of how to arrange and use different kinds of people? (God's house has different required standards for the various kinds of people who are promoted and cultivated, and people should be promoted and used according to the principles and standards of God's house for promoting people. If some people are fit to be leaders and workers, then they should be cultivated as leaders, workers, and supervisors; if some people possess professional strengths in a certain field, then the duty they do should be arranged according to their professional strengths, so that they are allocated and made use of sensibly.) Does anyone have anything to add? (Another thing is measuring people based on their humanity. If someone's humanity is relatively good, and they love the truth, and they have comprehension ability, then they are a candidate for promotion and cultivation. If their humanity is average, but they have strengths and can do a duty in God's house and render service, then this type of person can also be assigned to an appropriate duty based on their strengths, so that they are put to best use. If they are a person with rather bad humanity and may cause disruptions and disturbances, then having them do a duty would be more trouble than it's worth, so it's not appropriate to arrange for them to do a duty.) If people are differentiated based on their humanity, then as long as they are not evil ones, do not cause disruptions or disturbances, and are able to do a duty, then they accord with the principles of God's house for making use of people. Another type who cannot be used, besides evil people and

evil spirits, are those who are of inadequate intelligence, that is, those who accomplish nothing, who are unable to get anything done, incapable of learning a profession, unable to handle simple general affairs, who can't even manage to perform physical labor—people who are of inadequate intelligence and humanity cannot be made use of. Which people fall into this category of having inadequate intelligence? Those who don't understand human language, who lack pure comprehension, who always misunderstand things, get things wrong, and give irrelevant responses to questions, and who are of the same sort as blockheads or mentally disabled people—these are all people who have inadequate intelligence. Then there are extremely absurd people who comprehend all kinds of things differently from normal people—they also have a problem of intelligence. Does inadequate intelligence include being incapable of learning anything? (Yes, it does.) So does being incapable of learning how to write articles count as having inadequate intelligence? (No, it doesn't.) People of this sort don't count. Take learning how to sing and dance, learning computer skills, or learning a foreign language, for instance; being incapable of learning these things doesn't count as being of inadequate intelligence. So, the inability to learn what kind of things indicates inadequate intelligence? For example, some people have a bit of knowledge, but are incapable of learning how to organize their language when chatting with others. So can people of this kind fellowship on the truth, pray, and communicate with others normally when they believe in God? (No, they can't.) When they have an idea in their minds or when they are in a state, and they want to open up and talk to people about it and seek the path to a solution, they ponder for days on end, and don't know where to start or how to express themselves. As soon as they speak, they become confused and talk in a muddled way, their mouths seemingly refuse to do what they're told and their thoughts are all over the

place. For example, you tell them, “Today the weather is nice and the sun is shining,” and they will reply, “Yesterday it rained and there was a car accident on that road.” They are not on the same page as those they converse with. Is this kind of person of inadequate intelligence? (Yes, they are.) For instance, if they have a headache and you ask them what’s wrong, they will say that their heart feels a bit uncomfortable. This response is irrelevant to the question, is it not? (Yes, it is.) This is being too lacking in intelligence. There are so many people like this. Can you give an example? (Some people always go off-topic when answering questions, they simply can’t understand what other people are asking them.) Often going off-topic while talking—this is inadequate intelligence. Then there are people who fail to distinguish between insiders and outsiders when they’re talking, and sometimes sell themselves out when they speak, without even realizing it—this, too, is inadequate intelligence. For example, some brothers and sisters live with nonbelieving family members, who ask them, “What does your god tell you to do?” They reply: “The God we believe in is so good. He teaches us to be honest people, and that we are not allowed to lie to anyone, and must speak honestly to everybody.” Superficially, it sounds like they are testifying to the work God does, glorifying God, and making their listeners have a good impression of believers and trust them, but is this really the case? What will nonbelievers say when they hear this? They will say, “Since your god has asked you to be honest people, then tell us truthfully: How much money does your church have? Who gives the most offerings? Who is the leader of your church? How many gathering places do you have?” You would be taken aback by that, would you not? Are people like this not dim-witted? Why do you talk to devils and nonbelievers about being an honest person? In actual fact you aren’t necessarily that honest before God. So are you not selling yourself out by getting so serious

about it with nonbelievers? Is this not digging a hole and setting a trap for yourself? Are you not a blockhead? When opening up your heart or speaking honestly to someone, you must take into account who you're talking to—if it's a devil or a Satan, can you tell them what's really going on? So when it comes to people like this, it is necessary to practice being "wise as serpents, and harmless as doves"—this is God's teaching to humankind. Blockheads don't know to do this. They only know to stick to the regulations, and say things like, "We believers are so honest, we don't cheat anyone. Look at you nonbelievers, you are full of lies, whereas we all speak honestly." And after they have spoken honestly, people have the leverage to use against them. Is this not them failing to distinguish between insiders and outsiders? Is it not being a few cards short of a full deck? They understand some doctrines but don't know how to apply them. They shout some slogans and then they feel they are really spiritual, and think that they understand the truth and possess the truth reality, and they show off everywhere, but in the end, Satans and devils take advantage of this and use it against them. This is inadequate intelligence.

We just talked about several kinds of people who are of inadequate intelligence. One kind is those who don't understand human language, and who fail to understand and grasp the crux and key points of other people's words; another kind is blockheads, who are unable to accomplish anything, and who cannot grasp the principles or key points no matter how they do it; a further kind is those who have extremely bigoted and absurd views on everything. Yet another kind is those who are incapable of learning anything, and who are even incapable of learning how to speak or chat, or how to express their thoughts and opinions clearly so that others can understand them; although they are somewhat literate, they can't organize their language in their heads, or speak clearly, nor can they express correct

views, or accomplish anything. These are all people of inadequate intelligence. No matter what crafts or skills they learn, they are constantly unable to grasp the principles and rules. Even if they do a craft or skill well on occasion, it is by chance; they don't know how they did it well. The next time that they fail to do it well, they don't know why this is the case either. They are incapable of learning anything or becoming proficient in it. If they are asked to learn a craft or a technical skill, no matter how long they spend learning it, they will only grasp the theory. They have listened to sermons for so many years but haven't understood the truth. If they are asked to take these words and these specific statements that God's house often fellowships on, and turn them into a principle and a path of practice, they will be incapable of doing so even if they work themselves to death, and regardless of how they are taught. This confirms that these people have inadequate intelligence. Some people achieve exactly the same results from doing something at the age of 50 or 60 as they did at 30, without having made any progress at all. They haven't successfully learned a single thing in their lifetime. They haven't idled away their time, they are very attentive and make an effort, but they haven't succeeded in learning anything; this shows that they have inadequate intelligence. Based on what we have fellowshipped, the scope of what's considered inadequate intelligence has become broader, has it not? Would you yourselves count as being of inadequate intelligence? (Yes.) A little bit, to a greater or lesser degree. Why do I say that? Most people have listened to sermons for five years, but they still don't understand what the truth is, or what God's intentions are; and some people have listened to sermons for 10 years, or even 20 or 30 years and still don't understand what the truth reality is and what words and doctrines are, their mouths are filled with doctrines, and they spout them excellently—this is a problem with their intelligence. Leaving aside

comprehension of the truth for now, let's just say that people display the following manifestations toward some external things and common-sense matters in human life: No matter how many years they have been doing something for, their situation, state, and perception remain the same as when they first started learning it, and no matter how they are guided, taught, or how they practice, they still don't make any progress. This is inadequate intelligence.

Selecting and making use of people based on whether or not they have humanity is in line with principles; so tell Me, should we cultivate and make use of people who have poor humanity, inadequate intelligence, or the work of evil spirits? That absolutely would not do. Apart from these several kinds of people who do not conform to the principles of God's house for using people, most other people can be used sensibly based on their humanity. For those who are of average humanity, which can't be called either bad or good, they can just be ordinary team members. For those who have fairly good humanity, who are fairly rational and possessed of conscience, who love positive things, who are particularly upstanding, have a sense of justice, and are able to defend the interests of God's house, the emphasis can be placed on cultivating and using these people. As for whether to cultivate and use them as leaders or team leaders, or to do some important work, this depends on their caliber and strengths. This is weighing how to use different kinds of people based on their humanity.

Making Use of Different Types of People Sensibly Based on Their Strengths

Let's talk further about how to use different kinds of people based on their strengths. In addition to caliber, some people also have some professional skills that they excel at. What is meant by the word

“strengths”? (Having a skill in a specialized field, such as being able to compose music, play a musical instrument, or paint pictures.) Understanding music theory, art, and also dance and writing—these are all strengths. Acting and directing are strengths to do with film production, translation is a linguistic strength, and video production and special effects are also strengths within specific fields. When we talk about strengths, we are referring to professional skills that relate to the central work of the church. Some people already have a basic level of proficiency, and some people study these things after coming to God’s house. If a person has basic proficiency but their humanity isn’t up to standard, and they are one of those with inadequate intelligence, an evil person, or an evil spirit, then they cannot be used. If the person’s humanity is up to standard and they possess a strength that God’s house has need of, then they can be promoted, cultivated, and made use of, assigned to a team that befits their strengths, or which is related to the professional skills they hold, and set to work right away. Some people do not yet possess a professional strength, but are willing to learn, and catch on really quickly. If their humanity is up to standard, then God’s house can cultivate them and create the conditions for them to learn, and such people can also be made use of. In summary, the assignment of duties is based on people’s caliber and strengths, and as far as possible, people with different strengths should be arranged to work within their own field of expertise, so that they can bring these strengths to bear. If their strengths are not needed by God’s house anymore, they can be arranged to do whatever they are capable of doing, based on their caliber and humanity; this is called using people sensibly. If God’s house still has a need for their strengths, they should be allowed to continue doing their duty in this field, and cannot be transferred arbitrarily, unless there are too many people working in this profession, in which case the number of people

should be reduced according to the situation by reassigning those who are least competent in their profession to other duties; this is using people sensibly.

There is a certain type of person who doesn't have any special skills—they can write articles a bit, they can hold a tune when they sing, and learn how to do anything, but they are not the best at these things. What are they best at? They have a bit of caliber, they are relatively possessed of a sense of justice, and they have a bit of an eye for how to judge and make use of people. Beyond that, they most notably possess organizational skills. If you give such a person a task or a job, they can organize people to do it. At the same time, they possess work capability; that is, if you give them a job, they have the ability to do it well and finish it. They have a plan in mind, with steps and a structure. They know how to use people, how to allocate time, and whom to use for this task. If a problem appears, they know how to discuss the solution with everyone. They know how to balance and resolve all these things. A person like this not only possesses work capability, they also speak relatively well. Their words are clear and orderly, and they do not confuse people. When they've assigned work, everyone understands clearly and knows what each person should be doing; no one is idle and there are no oversights in the work. Their explanation of the details of the work is also relatively clear and orderly, and for especially complicated issues, they offer analyses, fellowship, and list the details so that everyone understands the issues, knows how to do the work, and knows how to proceed. Beyond that, they can also fellowship on what ways of acting may be flawed, what methods of working will impact efficiency, what people should pay attention to in the course of their work, and so on. That is, they think more than others before they begin to work—they think in more detail, more realistically, and more comprehensively than others. In one

respect, they have a brain, and in another, they are eloquent. Having a brain means they do things in an organized fashion, with steps and according to a plan, and with great clarity. Being eloquent means that they can use language to express, clearly and understandably, the thoughts, plans, and calculations in their mind, and that they know how to speak simply and concisely, so that their listeners are not confused. They express themselves in language that is particularly clear, accurate, truthful, and fitting. This is what it means to be eloquent. People like this are eloquent, they possess work capability, organizational skills, and on top of that, they have a sense of responsibility, and are relatively possessed of a sense of justice. They are not people pleasers or peacekeepers. When they see evil people causing disruptions and disturbances to the church work, or blockheads and scummy people who don't attend to their proper affairs and act in a slippery way, they get angry, feel displeased, and they can promptly resolve and handle these problems, and protect the work and interests of God's house. Having a sense of responsibility and a sense of justice—aren't these manifestations the prominent characteristics of this sort of person's humanity? (Yes.) People like this may not be good at socializing, or may not be very adept in any particular professional skill, but if they possess the characteristics I just described, they can be cultivated as leaders and workers. These characteristics are also their strengths, that is, they are eloquent, possess work capability, organizational skills, and are relatively possessed of a sense of justice. Having a sense of justice is crucial. Do evil people and antichrists have a sense of justice? (No, they don't.) Antichrists have a wicked nature; it's impossible for them to have a sense of justice. Another crucial thing is that this kind of person has spiritual understanding and the ability to comprehend the truth; this has to do with their caliber. The strengths of this kind of person refer to those humanity characteristics and

talents that I mentioned just now, plus the three standards of having the ability to comprehend the truth, bearing a burden for the church, and possessing work capability. Such people can be cultivated as leaders; there is no problem with that. In addition to having a brain and caliber, a leader must have the ability to comprehend the truth, and have organizational skills and work capability in their job, as well as eloquence. Some people have very good caliber, they possess spiritual understanding, but when it comes time to fellowship at gatherings, they make a total mess of what they are trying to say, they completely lack the ability to organize their language, and what they say is completely devoid of logic. Can such people be cultivated as leaders? (No, they can't.) Some people just about manage to talk to very small numbers of people; they can fellowship about some states, opinions, and comprehension of the truth, and they can support, provide for, and help others, but around more people they do not dare to speak up, and feel scared, and may even become nervous to the point of tears. Can such people be cultivated? For the kind of person who is of fairly weak and timid humanity, and who is prone to stage fright, if they possess the humanity, strengths, and comprehension ability to be a leader, they can be cultivated to become a team leader or a church leader. First just cultivate and train them; after they have experienced for a period of time, they will gain insight and thereby become a little more courageous, and will no longer be afraid of speaking or get stage fright. In summary, when it comes to those who have the humanity characteristics and strengths that we just fellowshipped about, they can be cultivated to become leaders so long as their humanity is up to standard. As we said last time, in order for someone to be cultivated as a leader, they don't necessarily have to understand all truths, be able to submit to God, have a God-fearing heart, and so on. It isn't absolutely necessary to meet these criteria. If someone possesses a

certain caliber, has spiritual understanding, and is able to accept the truth, then they can be promoted and cultivated. Is this not using people sensibly? (Yes.) The most crucial criterion is whether someone's humanity is up to standard or not.

Some people, having listened to what I have said, feel that they already meet the criteria for being a leader and should be promoted. This is a misunderstanding on their part, is it not? Is being a leader such a simple matter? They think, "I am really methodical, I have organizational skills, and I'm eloquent, in that I can explain even the most complex matters clearly, so why doesn't God's house promote me? Why don't the brothers and sisters choose me to be a leader? How come the senior leaders fail to spot that I am talented?" Don't worry. If you really do meet the criteria for being a leader or a worker, then sooner or later, you will be promoted and allowed to train yourself. What matters now is that you must train yourself a great deal in practicing the truth and handling affairs according to principles, and proactively help others, and solve real problems for God's chosen people. When God's chosen people see that you have good caliber and can solve real problems, they will recommend you and elect you. If you don't take the initiative to do a bit of real work, and just wait for the day when you are suddenly elected as a leader or promoted as an exception by the Above, that is never going to happen. You must do some real work so that everyone can see it; once everyone has seen your strengths for themselves and feels that you are someone who should be promoted, cultivated, and used, they will naturally recommend you and elect you. If you feel right now that you are fit to be a leader, but no one has elected you, and God's house hasn't promoted you, why is that? One thing is for sure: You are not yet recognized in the eyes of the brothers and sisters. Maybe it's your humanity, maybe it's your pursuit, or maybe it's your strengths or

caliber. If the brothers and sisters don't recognize or approve of one of these aspects, they won't elect you or recommend you. So you have to keep working hard, keep on pursuing and training yourself, and when you genuinely understand the truth and can handle matters according to the principles, people will naturally recommend you and elect you; it's a case of things taking their natural course when the conditions are right. There is no need to constantly look forward to being a leader or think about it all the time; this is an extravagant desire. You should have an ordinary heart, be someone who pursues the truth, be considerate of God's intentions, and learn to be submissive and patient. You cannot blindly pursue being a leader; that is an ambition, and it is not the right path. You should not have this ambition and desire all the time. Even if you really do have caliber, you must wait until you enter the truth reality before you can be up to the task of serving as a leader or worker. If you do not understand the truth and do not know how to practice the truth, then even if you are selected to be a leader or a worker, you will not be able to do any real work and will have to be dismissed and eliminated, which is something that happens often. If you think yourself fit to be a leader, possessed of the talent, caliber, and humanity for leadership, yet God's house has not promoted you and the brothers and sisters have not elected you, how should you treat the matter? There is a path of practice here that you can follow. You must thoroughly know yourself. Look to see if what it boils down to is that you have a problem with your humanity, or that the revelation of some aspect of your corrupt disposition repulses people; or whether it is that you do not possess the truth reality and are unconvincing to others, or that the performance of your duty is not up to standard. You must reflect on all these things and see where it is, exactly, that you fall short. After you have reflected for a while and found where your problem is, you must promptly seek the truth to

resolve it, and enter the truth reality, and strive to achieve a change and to grow, so that when those around you see it, they will say, “These days, he’s been much better than before. He works solidly and takes his profession seriously, and he’s especially focused on the truth principles. He doesn’t do things impetuously or perfunctorily, and he’s more conscientious and responsible about his work. He used to like talking big now and then, and constantly flaunted himself, but now he’s much more low-key and no longer overbearing. Even if he is able to do a few things, he doesn’t boast about it, and when he’s finished something, he repeatedly reflects on it, for fear of doing something wrong. He acts much more cautiously than before, and with a God-fearing heart—and most of all, he can fellowship about the truth to resolve a few problems. Indeed, he’s grown.” Those around you who have interacted with you for a while find that you have undergone obvious change and growth; in your human life, self-conduct and handling of matters, and in your attitude toward your work, and in your treatment of the truth principles alike, you exert more effort than before, and are rigorous in your speech and acts. The brothers and sisters see all this and take it to heart. Perhaps, then, you will be able to run as a candidate in the next election, and you will have a hope to be elected as a leader. If you can truly do some important duty, you will gain God’s blessing. If you truly have a burden and have such a sense of responsibility, and wish to carry a load, then hurry up and train yourself. Focus on practicing the truth and come to act with principles. Once you have life experience and can write articles of testimony, you will truly have grown. And if you can bear witness for God, then you can certainly gain the work of the Holy Spirit. If the Holy Spirit is working on you, it means that God looks on you with favor, and with the Holy Spirit guiding you, your opportunity will soon arise. You may have a burden now, but your stature is insufficient and your life experience too

shallow, so even if you were to become a leader, you would be liable to tumble. You must pursue life entry, resolve your extravagant desires first, willingly be a follower, and come to submit to God truly, with no words of complaints for whatever He orchestrates or arranges. When you are possessed of this stature, your opportunity will come. That you wish to take on a heavy load, that you have this burden, is a good thing. It shows that you have a proactive heart that seeks to make progress and that you want to be considerate of God's intentions and follow God's will. This is not an ambition, but a true burden; it is the responsibility of those who pursue the truth and the object of their pursuit. You have no selfish motives and are not out for your own sake, but to bear witness for God and satisfy Him—this is what is most blessed by God, and He will make suitable arrangements for you. For now, you just concern yourself with pursuing life entry, fulfill your duty properly first, and then write a few experiential testimony articles to bear witness to God. If your testimonies are true and practical, people who read them will admire you and like you, and be willing to engage with you and recommend you, and so your opportunity will come. Therefore, you absolutely must equip yourself with the truth before the opportunity comes. First have practical experience, and then you will naturally have true testimony; the results of your duty will get better and better, by which time, you will not be able to hide even if you wanted to, and the brothers and sisters around you will recommend you. It is because people who have the truth reality are needed not only by God's house, but also by God's chosen people; everyone likes to engage with people who have the truth reality, and everyone likes to associate with friends who have the truth reality. If you experience to this degree, and everyone sees that you have true testimony and acknowledges that you have the truth reality, you will not be able to avoid becoming a leader even if you wanted to, and the brothers and sisters

will insist on electing you. Is that not the case? When the prodigal son turns back and returns to God, God is pleased, happy, and comforted in His heart. As a person with the truth reality, how could you not be used by God? That would be an impossibility. God's intention is to gain more people who can bear witness for Him; it is to perfect all who love Him, and to make a group of people who are of one heart and mind with Him as early as possible. Therefore, in God's house, all who pursue the truth have great prospects, and the prospects of those who love God sincerely are without limit. Everyone should understand God's intention. It is indeed a positive thing to have this burden, and it is something those with a conscience and reason should possess, but not everyone will necessarily be able to take on a heavy load. Where does this discrepancy come from? Whatever your strengths or capabilities, and however high your IQ may be, what is crucial is your pursuit and the path you walk. If your humanity is up to standard and you have a certain caliber, but you are not someone who pursues the truth, and you merely have good humanity and some sense of burden, can you do the church's leadership work well? Do you guarantee that you can solve problems using the truth? If you cannot guarantee it, then you are still incompetent in your work. Even if you were elected or assigned to be a leader, you would still be incapable of doing the work, so what point would that serve? Although it would satisfy your vanity, it would harm the brothers and sisters and delay the church's work. If you meet the criteria to be a leader or a worker, and you are someone who pursues the truth, and you also have some experiential testimonies, then you will definitely be able to do a good job at leadership work, because you have experiential testimonies, you are someone who understands the truth, and can shoulder the heavy burden of being a church leader. That your humanity is up to standard and you also have certain strengths are just basic criteria for being

promoted, cultivated, and used by God's house, but whether you can do a good job at leadership work depends on whether you have real experience and the truth reality—this is what matters most. Some people are correct people and pursue the truth, but they have believed for just three to five years and have no practical experience. Can such people do the church's leadership work well? I'm afraid they won't be competent in the work. Where do they fall short? They lack practical experience and haven't yet come to understand the truth. Even if they can speak many words and doctrines, it is still beyond them to solve problems using the truth. Therefore, they are still not competent in leadership work and need to continue training themselves in order to achieve understanding of the truth and entry into the truth reality. Take, for instance, a person whose humanity is up to standard and who is fairly honest, and who seldom lies and cheats, and who does their duty without causing disruption or disturbance, but who is poor at pursuing the truth; can such a person be cultivated to be a leader or a worker? This would be very difficult. Would a person who meets the criteria for being promoted, cultivated, and used, but who does not pursue the truth, be capable of becoming someone who pursues the truth if they were promoted to be a leader or a worker? Would they be able to start pursuing the truth? Would they be able to enter into the truth reality after working as a leader or a worker for a period of time? That would be an impossibility. No matter what criteria a person meets, as long as they are not someone who pursues the truth, they absolutely cannot be elected or promoted as a leader or a worker. If a person is possessed of humanity and caliber that are up to standard, and is also able to accept the truth and undergo some changes, then they can be promoted, cultivated, and used, and as a result, they will then get the opportunity to train themselves, enter into the truth reality, and embark on the path to salvation and perfection.

Therefore, no matter who God's house promotes to be a leader, worker, or supervisor, the purpose is not to satisfy your personal desires and ambitions, nor to fulfill your aspirations, but to enable you to embark on the path of salvation and become a perfected person.

As for those who are not quite of sufficient intelligence, they also have the willingness to do their duty well and want to defend the interests of God's house, but they lack wisdom, don't know how to act according to the principles, and cannot see through any matter. At some point in time, they encounter temptation and fall into it, and as a result, they betray the interests of the church, betray the brothers and sisters, and bring harm to the work of God's house. How should we deal with and treat this kind of people who are blockheads and who are of inadequate intelligence? When it comes to such blockheads who lack spiritual understanding and are of inadequate intelligence, every last one of them should be dismissed and reassigned, and not one can be used. If such people are used, they could bring trouble to the work of God's house at any time—there are so many lessons like this. Nowadays, there are many people who outwardly have some human likeness, but they cannot fellowship any truth reality. They have believed in God for many years and yet they remain in this state. The root of this problem should be seen clearly; this is a problem of exceedingly poor caliber and a lack of spiritual understanding. Such people will not change no matter how many years they believe in God, and have made no significant progress despite all the sermons they have listened to. They can only be put to one side, to render service in whatever meager way they are able to. Is this a good way of dealing with them or not? (It is good.) Some people with inadequate intelligence and no strength cannot understand God's words at all even after reading them for several years, and fail to understand sermons despite having listened to them for several years. Is it

still useful to issue books of God's words to such people? (No, it isn't.) Books of God's words should not be issued to people with inadequate intelligence, because doing so is futile and tantamount to a waste, and any that has been issued to them should be collected back immediately. This is not to deprive them of the right to read God's words, but because their intelligence falls short. Even if such people live the church life, they cannot understand the truth, let alone do a duty. Such people are trash, are they not? You ought to know how to handle trash. Some people appear quite guileless on the outside, but their intelligence is so abysmal that they can't even do any physical chores properly, and they make a hash of everything they do. If they are asked to do a chore, they will certainly damage something, so people like this cannot be used. If you ask them to pick up a bucket of water, they will knock over a bottle of oil. If you ask them to wash a bowl, they will break a plate. If you ask them to cook, they will either cook too much or too little, or it will be too salty or too bland. They do put their heart into it, but they can't do anything well and don't even do a good job of performing physical labor. Can such people be used? (No.) So if they can't be used, what should they be asked to do? Does it mean that they aren't allowed to believe in God and that God's house doesn't want them? No, it doesn't. Just don't let them do a duty. If they don't properly do things that are within the scope of normal human life—including everyday common-sense things and routine matters of daily life—or they are incapable of doing these things, then they are not fit to do a duty in God's house.

Although some people are not possessed of good humanity or any special talents, let alone can they be cultivated to be leaders, they can still do some physical chores. For instance, feeding chickens and ducks, feeding pigs, and tending sheep are jobs that they can do well. If you give them a

simple job, they can do it well as long as they put their heart into it, and thus such people can do a duty in God's house. Though it is a single, simple chore, they can put their heart into it and fulfill a responsibility, and they can also make demands on themselves according to God's words and the truth principles. No matter whether the chore is big or small, or the work is important or unimportant, when all is said and done, they can do the single job assigned to them well. Not only can they feed the chickens well so that they lay eggs normally, but they can also protect the chickens from being carried away by wolves. If they hear a wolf howling, they will immediately tell their supervisor, striving to avoid any mishaps in the performance of the job and task entrusted to them by God's house. If they work like this then they are relatively dedicated, and this counts as being able to fulfill their responsibility and do a job well. With what remains—their personal life, and how they conduct themselves and deal with things—they fall somewhat short; for instance, they don't know how to interact and chat with others, or how to fellowship on their state with others, and are sometimes petulant. Is this considered a problem? Is it okay not to use them because of these issues? (No, it isn't.) Some people have poor personal hygiene; they don't wash their hair for at least ten days and they generally smell bad. Others make loud noises eating and drinking while those around them are resting, and are loud at other times too, such as when walking, closing doors, and talking—they are uneducated and have no manners. How should such people be treated? Everyone must be understanding, help and support them with a loving heart, fellowship with them about what normal humanity is, and allow them to change little by little. Since you're all together, you have to learn to rub along. Such people can be used as long as they are able to do their job properly, and undertake the job, and don't do anything that causes disruption and disturbance. Some people are clever, have good caliber, and

work diligently, and they can fulfill their responsibilities and do well in the jobs assigned to them, so they can be cultivated and used. But some people are of such exceedingly poor caliber that they can't even do single jobs well; they can just about cope with feeding chickens, but if they also have to feed ducks and geese, they will get overwhelmed and won't know how to do it. It's not that they don't want to do it well, but their caliber is too poor. Their brain has its limitations, they only know how to do one task, and if they are given one more to do, they're out of their depth. They don't know how to plan, so they just mess things up. Such people are only fit for doing one job at a time. Don't give them multiple jobs, because they will be incapable of undertaking them. Don't think that if they can do one chore well, they can surely do two or three chores; this isn't necessarily the case, and it depends on their caliber. Let them try doing two chores first. If they have good caliber and can undertake it, then you can arrange for them this way. If they can't simultaneously do two chores well, and mess up, it means it is beyond their caliber, so you must take away their second chore immediately. This is because through observation and probation, you have discovered that they are only fit for doing one job at a time, rather than doing multiple complex jobs, and that they don't have the caliber for this. Some people are relatively clever and of relatively good caliber, and if you give them several jobs to do, they can do them well. For example, if you ask them to cook meals, feed the chicks, and manage the vegetable garden, they are able to prepare the meals on time every day while managing the vegetable garden in their spare moments, promptly watering and weeding the garden, and feeding the chicks on time. Some people may say, "Since they have this caliber, let them also take over the church's work and be a church leader." Would that be okay? Although they are capable of undertaking some physical tasks and everyday chores, when it comes to

being a church leader, that requires a separate appraisal; it's not something that can be measured based on their doing these simple, external chores. That's because being a church leader isn't a physical chore, it must be measured by the principles of leadership. However, if this person possesses the caliber and talent to be a church leader, and their humanity is fairly good, it would be inappropriate for you to assign them to do external chores; that is called using people inappropriately. At most, church leaders can do one more part-time chore that relates to everyday life, and concern themselves with it a bit more whenever they are not busy—this will not tire them out. When it comes to trivial, routine matters and these physical tasks, people can do as many of them as they are able. Is there anyone who can take on all of them? Is there anyone with such caliber? (No.) It may be that their caliber and ability are sufficient, but there is one thing that they won't have enough of, and that's energy. People are mortal, their energy is limited, and the number of jobs they can undertake is also limited. People with high energy may be able to work up to 12 hours a day, whereas people with average energy can normally work for eight hours, and people with low energy can work for just four or five hours. Therefore, whether you use a person to do physical chores, church leadership work, or work that involves professional skills, you must consider what they are most suited to, and after assigning them the most suitable work, if they can't do it, assign them something else. If you don't assign them work according to what they are most suited to doing, this is a mistake in the way you use people. For those people who cannot be prioritized for promotion, cultivation, and use, even if they are asked to do physical chores, they must be assigned to these chores based on their caliber and abilities. If, at the same time as doing their one appointed job well, they are still able to do other jobs, then they can be asked to do a few other physical chores on a part-time basis, as long as it

doesn’t impact their main job. Some people are physically strong and can do three chores one after the other; after finishing one chore, they still have energy to spare, and they are free most of the time. But false leaders are blind and don’t know how to allocate work, and haven’t realized that this is a problem, so they only assign those people to do one chore, which is a mistake.

I was talking just now about people with inadequate intelligence who have no special skills and are only capable of physical exertion. There are also people who have some ailment and are incapable even of physical exertion, and who get a headache, stomachache, or backache whenever they do anything that is the slightest bit physical. What should be done about assigning duties to people of this kind, if they are suited to doing a duty? One must look at various aspects, such as their state of health and also their humanity and caliber, to ascertain what duties they are fit to do in God’s house. If their health is so bad that they can’t do any chores, and have to take a break after working for a while, and also need someone to attend to them, if they can’t do a duty properly on their own and must be paired up with someone who can look after them, then that’s not worth it at all. Such people are not fit to do a duty, so let them go home and recuperate. Whatever you do, don’t use anyone who is so seriously ill that a gust of wind will likely blow them down. If their health is not too poor and it’s just that they suffer from stomachache if they eat the wrong thing, or they get a headache if they use their brain too much, so they can only manage to work three or four hours less than a normal person, or do half of the work of a normal person, then such people can still be used as long as they meet the other criteria. Unless they bring it up themselves and say, “My health is too poor to put up with this hardship. I want to go home to recuperate. When I recover, I’ll come back and do my duty,” then agree to that without delay

and do not try to counsel them on their way of thinking; it won't have any effect even if you do it. There's a saying that goes, "Something done grudgingly will not produce satisfactory results"; everyone's faith, resolve, and pursuits are different. Some people may say: "Isn't it merely that they sometimes feel a little out of sorts and a bit low on energy? People might feel out of sorts if they eat the wrong things, but after a couple of days they will be fine; is there any need for them to go home and recuperate? Won't their headache and dizziness go away after a good night's sleep? Can they not work normally then? Is it such a big deal?" It may not be a big deal to you, but some people are different from others in terms of the degree to which they cherish their flesh, and some people indeed have health troubles. In such cases, if they put in a request to return home to rest and recuperate, the church should quickly agree, not make demands on them, not make things hard for them, and especially not try to counsel them on their way of thinking. Some false leaders constantly work on such people, by saying: "Look at the extent that God's work has reached now. Disasters are getting bigger and bigger, the four blood moons have appeared, and now the pandemic is so widespread that nonbelievers have no way of surviving! You are in God's house, doing your duties and enjoying God's grace—you won't be exposed to danger and you can also gain truth and life—what a great blessing that is! This minor trouble you have is nothing. You have to overcome it and pray to God. God will definitely heal you. Just read God's words, learn a few more hymns, and your ailment will naturally get better if you keep your mind off it. Don't God's words say, 'To dwell in sickness is to be sick'? You are dwelling in sickness right now. If you keep thinking about being sick, then the sickness will become serious. If you don't think about it, then your ailment will disappear, won't it? That way, you will grow in faith and you won't want to go home to rest. You going home to

rest is called coveting the comforts of the flesh." Don't try to counsel them on their way of thinking, it's foolish to do that. They can't even persevere through a little temporary discomfort and just want to go home to rest, and can't even get over a minor difficulty, which proves that they aren't doing their duty sincerely. In all actuality, this kind of people have no intention of doing their duty in the long run, they don't do it with any sincerity, are unwilling to pay a price, and now they have finally found an opportunity and an excuse to make a complete getaway. In their heart, they are rejoicing that they are so smart and that this illness has come at just the right time. So whatever you do, don't urge them to stay. They will hate anyone who tries to urge them to stay, and they will curse anyone who tries to counsel them on their way of thinking. Don't you understand this? Of course, some people really are ill, and have been for a long time, and are afraid that if they persist any longer, their life will be in danger. They don't want to bring any trouble to God's house, or impact on other people's performance of their duty. They feel that once their health fails them, they will have to rely on the brothers and sisters to take care of them, and they feel bad about making God's house take care of them, so they wisely take the initiative to ask for leave. How should this situation be dealt with? Likewise, by letting them go home and rest without further ado. God's house isn't afraid of trouble, it just doesn't want to force things on people against their will. In addition, people all have some personal and real difficulties. People living in the flesh all get sick, and illnesses of the flesh are a problem that exists in reality—we respect the facts. Some people genuinely are unable to do their duties due to being in seriously ill health, and if they need God's house to provide them with conveniences, or they need the brothers and sisters to provide remedies or offer some treatment suggestions, God's house will be happy to provide these things. If they don't want to inconvenience God's

house and they have the money, means, and wherewithal to go and get their illness treated, that's fine too. In summary, if it's because their health doesn't allow them to continue doing their duties in God's house or to continue being cultivated by God's house, then they can justifiably put in a request, and God's house will immediately agree to it. No one should counsel them on their way of thinking, or impose demands, as that would be inappropriate and devoid of rationality. These are the arrangements that are made for this kind of people.

How to Treat a Few Special Kinds of People

I. How to Treat People Who Do Not Attend to Their Proper Work

Some people have passable humanity, they have strengths and a bright mind, they speak normally, they are usually very optimistic, and they are very proactive in doing their duty, but they have one flaw, which is that they are very sentimental. While following God and doing their duty in the church, they constantly miss their family and relatives, or they constantly think about eating nice food back in their hometown, and not being able to eat it pains them, which in turn affects their performance of their duty. There is another kind of person, who likes to live alone in one place, with their own private space. When they are with the brothers and sisters, they feel that the pace of work is too fast and that they have no private living space. They constantly feel under pressure, and always feel restrained and uncomfortable living with the brothers and sisters. They always want to do whatever they please and be free to indulge themselves. They don't want to do their duty together with everyone else, and they constantly think about returning home. They always find doing their duty in God's house unpleasant. Although the brothers and sisters are easy to get along with and no one bullies them in God's house, they struggle somewhat to stick to the

work and rest schedule—after everyone gets up in the morning, they want to sleep in, but they feel embarrassed to do so, and when everyone else is already resting at night, they don't want to go to bed and always want to do something that interests them. Sometimes there's something in particular that they really want to eat, but it's not available in the canteen, and they are too embarrassed to request it. Sometimes they want to go for a stroll, but no one else asks to do this, so they don't dare to indulge themselves. They are always careful and cautious, and afraid of being laughed at, looked down upon, or called childish. If they don't do their duty well, they sometimes end up being pruned. They feel like every day they're on tenterhooks, like they're treading on thin ice, and they are quite unhappy. They think, "I remember that when I was at home, I was the little baby of the family, free and unrestrained, like a little angel. How happy I was! I am doing my duty in God's house now, how come the traces of my former self have vanished? I can no longer do whatever I want, like I used to do," and so they do not want to live this kind of life. But they dare not mention this to their leader, and they constantly pass on these thoughts to the people around them, they are always homesick, and secretly cry in bed at night. What should be done about this kind of people? Anyone who is aware of the matter should report it without delay, the leader should immediately ascertain whether the report is true or not, and if it is, that person can be allowed to return home. They are enjoying the food, drink, and hospitality of God's house, but they are still unwilling to do their duty and always in a mood, feeling aggrieved and unhappy, so send them on their way as soon as possible. People of this sort don't have these moods temporarily, and then resolve them by thinking things over—that's not their situation. Some people's subjective will is to steadfastly do their duty, and although they miss home, they know what sort of problem this is, and they are able to seek the truth and resolve it. In the

case of these people, there is no need to let them go or worry about them. The situation we are talking about is when people in their 30s still act like children, without ever growing up, and always remain unstable. They only do whatever they are asked to do, and when they have nothing to do, they think about having fun and chatting about irrelevant topics, and never want to attend to their proper work. Nonbelievers talk about being established at the age of 30. Being established means attending to one's proper work, being able to take on a job and provide for oneself, knowing to attend to one's proper business, spending less time having fun, and not delaying one's proper work. What does "acting like children" mean? It means being incapable of undertaking any proper work, always wanting to let their mind wander, and constantly wanting to go for a stroll, wander about, goof around, eat snacks, watch dramas, chat about irrelevant things, play games, and trawl the internet for strange occurrences and unusual stories. It means never being inclined to attend gatherings, always wanting to sleep whenever gatherings are held, wanting to sleep as soon as they feel drowsy, and wanting to eat as soon as they feel hungry, being willful and not attending to their proper work. People like this cannot be said to have bad humanity, it's just that they never grow up and always remain immature. They are like this at the age of 30, and they are still like this at 40; they are incapable of changing. If they request to leave and no longer want to do their duty, how should this be handled? God's house doesn't urge them to stay. You should respond to them right away—let them leave immediately and return among the nonbelievers, and tell them absolutely not to say that they believe in God. Can people who don't attend to their proper work obtain the truth? If you expect them to mature in terms of their humanity and come to attend to their proper work through doing a duty in God's house, to be capable of shouldering an important item of work, and to then understand and practice

the truth and live out human likeness, you absolutely should not count on it. You will find people like this in any group. Nonbelievers have a nickname for this sort of people: “big kids.” Such people can reach the age of 60 without ever having attended to their proper work. They talk and handle things improperly, they are always laughing, joking, and bouncing around, they don’t do anything in a serious manner, and they are particularly intent on having fun. God’s house cannot make use of such people.

Do you think these “big kids” are bad? Are they evil people? (No.) Some of them aren’t evil people, they are quite simple, and not bad. Some of them are quite kind-hearted and willing to help others. But they all have one flaw—they are willful, fun-loving, and don’t attend to their proper work. For example, say that after a woman gets married, she doesn’t learn to do any housework. She cooks meals only when she is happy, but not when she is unhappy—she has to be coaxed all the time. If someone wants her to do something, they have to negotiate it with her, and she has to be watched over. She always likes to dress up nicely so that she can go out shopping, buying clothes and cosmetics, and getting beauty treatments done. When she returns home, she doesn’t do a single chore, and just wants to play cards and mahjong. If you ask her how much a pound of cabbage costs, she doesn’t know; if you ask her what she’s going to eat tomorrow, she doesn’t know that either; and if you ask her to cook something up, she makes a hash of it. So, what is she most proficient at? She is most proficient at things like knowing which restaurant serves the best food, which store stocks the most fashionable clothes, and which store sells affordable and effective cosmetics, but she doesn’t understand or learn other things like how to pass her days, or the skills that are required in normal human life. Does she not learn these things because she is of insufficient caliber? No, that’s not it. Judging from the things she is proficient in, she has caliber, but

she doesn’t attend to her proper work. As long as she has money to spend, she will go out to eat in restaurants and buy makeup and clothes. If there’s a shortage of pots and pans at home and she’s asked to buy some, she will say, “There’s delicious food for sale outside, what do I need to buy all that for?” If the vacuum cleaner at home is broken, and she’s asked to buy one less item of clothing in order to save money to buy a new one, she will say, “When I’m earning money in the future, I’ll just hire a housekeeper to clean the house, so there’s no need to buy a vacuum cleaner.” Usually, if she’s not playing games or mahjong, then she’s buying trendy clothes, and she never cleans the house. This is not attending to one’s proper work, isn’t it? Then there are some men who, as soon as they make some money, buy a car with it or gamble it away. If something is broken at home, they don’t repair it. They don’t pass their days in a proper way. In their home, their refrigerator doesn’t work, and neither does their washing machine, the drains are blocked, and the roof leaks when it rains, and they don’t repair these things for a very long time. What do you think of such men? They don’t attend to their proper work. Be they men or women, God’s house cannot use the types of people who are overly willful and don’t attend to their proper work.

Some people don’t attend to their proper work as parents, and they fail to take proper care of their children. As a result, their children end up being scalded by boiling water or suffering some knocks and scrapes; some children end up breaking their noses, others burn their bottoms on the stove, and others scald their throats after drinking boiling water. People of this sort aren’t attentive in anything they do, and they are incapable of doing anything properly. They don’t attend to their proper work, they fool around, they are willful and fun-loving, and they are incapable of shouldering the responsibilities that a person should bear. As parents, they are unable to fulfill their responsibilities and they are inattentive. So, can such people

shoulder the responsibilities that normal people should bear when doing a duty in God's house? No, absolutely not. People who don't attend to their proper work cannot be used. If they say they don't want to do their duty anymore and ask to return home, then just let them go right away. No one should push or urge them to stay, because this is a problem to do with their nature, it's not an occasional, fleeting manifestation. These people were full of delusions when they came into God's house to do their duty; they thought that doing a duty and following God would be like coming to the Garden of Eden, like being in the good land of Canaan. The life they imagined was wonderful, with lovely things to eat and drink all day long, liberty and no restraints, and no work to be done at all. They wanted to live a carefree life of leisure, but it turned out to be completely different from what they imagined. These people have experienced enough, and they feel that it is boring and dull here, and want to leave, so let them go without delay, God's house does not urge these people to stay. God's house does not push people, and you shouldn't do this either; this is practicing the truth and acting in accordance with the principles. You must do things that are in line with the truth principles, you must be a person who understands God's intentions, a wise person—don't be a muddleheaded person, or an indiscriminate people pleaser. Handle the kind of people who don't attend to their proper work in this way—can this be considered unloving or not giving people the chance to repent? (No, it can't.) God is fair to everyone, and God's house has the right to promote, cultivate, and use you. If you are unwilling to do your duty, and you ask to leave the church, that is your free choice, so the church should agree to your request, it absolutely will not force you. This is in keeping with morality, in keeping with humanity, and of course, it is especially in keeping with the truth principles. This is a very appropriate course of action! If anyone does their duty for a period of time,

and finds it tiring and difficult, and isn't happy to do it anymore, and consequently wants to give up their duty and stop believing in God, I will give you a definite response to this today, which is that God's house will agree to this, and it will never force you to stay, or make things difficult for you. There is no dilemma to this, and you do not need to feel like you're in a quandary, or that you have lost face. Much less is it an issue for God's house, and God's house does not place any demands on you either. What's more, if you want to leave, then God's house will not condemn you or stand in your way, because this is the path you have chosen, and God's house can only meet your demands. Is this an appropriate course of action? (Yes.)

I have just listed several situations in which people don't attend to their proper work. God's house will not push these people; if they are unwilling to do their duty or have some personal difficulties and request to no longer do a duty, then God's house will agree. It will not use them anymore, and it won't let them do a duty. This is how such people are handled, and it is a completely appropriate course of action.

II. How to Treat Judases

There are some people who are extremely fainthearted, and whenever they hear that a brother or sister has been arrested, they are extremely afraid of being arrested themselves. It is clear that if they do get arrested, there is a danger of them selling out the church. How should such people be handled? Are these people fit to do some important duties? (No, they aren't.) Some people may say, "Who can guarantee that they themselves won't become a Judas?" No one can guarantee that they themselves would never become a Judas if they were to be tortured. So, why doesn't God's house use cowardly people who could become Judases? Because people who are obviously cowardly could get arrested and engage in betrayal at any time; if

such people are used to do an important duty, it is extremely likely that things will go wrong. This is a principle that must be understood when selecting and using people in the perilous environment of mainland China. There is a special circumstance here, which is that some people have been subjected to severe, prolonged torture that put their lives in danger, and ultimately, they really couldn't bear it anymore, so they became Judases out of weakness and betrayed some insignificant things. No one can see through to such people, and these people can still be used. But then there are people who have already prepared a way out for themselves before getting arrested. They have thought long and hard about how to secure their immediate release after being arrested without having to undergo any torture—firstly, avoiding torture, secondly, avoiding being sentenced, and thirdly, avoiding going to prison. This is how they think. They don't have the resolve that they would rather suffer or be imprisoned than become a Judas. They might engage in betrayal without even being tortured, so could it be said that they are already Judases before they get arrested and imprisoned? (Yes.) These are the real Judases. Does the church dare to make use of this kind of people? (No, it doesn't.) If they can be spotted, they absolutely must not be cultivated and used. How do these people usually manifest themselves? They are extremely fainthearted. As soon as something goes wrong, they shirk their responsibilities at the earliest opportunity, and whenever they encounter the slightest bit of risk, they abandon their duty and take off. Every time they hear that the environment has become dangerous, they find a safe place to hide; no one can find them, and they don't keep in contact with anyone. Laying low is a job they do exceptionally well. They don't care about whatever difficulties the church's work is experiencing, and they are capable of putting aside any manner of critical work; they regard their own safety as more important than anything

else. Moreover, in the face of danger, they will get others to stick their necks out and take risks whenever something comes up, while they protect themselves. No matter how much danger they expose others to, they feel that it is worthwhile and proper to do this for the sake of their own safety. Also, when faced with danger, they don't hurriedly come before God to pray, nor do they hurriedly arrange for the transfer of brothers and sisters or church property that may be in danger. Instead, they first think hard about how to escape, how to hide, and how to extricate themselves from the danger. They even have their exit plan worked out—who to sell out first if they do get arrested, how to avoid being tortured, how to avoid being sentenced to prison, and how to avoid adversity. Whenever they encounter some kind of adversity, they are scared to death and don't possess a single ounce of faith. Aren't people of this kind dangerous? If they are asked to undertake perilous work, they grumble about it endlessly, they become frightened and constantly think about running away, and are unwilling to undertake it. People of this sort already show signs of being Judases even before they are arrested. Once they do get arrested, it's one hundred percent certain that they will sell out the church. In doing their duty in God's house, they are really proactive in everything that puts them in the limelight without exposing them to risk; but when it comes to taking risks, they back off, and if you ask them to do something risky, they won't do it, they just won't take responsibility. Once they hear of danger somewhere, for instance, that the great red dragon is conducting arrests, or that some believers have been caught, they stop attending gatherings, they cease contact with the brothers and sisters, and no one can find them. They re-emerge once the rumors have subsided and everything's fine. Are people of this kind reliable? Can they do a duty in God's house? (No.) Why can't they? They don't even have the resolve or wish to not become Judases; they

are just cowards, wimps, and good-for-nothings. People of this sort have one obvious characteristic, which is that no matter what strengths and abilities they possess, if God's house makes use of them, they will never devote themselves wholeheartedly to defending the interests of God's house. Is it that they don't defend the interests of God's house because they are incapable of doing so? No, that's not the case; even if they have this ability, they won't defend the interests of God's house. They are typical Judases. Whenever they need to have dealings with nonbelievers in the course of doing their duty, they maintain harmonious relations with them and see to it that the nonbelievers maintain a high regard, respect and appreciation for them. What, then, is the price by which they obtain all this? It is that of selling out the interests of God's house in exchange for their personal glory and interests. This kind of person is especially cowardly even before getting arrested, and after being arrested they are one hundred percent certain to engage in betrayal. God's house absolutely cannot use people like this—these Judases—and it must eliminate them as soon as possible.

As for the sort of people who are Judases, although outwardly they don't appear to be evil ones, they are actually people of extremely lowly integrity and diabolical character. No matter how much they listen to sermons or read God's words, they just cannot understand the truth, and neither do they feel that harming the interests of God's house is the most shameful, wicked, and vicious thing. They are willing to step up when it comes to things that get them noticed, but when it comes to things that are risky, or tricky to deal with, they let others take on them and tackle them. What manner of people are they? Are they not people of extremely lowly integrity? Some people purchase things for God's house, and in doing so, they ought to take into account the interests of God's house, and be fair and

reasonable. However, the kind of people who are Judases not only fail to defend the interests of God's house, but on the contrary, they help nonbelievers at the expense of God's house, and satisfy the demands of nonbelievers at every opportunity, and would rather the interests of God's house be harmed if it helps them to curry favor with nonbelievers. This is called biting the hand that feeds you, and it is lacking in virtue! Is this not having despicable humanity? This is not much better than Judas selling out the Lord and his friends. Whatever God's house entrusts them to do, they don't consider the interests of God's house. When asked to purchase something, they never shop around and compare the prices, quality and after-sales service of multiple suppliers, and then carefully weigh up the options and carry out the proper vetting, so that they avoid getting cheated, save God's house a bit of money, and protect the interests of God's house from being harmed—they never do that. If a brother or sister suggests that it would be best to shop around, they say, "There's no need to shop around; the supplier says that their stuff is the best." When the brother or sister asks them, "So can you negotiate a price with them?" they reply, "Why negotiate a price? They've already told me what the price is, and if I start haggling with them, that would surely be embarrassing, and it would seem like we had no money. God's house is wealthy, isn't it?" No matter how much something costs or what the quality is like, as long as they deem it suitable, they will get someone to purchase it straight away, and will criticize, reprimand and even condemn anyone who delays in making the purchase. No one dares to say "no" to their faces, and no one dares to put forward any opinions. Whether they are doing a major deal or running a small errand for God's house, what are their principles? "God's house just needs to pay the money, and whether or not the interests of god's house are harmed has nothing to do with me. This is just how I get things done; I have to establish

good relations with nonbelievers. Whatever the nonbelievers say is right, and I will go along with it. I won't handle matters according to the requirements of god's house. If you want to use me, then do so; if you don't want to use me, then don't—it's up to you. This is just how I am!" Is this not a devilish nature? Such people are nonbelievers and disbelievers. Can they be used to handle affairs for God's house? This kind of person has some education, strengths, and some outward abilities, and is good at talking, and can handle some business. But no matter what affairs they handle for God's house, they inevitably do it recklessly and willfully, causing harm to the interests of God's house. They also persistently deceive God's house and conceal the true state of affairs, and once they have messed things up, God's house has to arrange for someone to clean up their mess. This is a typical example of colluding with outsiders to sell out the interests of God's house. How is this different from Judas selling out the Lord and his friends? When people of this kind are used to do a duty, not only do they fail to render service to God's house, but they turn out to be wastrels and bringers of bad luck. They aren't even qualified to be service-doers; they are degenerates, pure and simple! Such people are exactly servants of Satan and offspring of the great red dragon, and once they are revealed, they should be cleared out and eliminated right away. As a believer in God and a member of God's house, they can't even fulfill their responsibility to defend the interests of God's house, do they still have conscience and reason? They are even worse than a guard dog!

The sort of people who are Judases don't have the word "Judas" plastered across their foreheads, but their actions and behavior are of exactly the same nature as those of Judas, and you should never make use of this kind of people. What do I mean by "never make use of"? It means that they must never, ever be trusted with important matters. If it's a trivial

matter that doesn't have implications for the interests of God's house, it's okay to make use of them temporarily, but this type of person definitely doesn't conform to the principles of God's house for using people, because they are born Judases, and they are innately bad. In short, these people are dangerous characters and absolutely must not be used. The longer you use this kind of people, the more uneasy you will feel, and the more repercussions it will have in the future. Therefore, if you already see clearly that they are the kind of people who are Judases, then you absolutely shouldn't make use of them—all of this is true. Is it proper to act this way toward them? Some people may say: "It's unloving to act this way toward them. They haven't sold anyone out; how can they be Judases?" Do you need to wait for them to sell someone out? How did Judas manifest himself? Were there any signs that he was about to sell out the Lord? (Yes, he stole money from the Lord Jesus' money bag.) People who constantly sell out the interests of God's house have the same nature as Judas, who stole money from the money bag. Once people like this are arrested, they will engage in betrayal, and give up everything they know to Satan, without holding anything back. This kind of person has the essence of Judas. Their essence has already been clearly revealed and exposed; if you use them nevertheless, are you not asking for trouble? Is this not intentionally harming God's house? Some people openly say, "If anyone prunes me, or if anyone does anything that harms my interests or ruins the good thing I've got going here, they'll get what's coming to them!" It is especially the case that this kind of person has the essence of Judas; it is all too obvious. They themselves tell others that they are Judas, so this kind of person definitely cannot be made use of.

III. How to Treat Friends of the Church

There is another kind of people who cannot be considered as either good or bad, and who are believers in name only. If you ask them to do something occasionally, they can do it, but they won't proactively do their duty if you don't arrange it for them. Whenever they are free they attend gatherings, but in their own private time, it's not known whether they eat and drink God's words, learn hymns, or pray. However, they are relatively friendly toward God's house and the church. What does relatively friendly mean? It means that if the brothers and sisters ask them to do something, they will agree to it; for the sake of being fellow believers, they can help get a few things done, within the extent of their abilities. However, if they are asked to expend great effort or to pay some sort of price, they absolutely will not do it. If a brother or sister is in some difficulty and needs them to lend a hand, such as by occasionally helping to look after the house, cook a meal, or occasionally helping out with a few minor chores—or the person knows a foreign language and can help the brothers and sisters to read letters—they are able to lend a hand with this sort of thing and are relatively friendly. They usually get along pretty well with others and don't keep scores with people, but they don't attend gatherings regularly and don't ask to do a duty, let alone undertake any important or even dangerous work. If you ask them to do a dangerous task, they will definitely turn you down, saying, "I believe in god for the sake of seeking peace, so how could I do dangerous tasks? Wouldn't that be seeking trouble for myself? I absolutely cannot do it!" But if the brothers and sisters or the church ask them to do something minor, they can help and make a token effort, just like a friend. This form of exerting oneself and helping cannot be called doing a duty, nor can it be called acting in accordance with the truth principles, and much less can it be called practicing the truth; it is just a case of them having a favorable impression of believers in God and being fairly friendly toward

them, and being able to lend a helping hand if someone needs assistance. What is the name for this kind of people? God's house calls them friends of the church. How should the kind of people who are friends of the church be treated? If they possess caliber and some strengths and can help the church to handle some external matters, then they are also service-doers and are friends of the church. It is because people of this kind don't count as believers in God, and God's house does not recognize them. And if they are not recognized by God's house, can God recognize them as believers? (No.) Therefore, never, ever ask this kind of people to join the ranks of those who perform a duty full-time. There are those who say: "Some people, when they first start believing, have little faith and just want to be friends of the church. They don't understand many things about believing in God, so how can they be willing to do a duty? How can they be willing to wholeheartedly expend themselves?" We are not talking about people who have believed in God for three to five months or up to a year, but people who have nominally believed in God for over three years, or even for five or ten years. No matter how much people like this acknowledge with their mouths that God is the only true God and that The Church of Almighty God is the true church, it does not prove that they are true believers. Based on the various manifestations of this kind of people and their mode of faith, we call them friends of the church. Don't treat them as brothers or sisters—they are not brothers or sisters. Don't let such people join the full-time duty church, and don't let them join the ranks of those who perform a duty full-time; God's house does not make use of such people. Some may say: "Are You prejudiced against this kind of people? Although they may appear lukewarm on the outside, they are actually very fervent on the inside." It would be impossible for sincere believers to have believed in God for five or ten years and still be lukewarm; the behavior of this kind of people

already fully reveals that they are disbelievers, people on the outside of God's words, and nonbelievers. If you still call them brothers and sisters, and still say they are being treated unfairly, then that is your notion and your feelings talking.

How should we treat the kind of people who are friends of the church? They are warm-hearted and willing to help with handling a small number of matters. If there is a need for them, you can give them an opportunity to handle a small number of matters. If they can do something, let them do it. As for things that they can't do well, and might even mess up, definitely don't leave such tasks to them, so as to avoid creating trouble—you cannot let yourself feel compelled by their good intentions. They don't understand the truth, and neither do they understand the principles. If there are external matters that they can handle, let them go ahead. But never let them handle major matters that have a bearing on the church's work—in such a case, their good intentions and enthusiastic help should be rejected. When you encounter this kind of person, just superficially have dealings with them, but leave it at that; don't get serious with them. Why shouldn't you get serious with them? Because they are just friends of the church, and they are not the brothers or sisters at all. Do such people conform to the principles of God's house for using people? (No, they don't.) Therefore, if this kind of person doesn't attend gatherings, listen to sermons, or do a duty, there is no need to invite them. If they don't eat and drink God's words or pray, if they don't seek the truth principles whenever things befall them, and if they are unwilling to engage with the brothers and sisters, there is no need to support or help them. Five words—don't pay attention to them. Don't get serious with the kinds of people who are friends of the church and disbelievers, and don't pay attention to them. There's no need to be concerned for them, and no need to ask after them. Why not ask after them? What's the point of

asking after people who have nothing to do with us? It's superfluous, is it not? Do you want to pay attention to these kinds of people? Maybe you like being a busybody and want to be concerned, and wonder, "How are they getting on right now? Are they married or not? Are they doing okay? What work are they doing now?" No matter how they are, it has nothing to do with you. What's the point of concerning yourself with that? Don't pay them any attention, and don't pass comments on them either. Some people like to pass comments, such as: "You see? They don't believe in God properly, they live a dispiriting and draining existence every day, and they look so tired and exhausted all the time," or "You see? They don't believe in God properly, so they don't have peace, and something bad happened in their family again." All this is nonsense, and it's unnecessary. How they live their life and how they walk their path are none of your business. Don't even mention them; you are not on the same path as them. You sincerely expend yourself for God and do your duty full-time, you just want to pursue to gain the truth and achieve salvation, and no matter what God says, you want to do your best to satisfy Him; those people don't have these things in their hearts. When you see evil trends, you feel revolted and disgusted by them, and you feel that there is no happiness living in this world, and you can only find happiness by believing in God; whereas they are the exact opposite to you: This proves that they are not on the same path as you. The principle of God's house for handling this kind of person is that if they are willing to help, God's house can give them an opportunity as long as there are no potential repercussions. If God's house has no use for them at all and they are still willing to help, then it's best to decline politely—don't create trouble for yourself. Believers fellowship on the truth every day and accept being pruned, but can still do things in a perfunctory way, so can friends of the church handle matters properly without any compensation in return?

(No, they can't.) Tell Me, is this thinking worse of people? Is this viewing people in an overly negative light? (No, it isn't.) This is speaking based on fact, speaking based on people's essence. Don't be ignorant, don't be stupid, and don't do anything foolish. Believers still have to go through prunings, judgments and chastisements, severe disciplining, chastening, and exposure before the performance of their duty can conform little by little to God's intention. A friend of the church or a nonbeliever doesn't accept any truth at all, and all they think about is their own interests, so what good can come from them handling affairs for God's house or for the brothers and sisters? It's totally out of the question. It's just appropriate to pay no attention to this kind of people, isn't it? (Yes.) What does that mean, "pay no attention to them"? It means that God's house doesn't regard them as believers. They can believe in God however they like, but the work and affairs of God's house have nothing whatsoever to do with them. They are willing to help, but we must weigh things up and gauge whether they are suited to doing it, and if they aren't suited to it, we cannot give them this opportunity. Tell Me, is acting this way in line with the principles? Do we have the right to treat such people like this? Very much so!

IV. How to Treat People Who Have Been Dismissed

There is another kind of people, namely those who have been dismissed. How should we treat them? Whether these people are dismissed because they are incapable of doing real work and are classed as false leaders, or because they follow the path of antichrists and are classed as the kind of people who are antichrists, it is necessary to reasonably allocate these people to other work, and make reasonable arrangements for them. If they are antichrists who have done many evil things, then of course they should be expelled; if they haven't done many evil things, but have the essence of an antichrist and are characterized as an antichrist, then as long

as they can still render service in some small way without causing disruption or disturbance, they don't need to be expelled—let them keep rendering service and give them a chance to repent. In the case of false leaders who have been dismissed, arrange for them to perform different work based on their strengths and the duties they are suited to doing, but they are no longer allowed to serve as church leaders; in the case of leaders and workers who have been dismissed because their caliber is exceedingly poor and they are incapable of doing any work, also arrange for them to perform different work based on their strengths and the duties they are suited to doing, but they can no longer be promoted as a leader or worker. Why can't they? They have already been tried out. They were revealed, and it is already clear to see that such people's caliber and work capability make them unfit to be leaders. If they are unfit to be leaders, are they unable to do other duties? Not necessarily. Their poor caliber makes them unfit to be leaders, but they can do other duties. After such people are dismissed, they can do whatever they are suited to doing. They shouldn't be stripped of the right to do a duty; they can still be used again once their stature has grown in the future. Some are dismissed because they are young and don't have any experience of life, and also lack work experience, so they are incapable of undertaking the work and are ultimately dismissed. In dismissing this kind of people, there is some leeway. If their humanity is up to standard and their caliber is sufficient, they can be used after being demoted, or they can be put to other work suitable for them. Once their understanding of the truth is clear, and they have a bit of exposure to and experience of the church's work, such people can still be promoted and cultivated again based on their caliber. If their humanity is up to standard but their caliber is exceedingly poor, then there is no value whatsoever in cultivating them, and they absolutely cannot be cultivated or retained.

Among those who have been dismissed, there are two kinds of people who absolutely cannot be promoted and cultivated again. One is antichrists, and the other is those whose caliber is too low. Then there are some people who are not considered antichrists, but are only of poor humanity, selfish and deceitful, and some of these people are lazy, covet fleshly comfort and are unable to endure hardship. Even if such people are of exceedingly good caliber, they cannot be promoted again. If they possess a bit of caliber, then let them do whatever they are able to do, as long as suitable arrangements are made for that; in short, don't promote them to be a leader or worker. Beyond having caliber and work capability, leaders and workers need to understand the truth, have a burden for the church, be able to work hard and bear suffering, and they must be diligent and not lazy. On top of this, they must be relatively honest and upright. You absolutely cannot select people who are deceitful. Those who are too crooked and deceitful always scheme against the brothers and sisters, their higher-ups, and the house of God. They spend their days thinking only devious thoughts. When dealing with someone like this, you must always guess at what they are truly thinking, you must keep inquiring as to what exactly they have been doing recently, and you must always keep an eye on them. Putting them to use is too exhausting and too worrisome. If this kind of person is promoted to do duties, even if they understand a little doctrine, they will not practice it, and they will expect benefits and advantages for every bit of work they do. Using such people is too worrisome and too much trouble, so such people cannot be promoted. Therefore, when it comes to antichrists, those of excessively poor caliber, those of bad humanity, those who are lazy, covet fleshly comfort and cannot bear hardship, and those who are extremely crooked and deceitful—once these kinds of people have been revealed and dismissed after being put to use, do not promote them a second time; do not

put them to incorrect use again after they have been seen through. Some may say, “This person was previously characterized as an antichrist. We’ve noticed that they have been performing well for a while now, they are able to interact normally with the brothers and sisters and no longer constrain others. Can they be promoted?” Don’t be in such a hurry—once they are promoted and acquire status, their antichrist nature will be exposed. Others may say: “This person’s caliber was exceedingly poor before; when they were asked to supervise the work of two people, they didn’t know how to allocate tasks, and if two things happened at the same time, they didn’t know how to make reasonable arrangements. Now that they are a bit older, they will be better at these things, won’t they?” Does this claim hold water? (No, it doesn’t.) When two things occur at the same time, that person gets confused and doesn’t know how to deal with them. They can’t see through anyone or anything. Their caliber is so poor that they have no work capability or comprehension ability. Such a person absolutely cannot be promoted as a leader again. This is not a matter of age. People with poor caliber will still have poor caliber when they are eighty years old. It’s not like people imagine, that as someone gets older and gains more experience, they can understand everything—that’s not how it is. They will just have some experience of life, but experience of life does not equate to caliber. No matter how many things one experiences or how many lessons one learns, it doesn’t mean that their caliber will improve.

If someone’s humanity is too selfish, too deceitful, and too wicked, and they are full of crafty schemes, and only think about themselves, can this kind of person change? They were dismissed for these reasons; now ten years have passed and they have listened to many sermons—is their humanity no longer selfish, crooked and deceitful? Let Me tell you: This kind of person will not change, they will be the same thing another 20 years

down the line. Therefore, if you meet them again in 20 years' time and ask them whether they are still as selfish and deceitful, they will even admit it themselves. Why won't people of poor humanity change? Can they change? Supposing they could change, what would have to be the basis and conditions for that to happen? They must be able to accept the truth. People of poor humanity do not accept the truth, and inwardly they despise, loathe, deride, and are hostile to positive things—they just cannot change. So no matter how many years have passed by, don't promote them, because they are incapable of changing. It is possible that in 20 years' time, they will have learned to be even more slippery, and even better at saying nice-sounding things and things that deceive others. But if you associate with these people and observe their actions, you will discover one fact, which is that they haven't changed at all. You reckon that after so many years have passed and they have listened to so many sermons and performed duties in God's house for so long, they should have changed—you are wrong! They won't change. Why? They have listened to so many sermons and read so many of God's words, but they don't accept or practice a single sentence, so they haven't changed one bit, it's impossible for them to change. Once such people are revealed and dismissed, they cannot be made use of again, and if you do make use of them, you are harming God's house and the brothers and sisters. If you aren't sure, just observe how they act, and see whose interests they defend when faced with things that bring their own interests into conflict with the interests of God's house; they absolutely won't sacrifice their own interests and go all out to defend the interests of God's house. Looking at it from this regard, they are not trustworthy, and they don't deserve to be promoted and used by God's house. That is why such people are destined not to be used. Can people who don't accept the truth still change? It's not possible, and it's a fool's dream!

As for people who are lazy, covet fleshly comfort, and are unable to put up with even the slightest hardship, they are even less capable of changing. During their time as a leader, they don't suffer any hardships, they don't endure even the hardships that ordinary brothers and sisters are able to endure. In doing their duty they only go through the motions—holding gatherings and preaching some doctrines, then going off to bed to take good care of themselves. If, at night, they go to bed even a bit late, they will still be fast asleep in the morning when the brothers and sisters are getting up. They aren't willing to be even a little bit tired or a little bit busy, or to endure even a little bit of hardship. They don't pay any price and don't do any real work. Wherever they go, as soon as they see nice food and drink, they get so happy that they forget about everything else, and they don't go anywhere, but just stay there eating, drinking and enjoying themselves, and not doing any work whatsoever. They don't listen when they get pruned by the Above, nor do they accept reminders and exposure from the brothers and sisters. They choose to live life in the most comfortable way possible, without paying any price, and without fulfilling their responsibilities or doing their duty, and so they become good for nothing. Are such people capable of changing? People of this kind are too lazy, covet fleshly comfort; they cannot change. This is what they are like now and this is how they will be in the future. Some people may say: "That person has changed, they have been putting a lot of effort into their work for a while now." Don't be in such a hurry. If you promote them as a leader, they will relapse into old ways—that's just how they are. They're just like a gambler, who, when running out of money, will keep on gambling even if they have to borrow money, sell their house, or even sell their wife and children. If they aren't gambling lately, it might be because the casino has closed down and there's no place to gamble, or because all their gambling

buddies have been caught and there's no one for them to gamble with anymore, or because they've sold all the things they can sell and have no money left to gamble. Once they have money in their hands, they will start gambling again and won't be able to quit—that's just how they are. Likewise, those who are lazy and covet fleshly comfort are also incapable of changing. Once they gain some status, they will immediately resume their original form, and their true colors will be exposed. When they have no status, no one thinks highly of them and no one waits on them, and if they do nothing, then they should be cleared out, because the church doesn't support idle people, so they have no choice but to reluctantly do some things. They do things differently from others. Others do things proactively, whereas they do them passively. Although outwardly there is no difference, in essence there is a difference. When others have status, they do what they are supposed to do and are able to fulfill their responsibilities; once these people have status, they seize the opportunity to indulge in the benefits of their status and don't do any work, and their nature essence of laziness and coveting comfort is thereby exposed. Therefore, people of this kind will not change under any circumstances, and once they are revealed and dismissed, such people should never be promoted and used again—this is the principle.

When it comes to people with different situations, these are the principles for promoting and making use of them. The minimum standard is that they are able to exert effort and render service in God's house without causing a disturbance; in which case, they can do a duty in God's house. If they cannot even meet this minimum standard, then no matter what their humanity and strengths are like, they aren't fit to do a duty, and people of this kind should be eliminated from the ranks of those who do duties. If a person's humanity is malicious and equates to that of an antichrist, then once it is confirmed that they are an antichrist, God's house will never make

use of them, nor promote or cultivate them. Some people may say: “Is it okay to let them render service?” It depends on the situation. If their rendering service may have a negative impact and bring adverse consequences to God’s house, then God’s house will not even give them an opportunity to render service. If they know that they themselves are an evil person or antichrist who has been expelled, but they are willing to render service, and will do things however the church arranges for them to do, and can render service in a well-behaved manner without harming any interests of God’s house, then in that case they can be retained. If they cannot even manage to render service properly, and their service does more harm than good, then they won’t even have the opportunity to render it, and even if they do render service, God’s house still will not make use of them, because they aren’t even eligible or meet the criteria for rendering service. So people of this kind should not come back—let them go wherever they want. Some people may say, “If god’s house doesn’t put me to use, then I’ll preach the gospel myself, and I’ll hand the people I gain through preaching the gospel over to god’s house.” Would that be okay? (Yes.) Some may say, “You wouldn’t use that person even to render service, so on what basis should they give You the people they gain by preaching the gospel? On what basis should they preach the gospel for You?” God’s house doesn’t make use of them due to various aspects. One is that they don’t conform to the principles of God’s house for using people. Another is that God’s house doesn’t dare to use people of this kind, because once they are put to use, there will be no end of trouble. So how should we explain this matter of them being willing to preach the gospel? What they bear witness to in preaching the gospel is God, and it is because of God’s words and God’s work that they are able to gain people. Although these people have been gained through that person’s preaching of the gospel, this in no way counts

as being to their credit. At best, it is just fulfilling their responsibilities as a person. Regardless of whether you are an antichrist or an evil person, or whether you have been cleared out or expelled, fulfilling your responsibilities as a person is something you ought to do. Why do I say that it's something you ought to do? You have received such a great supply of truths from God, and this is also God's painstaking efforts. God's house has watered you and provided for you for so many years, but does God demand anything from you? No. All the various books distributed by God's house are free, no one has to spend a single penny. Likewise, the true way of eternal life and the words of life that God bestows upon people are free, and the sermons and fellowships of God's house are all free for people to listen to. Therefore, whether you are an ordinary person or a member of a special group, you have received so many truths from God for free, that surely it's only right you should propagate God's words and God's gospel to people and bring people into the presence of God, is it not? God has bestowed all truths unto humankind; who can afford to repay such great love? God's grace, God's words, and God's life are priceless, and no human being can afford to repay them! Is the life of man that precious? Can it be worth as much as the truth? Therefore, no one can afford to repay God's love and grace, and that includes those who have been cleared out, expelled, and eliminated by the church—they are no exception. As long as you have some conscience, reason, and humanity, then no matter how God's house treats you, you should fulfill your obligation to propagate God's words and bear witness to His work. This is people's unshirkable responsibility. Therefore, no matter how many people you preach God's words and His gospel to, or how many people you gain, this is nothing to compliment you on. God has expressed so many truths and yet you don't listen to them or accept them. Surely rendering a little service and preaching the gospel to others is what

you ought to be doing, isn't it? Given that you have come this far today, shouldn't you repent? Shouldn't you look for opportunities to repay God's love? You really should! God's house has administrative decrees, and clearing people out, expelling them, and eliminating them are things that are done according to the administrative decrees and according to God's requirements—doing these things is correct. Some people may say, "It's somewhat embarrassing to accept into the church people gained by the gospel preaching of those who have been cleared out or expelled." In actual fact, this is the duty that people should do, and there is nothing to be embarrassed about. People are all created beings. Even if you have been cleared out or expelled, condemned as an evil person or an antichrist, or you are a target for being eliminated, are you not still a created being? Once you are cleared out, isn't God still your God? Are the words God has spoken to you and the things God has provided you with erased in one fell swoop? Do they stop existing? They do still exist, it's just that you haven't cherished them. All converted people, no matter who converted them, are created beings and should submit themselves before the Creator. Therefore, if these people who have been cleared out or expelled are willing to preach the gospel, we will not restrict them; but no matter how they preach, the principles of God's house for using people and the administrative decrees of God's house are inalterable, and this will never, ever change.

Among these several kinds of people who have been dismissed, the majority are unlikely to truly repent and must not be made use of again. There is only room to promote and use those who were dismissed or had their duties altered because they lacked work experience and were thus unable to do their work temporarily. People of this kind are of sufficient caliber and there are no major problems with their humanity, they just have some minor shortcomings, vices, or bad habits inherited from their family

—none of these things are a big problem. If God's house needs them, they can be promoted and used again at the right time; this is reasonable, because they are not evil people and they won't become antichrists. Their caliber is sufficient, it's just that they hadn't been doing work for long and had no experience, so they weren't competent to do the work, which is not a serious problem. If they were dismissed for these reasons, then they have room to develop in the future and they can change. As long as someone has work capability, possesses caliber, and their humanity is up to standard, then during the period in which they experience God's work and do their duty, people of this kind will gradually change, their humanity will change, they will grow in their life entry, there will be some corresponding changes in their disposition, and there will be some progress in their understanding of the truth. Depending on the environment, the duties they do, and their personal resolve, they will change and grow to varying degrees, so it can be said that people of this kind are to be promoted and used. These are generally the principles for once again promoting and using the several kinds of people who have previously been dismissed.

Item seven of the responsibilities of leaders and workers is "Allocate and make use of different types of people sensibly, based on their humanity and strengths, such that each is put to their best use." In our fellowship just now, the meaning of putting people to their best use was already clearly explained. As long as there is the slightest value in cultivating someone, and provided that their humanity is up to standard, then God's house will give them opportunities. As long as someone pursues the truth and loves positive things, then God will not give up on them or eliminate them so readily. As long as your humanity and caliber meet the standards that I fellowshipped on just now, God's house will definitely have a place for you to do a duty, and will definitely make use of you sensibly, and give you

sufficient room to bring your ability to bear. In short, if you have strengths and expertise in a certain profession that are needed for the church's work, then God's house will definitely let you do a suitable duty. However, if you have no resolve or will and don't want to strive upward, then just do whatever you can, do some duty that is within your ability to do, and nothing more. If you have resolve, and you say, "I want to understand and gain more truths, and embark on the path to salvation as soon as possible, and enter the truth reality. I am willing to be considerate of God's burden, willing to bear a heavy burden in God's house, suffer more hardship than others, exert more of myself and forsake more than others," and if you are suitable in all respects, but still no one recommends you, then you can also put yourself forward. Is that not reasonable? In summary, these are all the principles of God's house for using all kinds of people, the goal being nothing more than to enable people to enter into the truth reality. What are the manifestations of entering into the truth reality? They are understanding the truth, understanding the truth principles when doing all the various items of work, and being able to practice the corresponding truths when interacting with all kinds of people, events, and things in daily life, rather than being confused and at a loss whenever anything befalls you—this is the goal. This being the goal that has been set, you should pursue toward it!

Here ends our fellowship on item seven of the responsibilities of leaders and workers. Some people may say, "You haven't finished fellowshipping yet, You haven't exposed false leaders with regard to this item." I would reply that there is no need to expose them. In one sense, false leaders are of poor caliber and are incapable of doing real work; in another sense, they are devoid of conscience and reason, carry no burden, don't put their heart into their work at all, and cannot even do some simple things well. Whenever they encounter a complex problem, or a problem that

relates to truth principles, they cannot distinguish it at all, and even less can they see through to the essence of the problem. So, there is no need to expose them. Even if they were exposed, they wouldn't accept it, and it would be a waste of words. What's more, speaking of the things they have done would be nauseating and make people all angry inside. Assigning such important work to these false leaders was a mistake in using people. Being incapable of doing their work already makes them feel good for nothing, and if they are exposed and dissected, they will feel even more anguished. So let these false leaders hold themselves up for comparison and examine their own problems as much as they can. If you can discover your problems, see whether you can make improvements in the future; if you can't discover them, then you need to keep on examining, and you can also ask the people around you to help you analyze and sort it out. If others have fellowshipped with you and you have put your heart into it but still can't discover your own problems, and still don't know how to recognize them or how to solve them, then you truly are a false leader and should be eliminated.

March 6, 2021

The Responsibilities of Leaders and Workers (7)

Item Seven: Allocate and Make Use of Different Types of People Sensibly, Based on Their Humanity and Strengths, Such That Each Is Put to Their Best Use (Part Two)

In the last fellowship, the seventh responsibility of leaders and workers was discussed: “Allocate and make use of different types of people sensibly, based on their humanity and strengths, such that each is put to their best use.” We mainly fellowshipped three aspects of this responsibility. What are these three aspects? (One is sensibly using different types of people based on their humanity; another is sensibly using different types of people based on their strengths; and another is how to treat and make use of a few special kinds of people.) The three aspects are basically these. Looking through these three aspects, is the house of God’s principle of using people such that each person is put to their best use? (Yes.) Is this principle accurate? Is it fair to people? (It’s fair.) As for blockheads with impaired intelligence, they are incapable of doing anything, and cannot even do a bit of duty. If you assign them a job, whether it is in professional, technical aspects or in terms of labor, they cannot complete it. Such people absolutely cannot be used, not even for rendering service. This is in terms of intelligence. In terms of humanity, for those whose humanity is bad and who are evil people, although they can do some work and do some duty, because their humanity is too evil, they will cause disturbances and disruptions in doing their duty, leading to more loss than gain, unable to do anything well. Such people are not suitable for doing duty and absolutely cannot be used. If there are people who possess certain strengths, as long as they meet all the conditions required for God’s house’s work—on the basis of having humanity that is up to standard—then they may be sensibly arranged and used. Last time, we also fellowshipped about how to treat and make use of a few special types

of people. The first type is people who are like Judas, who are particularly cowardly. Judging from their particular cowardice, once they are captured by the great red dragon, there is a 100% chance that they will become a Judas; if they are assigned important work, once something happens, they will betray everything. Are these not dangerous characters? There's also a type of people similar to disbelievers, whom we call friends of the church. These people seem to believe in their hearts that there is some Old Man in the sky, but they don't know whether God really exists, where God is, or whether God has indeed done His new work, often doubting God's existence. They do not truly believe in and follow God. Therefore, such people cannot be used, they are unsuitable for doing duty in God's house. Even those who truly believe cannot necessarily do their duty in a way that is up to standard, let alone a disbeliever, a friend of the church! Another type of people is those who have been dismissed; this group is also divided into several circumstances.

The content of the last fellowship regarding the seventh responsibility of leaders and workers basically covered these three main points: One is sensibly using different types of people based on their humanity; another is sensibly using different types of people based on their strengths; and another is how to treat and make use of a few special kinds of people. These three main points were fellowshipped based on several aspects mentioned in the seventh responsibility, and the principles were all clearly fellowshipped. Some people say: "Although the principles have been clearly fellowshipped, when it comes to some specific matters and special circumstances, we still do not know how to apply these principles, how to treat people, or how to promote and make use of individuals; we are still at a loss most of the time." Does such a problem exist? (Yes.) How should this problem be resolved? The first consideration in promoting and making use

of people is the needs of the work of God's house. The second consideration is whether the impact of using an individual on the work of God's house is more beneficial than harmful or vice versa. If an individual's humanity is flawed, but using them is more beneficial than harmful to the work of God's house, then such an individual can be temporarily used until someone better is found. If using this person results in more harm than good, more loss than benefit, leading only to botching and bungling the church's work, then such an individual absolutely cannot be used. This is the principle of weighing pros and cons that must be grasped first in situations where there are no suitable candidates, and it is also the principle for temporarily using people. When unable to find a suitable candidate and it's unclear who might be relatively better, when it's not evident who is totally suited for a task and everyone seems generic, what should be done? The only option is to find two people who relatively have spiritual understanding, that is, those who comprehend the truth purely, to cooperate together to do the work. While they do their duties, the truth should be fellowshipped to them more, and their situations should be observed and understood; this makes it possible to determine who has a relatively better caliber, which makes finding the right candidate easier. No matter who is arranged to do duty, it must be based on their caliber, strengths, and character; this is essential. If one cannot see through these aspects and doesn't understand what strengths the person has, they should first be tasked with a simple duty, or some manual labor, or arranged to do gospel recipient scouting for preaching the gospel. After a trial period, follow-up and further observation make it possible to accurately assess their situation and easier to determine the most suitable duty for them. If their caliber is too poor and they lack strengths, assigning them some physical work will suffice. Leaders and workers must get an understanding of the supervisors

of important work, gospel directors, every team leader, directors of film production teams, and so on, from various sources, and more intensely observe and examine these people, before they can be sure of them. Only by carefully assigning duties to people in this way can they ensure the arrangements are appropriate, and that the people will be effective in their duties. Some people say, “Even nonbelievers say, ‘Neither doubt those you employ nor employ those you doubt.’ How can God’s house be so untrusting? They are all believers; how bad can they be? Aren’t they all good people? Why must God’s house get to understand them, supervise them, and observe them?” Are these words valid? Are they problematic? (Yes.) Does getting to understand someone and observing them in depth, and interacting with them in close proximity adhere to the principles? It is in complete adherence to the principles. Which principles is it in adherence to? (Item four of the responsibilities of leaders and workers: “Keep abreast of the circumstances of supervisors of different work and personnel responsible for various important jobs, and promptly alter their duties or dismiss them as necessary, so as to prevent or mitigate losses caused by using unsuitable people, and guarantee the efficiency and smooth progress of the work.”) This is a good point of reference, but what is the actual reason for doing this? It is because people have corrupt dispositions. Although today, many people do a duty, there are only a few who pursue the truth. Very few people pursue the truth and enter reality as they do their duty; for most, there are still no principles to the way they do things, they are still not people who truly submit to God; they merely claim that they love the truth, and are willing to pursue the truth, and are willing to strive for the truth, yet it is still unknown how long their resolve will last. People who do not pursue the truth are liable to reveal their corrupt dispositions at any time or place. They are devoid of any sense of responsibility toward

their duty, they are often perfunctory, they act as they wish, and are even incapable of accepting pruning. As soon as they become negative and weak, they are liable to abandon their duty—this happens often, nothing is more common; such is the way all who do not pursue the truth behave. And so, when people have yet to gain the truth, they are unreliable and untrustworthy. What does it mean that they are untrustworthy? It means that when they encounter difficulties or setbacks, they are likely to fall down, and to become negative and weak. Is someone who is often negative and weak someone who is trustworthy? Definitely not. But people who understand the truth are different. People who truly understand the truth are bound to have a God-fearing heart, and a heart of submission to God, and only people with a God-fearing heart are trustworthy people; people without a God-fearing heart are not trustworthy. How should people without a God-fearing heart be approached? They should, of course, be given loving assistance and support. They should be followed up on more as they do their duty, and given more help and instruction; only then can they be guaranteed to do their duty effectively. And what is the aim of doing this? The chief aim is to uphold the work of God's house. Secondary to this is in order to promptly identify problems, to promptly provide to them, support them, or prune them, setting right their deviations, and making up for their shortcomings and deficiencies. This is beneficial to people; there is nothing malicious about it. Supervising people, observing them, trying to understand them—this is all in order to help them enter the right track of faith in God, to enable them to do their duty as God asks and according to principle, to stop them from causing any disturbances or disruptions, and to stop them from doing futile work. The aim of doing this is entirely about showing responsibility toward them and toward the work of God's house; there is no malice to it. Suppose someone says, "So these are the principles

by which god's house treats people, these are the means they use. I need to be careful from now on. There's no sense of security in god's house. There's always someone watching over you; it's hard to do your duty!" Is this statement correct? What kind of people would say such a thing? (Disbelievers.) Disbelievers, absurd people, and those lacking spiritual understanding—they tend to speak muddled nonsense without understanding the truth. What is the issue here? Are these not words that judge and condemn the work of the church? It is also a judgment and condemnation of the truth and positive things. Those who are capable of speaking such words are definitely muddled people who do not understand the truth, they are all disbelievers who do not love the truth.

The house of God supervises, observes, and tries to understand those who do a duty. Are you able to accept this principle of the house of God? (Yes.) It is a wonderful thing if you can accept God's house supervising, observing, and trying to understand you. It is of help to you in fulfilling your duty, in being able to do your duty in a way that is up to standard and to satisfy God's intentions. It benefits and helps you, without any downside at all. Once you have understood this principle, should you not then no longer have any feelings of resistance or guardedness against the supervision of leaders, workers, and God's chosen people? Even though sometimes someone tries to understand you, observes you, and supervises your work, this is not something to take personally. Why do I say this? Because the tasks that are now yours, the duty you perform, and any work that you do are not the private affairs or personal job of any one person; they touch on the work of God's house and relate to one part of God's work. Therefore, when anyone spends a little time supervising or observing you, or gets to understand you on a deep level, trying to have a heart-to-heart with you and find out what your state has been like during this time, and

even sometimes when their attitude is a little harsher, and they prune, discipline, and reproach you a bit, this is all because they have a conscientious and responsible attitude toward the work of the house of God. You should not have any negative thoughts or emotions toward this. What does it mean if you can accept it when others supervise, observe, and try to understand you? That, in your heart, you accept the scrutiny of God. If you do not accept people's supervision, observation, and attempts to understand you—if you push back against all this—are you able to accept the scrutiny of God? The scrutiny of God is more detailed, in-depth, and accurate than when people try to understand you; God's requirements are more specific, exacting, and in-depth. If you cannot accept being supervised by God's chosen people, are your claims that you can accept God's scrutiny not empty words? For you to be able to accept God's scrutiny and examination, you must first accept being supervised by the house of God, the leaders and workers, or the brothers and sisters. Some people say, "I have human rights, I have my freedom, I have my way of working. Being subjected to supervision and inspection in everything I do, isn't this such a stifled way to live? Where are my human rights? Where is my freedom?" Is this statement correct? Are human rights and freedom the truth? They are not the truth. Human rights and freedom are merely relatively civilized and progressive ways of treating people in human society, but in God's house, God's word and the truth are above all—they cannot be mentioned in the same breath as "human rights" and "freedom." Therefore, in God's house, whatever is done is not based on the high theories or knowledge of the nonbelieving world, but on God's word and the truth. So, when some people say they want human rights and freedom, is this in accordance with the principles? (It is not.) It's quite clear it does not accord with the principle of doing duty. You are in God's house, doing the duty of a created being, not working in

society to earn money. Thus, there's no need for anyone to stand up for you to protect your human rights; such things are unnecessary. Do most people possess discernment concerning human rights and freedom? These belong to human thoughts and perspectives and cannot be mentioned in the same breath as the truth; such ideas do not hold in God's house. A leader supervising your work is a good thing. Why? Because it means they are taking responsibility for the church's work; this is their duty, their responsibility. Being able to fulfill this responsibility proves they are a competent leader, a good leader. If you were given complete freedom and human rights, and you could do whatever you wanted, follow your desires, and enjoy full freedom and democracy, and regardless of what you did or how you did it, the leader did not care or supervise, never questioned you, did not check your work, did not speak up when issues were found, and only either cajoled or negotiated with you, would they be a good leader? Clearly not. Such a leader is harming you. They indulge your evildoing, allowing you to go against principles and do as you wish—they are shoving you toward a pit of fire. This is not a leader who is responsible and up to standard. On the other hand, if a leader is able to regularly supervise you, identify issues in your work and promptly remind or reprove and expose you, and correct and help with your incorrect pursuits and deviations in doing your duty in a timely manner, and, under their supervision, reproof, provision, and help, your wrong attitude toward your duty changes, you are able to discard some absurd views, your own ideas and things arising from impetuousness gradually reduce, and you are able to calmly accept statements and views that are correct and in accordance with the truth principles, isn't this beneficial for you? The benefits are indeed immense!

God's house treats its leaders and workers by applying supervision, observation, and understanding. What is the basis for treating people this

way? Why treat people in this manner? Is it not a method and approach generated from principles of being loyal, serious, and responsible toward one's duty? (Yes.) If a leader never supervises, observes, or deeply understands the people they are responsible for in doing their duties, can they be considered a leader loyal to their duty? Clearly, they cannot. Have your leaders, workers, and supervisors ever checked your work? Have they inquired about the progress of your work? Have they resolved issues that arose in your work? Have they corrected any obvious flaws or deviations in your work? Have they offered help, provision, support, or pruning concerning the various manifestations and revelations of your humanity and your pursuit of life entry? If a leader not only never provides guidance for those doing ordinary duties, but also never provides fellowship, help, or support for those engaged in significant work—not to mention supervision, observation, or deep understanding—without these manifestations and actions, can this leader be considered a leader who does concrete work? Are they up to standard as a leader? (No.) Some people say, "Our leader just holds gatherings for us twice a week, fellowships God's words for a bit, and then reads some fellowship from the Above, and sometimes they fellowship about their personal experiential understanding. But they have never offered any advice, provisions, or help regarding our various states, as well as the difficulties we encounter while doing our duties or in life entry." What do you make of this leader? (They're not up to standard, they're a false leader.) If a leader does not care about their own job or the various states of the people under them, nor fulfill their responsibilities, then they are not up to standard as a leader. They don't supervise, observe, or try to understand anyone. Every time, your conversations with them go like this: "How is this person doing now?" "I'm currently observing them." "How long have you been observing? Are you familiar with them?" "I've been observing them

for a year or two. I'm still not very familiar with them." "What about that person?" "I'm still not too clear on them, but they can endure hardship in doing their duty, have resolve, and are willing to expend themselves for God." "That's all superficial. How about their pursuit of the truth?" "I have to learn about that too? Well, I'll look into it." How much longer you will need to wait for results after they say they'll look into it is unknown, it's an uncertainty. Such a false leader is untrustworthy in their work.

Do your church's leaders and your supervisors have a responsible attitude toward your work? Do they truly grasp and understand your states with regard to work? Has this aspect of the work been properly addressed? (No.) None of them have properly addressed this aspect; none have reached the point of being loyal to their duty and being serious and responsible for the work. Then, is achieving this easy? Is it difficult? It is not difficult. If you truly possess caliber of a certain degree, truly have a grasp of professional skills within the scope of your responsibility, and are not an outsider to your profession, then you just have to abide by one phrase, and you will be able to be loyal to your duty. Which phrase? "Put your heart into it." If you put your heart into things, and put your heart into people, then you will be able to be loyal and responsible in your duty. Is this phrase easy to practice? How do you put it into practice? It doesn't mean to use your ears to hear, nor your mind to think—it means using your heart. If a person can truly use their heart, then when their eyes see someone do something, act in some way, or have some sort of response to something, or when their ears hear some people's opinions or arguments, by using their heart to ponder and contemplate these things, some ideas, views, and attitudes will come up in their mind. These ideas, views, and attitudes will make them have a deep, specific, and correct understanding of the person or thing, and at the same time, will give rise to suitable and correct judgments

and principles. Only when a person has these manifestations of using their heart does it mean they are loyal to their duty. But if you don't put your heart into things, if you lack the heart for this, then your eyes don't react to whatever you see, and your ears don't react to whatever you hear. Your eyes never observe people, events, and things; they don't observe the information you come across. In your heart you won't discern the various voices and arguments you hear, you will be unable to discern the information you hear. This is akin to being blind despite having open eyes. When a person's heart is blind, their eyes are blind as well. So, what leads to the formation of ideas, views, and attitudes from observing things with the eyes and receiving information with the ears? It all depends on putting your heart into things and seeking the truth. If you put your heart into things, whenever you receive information, whether seen or heard, you will be able to form views and gain a deep understanding of a person or thing. But if you don't put your heart into things, no amount of information received is useful; if you don't put your heart into discerning it or seeing through it, you'll gain nothing, becoming worthless, of no use. What does someone who's useless refer to? It refers to someone who doesn't put their heart into doing their duty—they have eyes and ears, but these are of no use. A person without heart won't be loyal to their duty nor achieve a serious and responsible attitude toward their work.

God's house practices supervision over leaders and workers at all levels, observing and understanding them on a deep level, with the aim of improving church work and guiding God's chosen people onto the right track of believing in God as quickly as possible. Therefore, supervising and observing leaders and workers is essential and must be practiced this way. With the supervision of God's chosen people, if it is discovered that leaders and workers are not engaging in real work and they are dealt with and

addressed promptly, this is beneficial to the progress of church work. Supervising leaders and workers is the responsibility of God's chosen people, and doing so fully aligns with God's intentions. Since leaders and workers possess corrupt dispositions, if they are not supervised, it would not only be detrimental to them but also directly impact church work. Under what circumstances do leaders and workers no longer require the supervision of God's chosen people? It is when leaders and workers fully understand the truth, enter into the truth reality, and act with principles, becoming people perfected and used by God. In such cases, supervision by God's chosen people becomes unnecessary, and God's house will no longer emphasize this matter. However, is it guaranteed that someone who has been perfected by God is totally free of mistakes and deviations? Not necessarily. Hence, God's scrutiny is still necessary, as is the supervision by those who understand the truth; this practice is fully aligned with God's intentions. Because all humans have corrupt dispositions, only through supervision can leaders and workers be urged to take responsibility for their work and be loyal to their duties. Without supervision, most leaders and workers would act with willful recklessness, and adopt a perfunctory manner—this is an objective fact. If you are a leader or worker, and the brothers and sisters around you often supervise and observe you, trying to understand whether or not you are someone who pursues the truth, then for you, this is a good thing. If they discover a problem with you and you are able to solve it as quickly as possible, this is beneficial to your pursuit of the truth and your life entry. If they discover you committing evil, and that you exhibit numerous evil behaviors in private, and are definitely not someone who pursues the truth, they will expose you and dismiss you from your position, which will remove a scourge for God's chosen ones, and also allow you to avoid more severe punishment: Such supervision is beneficial

to anyone. And so, leaders and workers should have the correct response to the supervision of God's chosen ones. If you are someone who fears God and shuns evil, you will feel that you need the supervision of God's chosen ones, and that even more than that, you need their assistance. If you are an evil person, and you have a guilty conscience, you will fear being supervised and try to avoid it; this is inevitable. Therefore, there is no doubt that all who resist and feel averse toward the supervision of God's chosen ones have something to hide, and are definitely not honest people; no one fears supervision more than deceitful people. So what attitude should leaders and workers adopt toward the supervision of God's chosen ones? Should it be negativity, guardedness, resistance, and resentment or obedience toward God's orchestrations and arrangements, and humble acceptance? (Humble acceptance.) What does humble acceptance refer to? It means accepting everything from God, seeking the truth, adopting the right attitude, and not being impetuous. If someone really does discover a problem with you and points it out to you, helping you to discern and understand it, assisting you in solving this issue, then they are being responsible toward you, and being responsible toward the work of God's house and the life entry of God's chosen ones; this is the right thing to do, and it is perfectly natural and justified. If there are those who regard supervision of the church as originating from Satan, and from malicious intentions, then they are devils and Satans. With such a devilish nature, they certainly would not accept the scrutiny of God. If someone truly loves the truth, they will have the correct understanding of God's chosen ones' supervision, they will be able to regard it as being done out of love, as coming from God, and they will be able to accept it from God. They will definitely not be impetuous or act on impulse, much less will resistance, guardedness, or suspicion appear in their heart. The most correct attitude

with which to approach the supervision of God's chosen ones is this: Any words, actions, supervision, observation, or correction—even pruning—that are helpful to you, you should accept from God; don't be impetuous. Being impetuous comes from the evil one, from Satan, it does not come from God, and it is not the attitude that people should have toward the truth.

That's as much as we'll add on and fellowship regarding the seventh responsibility of leaders and workers. So does this mean the responsibility has been fully fellowshipped without any more specific content to add? No, every responsibility still contains much more specific and detailed content. What I fellowshipped about are the overarching principles; the rest, how to implement the specific details and practice and apply these principles, depends on your own engagement through experience. If you still can't see through these principles or know how to apply them, then seek and fellowship together. If fellowshipping together still doesn't lead to results, then make inquiries to those higher up than you. In short, whether it's dealing with any type of person or deciding whom to promote and make use of, it all must adhere to principles. For certain talented individuals, in situations where no one can fully see through or understand them, they can be preliminarily promoted and used according to the needs of church work—don't delay the work, and don't delay the cultivation of people; this is key. Some people ask, "What if they mess up the work after being used? Who's responsible?" When you use someone, is it as if you place them on a deserted island with no way for anyone to contact them? Aren't there actually many others around them engaged in specific tasks? There are ways to resolve all these matters; namely, supervising, observing, and understanding them, and, if conditions allow, through close contact. What exactly does close contact entail? It entails working together with them; the process of working is the process of understanding them. Won't you

gradually come to understand them through this sort of contact? If you have the opportunity to make contact but don't, and merely make a phone call to ask a few questions and then leave it at that, it's impossible to understand them. You must make contact with those you can in order to solve problems. Therefore, leaders and workers must not be lazy in their work. So, if you want to observe and understand someone, how should you do so? (By making contact with them.) Right? The key is to put your hearts into it! The information you can hold in your minds can be likened to a monkey picking corn—picking as it goes, dropping as it picks, and in the end, only one ear of corn is left, making the entire effort futile. At the end of listening to a sermon, you can't remember the content fellowshipped earlier; what's the reason for this? (We don't put our hearts into it.) You usually do not focus on practicing the truth, so your hearts do not focus on these matters. Regarding how to understand the truth and enter into reality, how to know yourselves, and how to see through the essence of various people, events, and things with the truth, you have no entry whatsoever; thus, these matters have no foundation in your hearts. As for those things involving entering into the truth reality, you always feel perplexed. Now, you still attend gatherings every week to listen to sermons. If you don't listen to sermons, isn't the little faith in God within your hearts fading away, disappearing bit by bit? This is a dangerous signal! Can you put your hearts into it or not? I've told you all the details; if you truly have the heart, you will be able to do so. If you do not have the heart, no matter how I speak, you won't understand. That's all for our fellowship on this topic.

Item Eight: Promptly Report and Seek How to Resolve Confusions and Difficulties Encountered in the Work (Part One)

Leaders and Workers Must Promptly Identify and Resolve Difficulties

Today, we're going to fellowship on the eighth responsibility of leaders and workers: "Promptly report and seek how to resolve confusions and difficulties encountered in the work." We will expose the various manifestations of false leaders in regard to this responsibility. Promptly reporting and seeking how to resolve confusions and difficulties encountered in the work—isn't this a part of the work and duties of leaders and workers? (Yes.) Leaders and workers will inevitably face some thorny issues in their work, or encounter difficulties beyond the scope of church work, or encounter special cases that do not involve the truth principles, and be unaware of how to deal with these situations. Or, because they have poor caliber and are thus unable to grasp the principles accurately, they inevitably encounter some hard-to-resolve confusions and difficulties. These confusions and difficulties may relate to issues of personnel use, work-related issues, problems stemming from the external environment, issues concerning people's life entry, disruptions and disturbances caused by evil people, as well as issues of clearing out or expelling people, and so on. For all these issues, God's house has specific requirements and regulations, or there are some verbal instructions. Beyond these specific regulations, there inevitably are some unmentioned special cases. Regarding these special cases, some leaders can handle them by adhering to the principles required by God's house, such as protecting the interests of God's house, ensuring the safety of the brothers and sisters, and maintaining

the smooth operation of the church's work—and, furthermore, they do so very well—while some leaders fail to do so. What should be done about the problems that can't be handled? Some leaders and workers work in a muddled way, unable to identify problems, and even if they do, they can't resolve them. They just muddle through without seeking solutions from the Above, simply telling the brothers and sisters, "Solve it yourselves; rely on God and look to God for solutions," and then they consider it all settled. No matter how many issues pile up, they can't resolve them themselves, yet they don't report it upward or seek how to resolve them, possibly fearing that the Above will see through them and they will lose face. There are also some leaders and workers who never report problems to the Above, and I don't know why. Reporting upward doesn't necessarily mean directly to the Above; one can certainly report to the leaders of a district or region first. And if they can't solve it, then you can ask leaders and workers to report it directly to the Above. If you ask a leader or worker to report a matter to the Above, clarifying the situation, can they just suppress it and ignore the matter? Such people are rare. Even if there are indeed such leaders, you can still clarify the matter with other leaders and workers to expose the one who suppresses the issue and does not report it. If these other leaders and workers still do not report the matter, there is one last resort: You can write directly to God's house's website to have it forwarded to the Above, thus ensuring the issue is reported to the Above. This is because the Above has dealt with such letters multiple times before, and they subsequently directly entrusted leaders and workers to handle the matter. In fact, there are multiple avenues for reporting an issue upward; it's easy to practice, it just depends on whether the person truly wants to resolve the problem. Even if you don't trust a certain leader or worker, you should still believe that God is righteous and that the Above operates according to the truth principles. If

you do not have real faith in God, and you do not believe that the truth reigns in the house of God, then you cannot accomplish anything. Many people do not understand the truth; they do not believe the truth reigns in the house of God, and they do not have a God-fearing heart. They are always thinking that the officials of the world all cover for each other, and that God's house must be the same. They do not believe that God is the truth and righteousness. Therefore, a person like this can be called a disbeliever. However, a minority of people are able to report actual problems. People such as this may be called people who protect the interests of God's house; they are responsible people. Some leaders and workers do not just fail to resolve severe problems when they find them; they also do not report them upward. They only start to sense the severity of the issue when the Above investigates it. This delays things. Therefore, no matter whether you are an ordinary brother or sister, or a leader or a worker, whenever you encounter an issue that you cannot resolve and that pertains to the larger principles of work, you should report it upward and seek a solution in a timely manner. If you encounter confusions or difficulties but do not resolve them, some work will be unable to progress; it will have to be put aside and stopped. This affects the progress of the church's work. Therefore, when such problems arise that can directly affect the progress of the work, they must be uncovered and resolved in a timely manner. If a problem is not easy to resolve, you must find people who understand the truth and people with expertise in the field, then sit with them and investigate and resolve the problem together. Problems of this sort cannot be delayed! Every day you delay in resolving them is a day's delay in the progress of the work. It is not hampering the affairs of a single person; it affects the church's work, as well as how God's chosen ones do their duties. Therefore, when you encounter a confusion or difficulty of this sort, it must

be resolved promptly, it cannot be delayed. If you truly cannot resolve it, then quickly report it to the Above. They will directly come forward to solve it, or tell you the path. If a leader or worker is unable to handle problems of this sort, and sits on the problem rather than reporting it to the Above and seeking a solution from them, then such leaders are blind; they are brain-dead, and they are useless. They should be dismissed and removed from their positions. If they are not removed from their positions, the work of the church will be unable to advance; it will be ruined in their hands. Hence, this must be dealt with immediately.

Film production work is also an important item of work for God's house. Film production teams often encounter a problem where everyone has disputes over the script. For example, the director believes the script differs or diverges from real life and would feel unrealistic when filmed, and so they want to make changes. However, the scriptwriter firmly disagrees, believing that the script is written reasonably and demanding that the director shoot according to the script. The actors also have their own objections, disagreeing with both the scriptwriter and the director. An actor says, "If the director insists on shooting it that way, I won't act!" The scriptwriter says, "If the director changes the script, then you'll all be responsible when any problems arise!" The director says, "If I'm made to shoot it as the script dictates and mistakes occur, God's house will hold me accountable. If you want me to shoot, it has to be done based on my own thought; if it's not, then I won't do it." Now, all three parties are at an impasse, right? The work is clearly unable to proceed. Is this not a confusion that has arisen? So, who is actually correct? Everyone has their own theories, their own arguments, and no one is willing to compromise. With the three parties at an impasse like this, what gets harmed? (The work of God's house.) The work of God's house is obstructed and harmed. Have

you felt anxious and worried when faced with such situations? If not, that proves you haven't really put your hearts into it. When such confusions and deadlocks arise, some people become so anxious they can't eat or sleep, thinking, "What should be done? Arguing and refusing to budge like this leads nowhere. Isn't this affecting the filming progress? It has already caused a delay of several days and can't be postponed any longer. How can we solve this problem to ensure that the shoot goes smoothly and the work isn't delayed? To whom should we turn to solve this issue?" If you have the heart, you should seek solutions from the leaders, and if the leaders can't resolve it, you should quickly report it to the Above. If you are truly considerate of God's intentions, you should do all you can to resolve the problem as quickly as possible; this is the most crucial thing. And if you're not worried? You may ponder it, thinking, "They are in the wrong. I'll stick to my point of view—I doubt they can do anything to me. I'll eat and then nap for a while, there's nothing to do in the afternoon anyway." Your legs become heavy, your head gets dizzy, your heart loses its vigor, and you grow sluggish. There's a pile of difficulties, but you're inattentive and sluggish, so there's no way to resolve the problem. Why not? Because you lack the drive and the desire to resolve it, so you can't think of a solution. You think to yourself: "It's not often that difficulties arise and the work comes to a halt. I'll take this chance to rest for a couple of days and to relax a bit. Why be so tired all the time? If I take a break now, no one can say anything about it. After all, I'm not slacking off or being irresponsible toward my work. I want to be responsible, but there's this difficulty in our way—who's going to resolve it? How can we shoot without resolving it? If there are difficulties that prevent us from shooting, shouldn't we just take a break?" With such a major issue in front of you, what will be the consequences if it's not resolved promptly? If problems keep cropping up

and none can be resolved, can the work continue to progress? This will cause untold delays. Work progress can only move forward, not backward, so knowing that this problem presents difficulties, you shouldn't procrastinate any further; you need to resolve it quickly. Once this problem is resolved, rush to resolve the next one when it arises, striving not to waste time so that the work can proceed smoothly and be completed as scheduled. How does that sound? (Good.) Those with heart face confusions and difficulties with this attitude. They do not waste time, do not make excuses for themselves, and do not covet fleshly comforts. Those without heart, on the other hand, will exploit loopholes; they will make excuses and look for opportunities to take a break, doing everything at a leisurely pace and without a sense of urgency or anxiety, lacking any resolve to endure suffering or pay a price. And then what happens in the end? When faced with a confusion or difficulty, everyone finds themselves at an impasse for many days. Neither the directors, actors, nor scriptwriters report the issue. Leaders, meanwhile, are blind and unable to recognize it as a problem; even if they do recognize it as a problem but can't solve it themselves, they do not report it upward. By the time it's reported level-by-level to the Above, ten days or half a month have passed. What was done during these ten days to half a month? Was anyone doing their duties? No, they were whiling away their time in eating, drinking, and merrymaking! Aren't they just freeloading? All those supervisors who cannot promptly seek solutions to the confusions and difficulties encountered in their work are merely freeloading, passing the days without purpose. Such people are known in short as "idlers." Why "idlers"? Because these people do not approach their duties with an attitude of seriousness, responsibility, rigor, or positivity, but rather are perfunctory, are negative, and slack off, just hoping for some

difficulty or deadlock to arise so that they have an excuse to shut up shop and stop work.

Leaders and workers should not only promptly resolve the confusions and difficulties encountered in the work but also promptly check for and identify these issues. Why should this be done? There's only one goal in doing it: to safeguard God's work and the work of God's house, ensuring that every item of work progresses smoothly and is successfully completed within the normal work timeline. To ensure that the work progresses smoothly, what issues need to be resolved? First, it's essential to thoroughly clear out any stumbling blocks or hindrances that disturb the church's work, to restrict disbelievers and evil people to prevent them from causing trouble. Additionally, the supervisors of each item of the work and the brothers and sisters must be guided to understand the truth and find a path of practice, to learn to cooperate harmoniously and supervise each other. Only in this way can the completion of the work be guaranteed. Regardless of the difficulties or confusions faced, if leaders and supervisors cannot resolve them, they should quickly report the issues to the Above and seek solutions. Leaders and supervisors should, regardless of the work they do, prioritize resolving problems, addressing both technical problems and issues of principle related to the work, as well as the various difficulties people encounter in terms of their life entry. If you can't resolve confusions and difficulties, you won't be able to do your work well. Therefore, when you encounter unusual difficulties or confusions that you can't resolve, you should promptly report them to the Above. Don't waste time, as a delay of three to five days can cause losses to the work, and if it's delayed for half a month or a month, the losses will be too great. Moreover, regardless of the issue, it must be dealt with based on the truth principles. No matter what, never use man's philosophies for worldly dealings to resolve problems.

Don’t turn serious issues into minor ones, and then turn minor ones into nothing, or merely scold both parties involved in the issues and then pacify them with something sweet, always resorting to negotiating with and cajoling them, fearing the escalation of issues. This leads to problems not being solved on a fundamental level, which leaves lingering issues. Isn’t this a way of just trying to smooth things over? If you feel that you’ve exhausted all human solutions for a problem and it genuinely cannot be resolved, and you cannot find the principles for technical issues within the work at all, then you should quickly report these issues to the Above and seek solutions without waiting or procrastinating. Any problem that can’t be resolved should be promptly reported to the Above to seek a solution. How does this principle sound to you? (Good.)

Do the film production and scriptwriting teams often become deadlocked over shooting issues? Each has their own reasoning, and they are unable to reach a consensus, always engaging in verbal spats. Can leaders resolve these issues when they arise? (Sometimes they can.) Have you ever encountered a situation where a leader resolved some problems through fellowship, and it sounded perfectly reasonable and theoretically solid, but you were still unsure if it conformed to the requirements of God’s house or the truth principles? (Yes.) How did you handle such situations? (Sometimes we would seek from the Above.) That’s the right approach. Have you ever been in a situation where you decided not to inquire about an issue because you saw that the brother Above was quite busy, and you thought it was okay as long as the matter was theoretically correct, and then decided to proceed to shoot first regardless of whether or not it complied with the truth? (We had serious issues with this in the past. It led to us having to redo things and caused disruptions and disturbances to the work.) That situation is serious! Many of the problems encountered by the film

production teams are ultimately actually the responsibility of the scriptwriting team. For instance, if a movie turns out to be two and a half hours of rambling narrative, the scriptwriters are primarily responsible. But what about the directors' responsibility? If the script is a ramble, should the directors be able to see this? In theory, they should. However, directors can still spend months and consume considerable manpower, material resources, and finances to complete the filming under such circumstances. What sort of problem is this? As directors, what is your responsibility? Upon receiving a script, you should think, "This script is lengthy and quite rich in content, but it lacks a core, a theme; the whole structure is soulless. This script cannot be filmed; it must be returned to the scriptwriters for them to revise." Are you capable of doing this? Have you ever returned a script? (No.) Is it because you can't see the issues, or because you're afraid to return it? Or are you afraid that someone will judge you, saying, "They gave you this finished script and you rejected it with just a word, sending it back—you're far too arrogant, aren't you?" Just what is it that you're afraid of? You see the problem, so why not return the script to the writers? (We are not responsible for our film production work.) For the film production teams, besides the church leaders, the directors should act as the supervisors, the ones who make decisions and have the final say. Given that you are the director, you ought to take full responsibility for this matter, carrying out proper vetting with regard to the script from the moment you receive it. Let's say you receive a script and review it from start to finish, finding the content to be quite good. It has a core and theme, the plot revolves around a main storyline, and the overall script appears to have no major issues—it looks good, worth shooting, and so the script can be accepted. However, if the script is lengthy, narrating a person's story from beginning to end without a focus or prominent theme, leaving it unclear

what the script aims to express, what it aims to achieve in viewers, or what its central idea and spiritual meaning are—it's basically just a rambling account, a muddled script—can this script be accepted? What should the directors do in such a situation? They must return the script and make suggestions for the scriptwriters' revision. People from the scriptwriting team may object, saying, "This isn't fair! Who are they to audit the script we wrote? Why do they get to decide? God's house should treat people fairly and reasonably!" What should be done then? If the directors can identify issues in the script, they shouldn't rush to make a decision but should first fellowship the matter with the church leaders and members of the film production team. If everyone, based on their past years of filming experience and understanding of scripts, unanimously deems a script not up to standard, and believes that filming it would not only delay the film production work but also waste all the human, material, and financial resources involved, and no one can bear such a responsibility, then this script should be returned. A rambling script must absolutely not be filmed; this is a principle. If everyone feels the same way about the script, the scriptwriters should unconditionally accept it and revise the script according to the suggestions from the film production team. If there are still disagreements, members and leaders from both sides can debate together to see whose arguments conform to the truth principles. If a stalemate persists without a conclusion being reached, the last resort should be employed, which is the eighth responsibility of leaders and workers fellowshipped today: "Promptly report and seek how to resolve confusions and difficulties encountered in the work." Issues that are deadlocked and can't be resolved are known as confusions and difficulties. Each side thinks their reasoning is correct, and no one is able to make a decision. Going back and forth like this muddles the issue, blurring everyone's understanding of all the ins and

outs of the issue and the direction to take. At this point, leaders and workers should take up their responsibility to promptly report and seek solutions to these issues and confusions that emerge in the work, striving to resolve them promptly to prevent them from hindering the progress of the work, and even more so to prevent them from accumulating further. Promptly reporting and seeking how to resolve these issues—is this not doing work? Is this not showing a serious and responsible attitude toward work? Is this not putting one's heart into doing one's duty? Is this not being loyal? (Yes.) This is having loyalty to one's duty.

Leaders and workers in charge of work must promptly notice and resolve any problems that arise in the work, as only doing this can ensure the smooth progress of the work. All leaders and workers who cannot resolve problems lack the truth reality and are false leaders and workers. Anyone who discovers issues but fails to resolve them, instead avoiding or covering them up, is a worthless good-for-nothing who only sabotages the work. Disputed issues must be resolved through fellowship and debate. If these do not yield the correct results but instead muddy the waters even further, then the primary leader should personally take charge of dealing with the matter, promptly proposing solutions and methods while also promptly observing, understanding, and judging to see how the situation's outcome will turn out. When disputes still persist over some problem and no verdict can be reached, the issue must be quickly reported to the Above to seek a solution, rather than just trying to smooth things over, waiting, or procrastinating, and especially rather than just ignoring the issue. Is this how your current leaders and workers do the work? They should be promptly following up and pushing the progress of work, and at the same time identifying the various conflicts that emerge in the work while also not overlooking the various minor issues. When significant problems are

identified, the main leaders and workers should be present to participate in resolving them, getting an accurate understanding of the ins and outs, the reason that the problem has arisen, and the perspectives of those involved, so as to accurately grasp what's actually going on. At the same time, they should participate in fellowshipping, debating, and even disputing these issues. This is a necessity; participation is crucial, as it helps you make judgments on and resolve problems that arise in the work. If you only listen without getting involved, always standing off to the side with folded arms and acting like someone sitting in on a class, thinking that any problem that arises in the work is none of your concern and not having any particular view or attitude toward the matter, then you are clearly a false leader. When you get involved, you'll know in detail just what problems have arisen in the work, what caused them, who is responsible, where the key issue lies, and whether it's due to people's notions and imaginings or technical and professional inadequacy—all of which must be clarified in order for problems to be handled and solved fairly. When you participate in this work and discover that the problems are not man-made or intentionally caused by anyone, yet you find it hard to pinpoint the essence of the issue and don't know how to resolve it, with both sides disputing it for a long time, or when everyone has devoted their heart and effort to a problem yet still cannot resolve it, and is unable to find the principles or find a direction, causing the work to stall, and also fears that continuing would cause further mistakes, disruptions, and negative consequences, then what should you do? What leaders and workers ought to do most is not discuss countermeasures or solutions with everyone, but rather report the issue to the Above as soon as possible. Leaders and workers should summarize and record the problems in the work and promptly report them to the Above without procrastinating, waiting, or harboring a mindset of relying on luck, thinking a night's sleep

might bring inspiration or sudden clarity—a rare occurrence that is not likely to happen. So, the best solution is to report the issue to the Above and seek a solution as quickly as possible, ensuring the issue is resolved promptly and as quickly as possible; this is truly performing work.

Confusions and Difficulties That Leaders and Workers Often Encounter in Their Work

I. Confusions

Based on the content we just discussed, let's summarize what exactly is meant by "confusions" and "difficulties." These two are not the same thing. First, I'll explain the term "confusion." A confusion is when you cannot see through some matter; you do not know how to judge or discern in a way that conforms to principles or is accurate. Even if you can somewhat see through it, you're unsure whether your view is correct, you do not know how to handle or resolve the matter, and it's difficult for you to reach a conclusion about it. In short, you're uncertain about it and unable to make a decision. If you don't understand even a bit of the truth and no one else resolves the problem, then it becomes unsolvable. Isn't this facing a tough challenge? When faced with such problems, leaders and workers should report them to the Above and seek from the Above so as to resolve the issues more quickly. Do you frequently face confusions? (Yes.) Regularly facing confusions is itself a problem. Let's say you're faced with an issue and you don't know the appropriate way to handle it. Someone proposes a solution that you think is reasonable while another person proposes a different one that you also think is reasonable, and if you can't clearly see which solution is more appropriate, with everyone's opinions varying and no one grasping the problem's root cause or essence, then slip-ups are bound to appear in the resolution of the problem. Thus, to resolve a

problem, it is crucial and important to determine its root cause and essence. If leaders and workers are not discerning, fail to grasp the essence of the problem, and cannot reach the correct conclusion, they must promptly report the issue to the Above and seek a solution from them; this is necessary and not an overreaction. Unresolved problems can lead to severe consequences and impact the church's work—this must be thoroughly understood. If you're filled with apprehension, always fearing that the Above might see through to your true measure, or that they might alter your duty or dismiss you when they see through to you not being able to do real work, and therefore you dare not report the issue, this can easily delay matters. If you encounter confusions that you cannot resolve on your own, yet do not report them to the Above, when this causes severe consequences and the Above holds you accountable, you'll be in a world of trouble. Isn't this only having yourself to blame? When faced with such confusions, if leaders and workers are not responsible and merely speak some doctrines and apply some regulations to perfunctorily settle the issue, then the issue remains unresolved and things stay where they are, the work unable to move forward. This is exactly what happens when confusions go unresolved; it causes delays quite easily.

When confusions arise, some leaders and workers can sense that a problem has occurred, while other leaders and workers are unable to detect the issue—those of the latter group have excessively poor caliber, and are numb and dull-witted; they lack sensitivity to any problem. No matter how great the confusion that presents itself, what they exhibit is numbness and dull-wittedness; they disregard the issue and try to circumvent the problem —this is false leaders not engaging in real work. Those leaders and workers who possess a certain amount of caliber and work capability are able to realize when such situations arise: "This is a problem. I must take notes of

it. The Above has never mentioned this sort of issue before, and it's our first encounter with it, so what exactly are the principles for handling this type of situation? How should this specific issue be resolved? It seems like I have some intuitive thoughts but they are unclear, and I have a bit of an attitude toward such matters, but having just an attitude is insufficient; it is crucial to seek the truth to resolve the problem. We need to bring this matter out for everyone to fellowship and discuss together." After a round of fellowshipping and discussing, if they still do not know how to proceed, without a precise plan of practice to resolve the issue, and the confusion persists, then they must seek a solution from the Above. At this point, it is the responsibility of the leaders and workers to note down the points of confusion about the problem, so that when the time comes they can clearly explain what exactly the problem of the confusion is and what exactly is being sought. This is what leaders and workers ought to do.

II. Difficulties

A. What Difficulties Are

Next, let's look at the term "difficulties." From a literal perspective, difficulties are more severe than confusions. So, what exactly do difficulties refer to? Someone explain. (God, our understanding is that difficulties are the actual problems encountered, which one has already tried to resolve but still cannot resolve; these are considered difficulties.) (To add a point, sometimes one may encounter some very tricky problems that have never been encountered before, where everyone lacks experience, is utterly perplexed, and has no opinions or ideas—these are a type of very challenging problems.) Very challenging problems are called difficulties, right? The simplest, most direct explanation of difficulties is that they are problems that actually exist. For example, a person's caliber, professional skills, physical ailments, as well as environmental and temporal issues, and

so on, these actually existing problems are called difficulties. However, the eighth responsibility of leaders and workers about which we're now fellowshipping is that they must promptly report and seek how to resolve confusions and difficulties encountered in the work. Here, the difficulties referred to are not those broadly defined, actually existing problems, but particularly thorny issues encountered in work that cannot be handled. What kind of problems are these? They are external affairs not particularly related to the truth principles. Although these issues do not involve the truth principles, they are trickier than general problems. How are they trickier? For instance, they involve legal and governmental regulations, or concern the safety of some people within the church, and so on. These are all difficulties encountered by leaders and workers in their work. For example, in believing in God overseas, no matter which country one resides in, all church work and the living environments of the brothers and sisters must comply with the local government regulations and require an understanding of the local laws and policies. These matters involve interfacing with the outside world and dealing with external affairs; they are relatively more complex compared to internal church personnel issues. Where does the complexity lie? It's not as simple as just telling people in the church to submit to God, be obedient, practice the truth, loyally do duty, and understand the truth and handle matters according to principles—just saying these things alone will not solve the problems. Instead, it requires an understanding of every aspect of the country's laws, policies, and regulations, and the local customs and practices, among others. There are many factors involved in these external affairs, and it is common for unexpected issues or issues that are difficult to address using the church's principles to arise, and the emergence of these issues constitutes difficulties. For instance, internally within the church, if some people do their duties

perfunctorily, these issues can be resolved by fellowshipping the truth, by pruning, or by providing help and support. But externally, can you use these principles and methods to handle matters? Can this approach solve such problems? (No.) What should be done then? Some wise methods must be used to handle and respond to such issues. In the process of dealing with these external affairs, God's house has also laid down some principles, but no matter how these are explained, all sorts of difficulties still frequently arise. Because this world, this society, and this humankind are too dark and too complicated, and because of the disturbance of the great red dragon's evil forces, when dealing with these external affairs, there will be some unexpected and additional difficulties. When these difficulties arise, if you are only given a simple principle, saying, "Just submit to God's arrangements; everything is orchestrated by God, just ignore the problem," can this solve the issue? (No.) If the problem cannot be solved, then what happens is that the environment in which the brothers and sisters do their duties, and their living environment, get disturbed, harassed, and damaged. Doesn't this lead to the emergence of difficulties? What should be done then? Can it be addressed with impetuousness? Obviously not. Some say, "Then can we resolve it by legal means?" Many things cannot be resolved by law. For instance, in places where the great red dragon meddles and interferes, can the law resolve issues? The law does not have any effect there. In many places, human power often exceeds the law, so do not expect to resolve problems by relying on the law. Using human methods or impetuousness to resolve them is also not suitable. What should leaders and workers do in such situations? Can those who only know how to spout words and doctrines solve these problems when they arise? Aren't these particularly thorny issues? Do you think hiring a lawyer and going to court to solve them would work? Do those people understand the truth? There is

no place in this world for reasoning; even judges in a legalistic country do not always act according to the law, but rather, they adjust their judgments based on who is involved, lacking fairness. In this world, wherever it is, people rely on force, on power, to bolster their speech. So, what should we who believe in God rely on? We should treat people and handle matters according to God's words, according to the truth. But can everything proceed smoothly for us in the world if we rely on God's words and the truth? No, it cannot; this requires wisdom. Therefore, when leaders and workers face such issues, if they feel the matter is extremely significant and fear that they might handle it inappropriately and thus bring trouble to God's house, causing undesirable impacts or consequences, then such issues are difficulties for them. When faced with difficulties that they can't solve, they must promptly report them to the Above and seek suitable methods to resolve the issues; this is what leaders and workers should do.

B. The Correct Viewpoints and Attitudes That One Should Possess When Encountering Difficulties

What I need to explain to you here is not only directed at leaders and workers, but also to everyone present—it is a most important principle. Wherever it is you are carrying out the church's work, doing your duties, or preaching the gospel, there are always going to be choppy waters. Even God's own work is fraught with difficulties—have you all noticed this fact? Although you may not know or clearly understand the specifics, you are all aware of the overall circumstances. Spreading God's gospel work is not smooth sailing, and you should all be mentally prepared and recognize this. This established fact is laid out here, so what attitude should we adopt toward these matters to be most proper, most reasonable, and most correct? Is it right to be timid and fearful inside? (No.) Since being timid and fearful is not right, then is it right to have the attitude and viewpoint that you do not

fear either heaven or earth, are enemies with the entire world, resist the entire world to the end, and go against the current? (No.) Is this the rationality of normal humanity or impetuousness? These incorrect viewpoints are all a reflection of impetuousness, not genuine faith. What kind of viewpoints and attitudes are correct, then? Let Me list a few for you. This is the first viewpoint people should have: Whether overseas or in China, to wholeheartedly expend themselves for God and do their duties is the most just cause among all of humankind from ancient times to the present. Our doing duty is open and aboveboard, not secretive, because what we are doing now is the most just cause among humankind. What does this "just" refer to? It refers to the truth, to God's will, to the arrangements and commissions of the Creator; it completely surpasses human morals, ethics, and laws, and is a cause carried out under the leadership and care of the Creator. Is this not the most correct viewpoint? For one thing, this viewpoint is a truly existing fact; for another, it is also the most correct recognition of the duty one does. This is the second viewpoint people should have: God is sovereign over all things and all events. Everything, including the rulers of the world and any power, religion, organization, and ethnicity in the world is ruled over and controlled by God's hand—no one's destiny is controlled by themselves. We are no exception; our destinies are ruled over and controlled by God's hand, and no one can change the direction of where we go and where we stay, nor can anyone change our future and destination. Just as the Bible says, "The king's heart is in the hand of Jehovah, as the rivers of water: He turns it wherever He will" (Proverbs 21:1). How much more so for the destinies of us insignificant humans! The rule and system of the ruler of the country we reside in, as well as the living environment of this country, whether they are threatening, hostile, or friendly toward us—all of this is under God's

sovereignty, and we have nothing to worry or be concerned about. This is the viewpoint people should hold and the awareness they should have, as well as the truth they should possess and understand. And this is the third viewpoint, which is also of course the most important: No matter where we live, in which country, and regardless of our capabilities or caliber, we are merely one part of the mass of insignificant created beings. The only responsibility and duty we should fulfill is to submit to the Creator's sovereignty, arrangements, and orchestrations; there is nothing else, it's that simple. Even though we are currently in a free country and a free environment, if one day God raises up a hostile force to persecute and harm us, we should have no complaints whatsoever. Why should we have no complaints? Because we have long been prepared; our obligation, responsibility, and duty is to submit to all that God does, everything that God orchestrates. Is this submission the truth? Is it the attitude that people should have? (Yes.) If one day, all of humankind and the entire environment turn against us, and we face death, should we have complaints? (We should not.) Some say, "Didn't God lead us overseas so that we wouldn't have to suffer Satan's cruel persecution anymore? Wasn't it so that we could freely do our duties and breathe the air of freedom? Then why does God still intend for us to face death?" These words are not correct. Submitting to God's orchestrations and arrangements is an attitude, the attitude that people should have toward God, toward God's sovereignty. It is the attitude that a created being should possess.

There is another most crucial point that people should realize: Although it is relatively stable and free overseas, it is still difficult to avoid being frequently harassed by the great red dragon. Facing the harassment of the great red dragon, some people worry: "The power of the great red dragon is too great. It can pay off important figures around the world to

render service for it, to work on its behalf. Thus, even if we flee overseas, we are still in danger, still in imminent peril! What can we do?" Each time these pieces of news are heard, some people become worried and frightened, wanting to compromise, wanting to flee, not knowing where they should hide. Whenever this happens, some think, "The world is so vast, yet there's no place for me! Under the power of the great red dragon, I suffer its persecution, and even outside the scope of its authority, why is it that I'm still disturbed by it? The power of the great red dragon is too great; even if I flee to the ends of the earth, why is it that it's still able to find me?" People can't help but become terrified and unsure of what to do. Is this a manifestation of having faith? What is the problem here? (Lack of faith in God.) Is it just a lack of faith in God? Do you feel deep down that you are less than others? Do you feel a bit secretive, like a thief, in believing in Almighty God and doing your duty in the church? Do you feel somewhat inferior to those in the religious world? "Look at their power; they have official pastors and state-recognized grand cathedrals, it's so luxurious! They have choirs and enterprises in various countries. But look at us, always being bullied, facing ostracization wherever we go—why are we different from them? Why can't we be open about it wherever we go? Why do we have to live so miserably? In particular, there's all that negative propaganda online. Why don't other churches endure this, why do we always have to suffer these things? Other believers in God openly proclaim their faith in Christianity wherever they go, but we believers in Almighty God dare not speak openly, fearing bad people might report us and then we'll be arrested." Recently, I heard that a person claiming to be a government official asked some brothers and sisters a few questions. Seeing that an official was questioning them, they became fearful and disclosed everything they knew, answering whatever they were asked. What was the

problem with them acting this way? You are a believer in God—why should you fear officials? If you haven't done anything illegal, there's no need to be afraid. If you have the truth, why fear devils and Satan? Do you think believing in God is not the right way? Do you feel you have done something illegal? Then why are you afraid of an official? Are such people not foolish and ignorant? Some people suffered being hunted and persecuted to a great extent in the mainland; after coming overseas, do they feel guilty about believing in God? Do they feel disgraced by the persecution of the great red dragon? Do they feel ashamed to face their ancestors and dishonored because they have been forced to flee overseas to believe in God and do their duty? Do they see the satanic regime and the religious world treating God and the church antagonistically, and feel inferior, perhaps even more disgraceful than having committed a crime? Do you have these feelings? (No.) You may shake your heads on the surface, not wanting to entertain these thoughts and feelings, but when faced with actual situations, a person's mentality, their behaviors, and the unconscious actions they undertake inevitably expose the deepest, most hidden aspects of their heart. What's going on here? If you don't have these things, why are you afraid? Does a person who hasn't broken the law fear the police? Do they fear the judge? No. Only those who have broken the law fear the police the most, and only the Chinese, who have grown accustomed to being oppressed by the police, fear them the most because the CCP police are lawless and do whatever they want. Therefore, when Chinese people first arrive overseas, just seeing the police makes them feel scared. This is a result of being frightened by the rule of the great red dragon, it's something revealed in their subconscious. In Western countries, your status is legal, you have residency rights, you have not violated any laws, nor have you attacked the government, and you haven't committed any crimes. No matter

how much controversy your faith may stir up in the religious world, one fact remains certain: Your faith is legally protected, it is lawful and free, and this is your rightful human right. You have not violated any laws whatsoever, so if someone claims to be a police officer and questions you, "Do you believe in Almighty God? Show me your ID! Where are you from? How old are you? How many years have you been a believer? Where do you live? Tell me your address!" how would you respond? To the first question, "Do you believe in Almighty God?" how would you answer? (Yes.) Why would you say "yes"? Is this based on fact? Or is this your responsibility as a citizen, that you must say "yes" if asked? Or has God instructed you to say "yes"? What is your basis? As for the second thing they asked, "Show me your ID!" would you show it? (No.) And the third question: "Where do you live? Write down your address." Would you write it down? (No.) The fourth question: "How many years have you believed in God? Who introduced you to the faith? Why do you believe? How many years have you been abroad?" Would you answer these? (No.) The fifth question: "What duty are you doing here? Who is your leader?" Would you respond to this? (No.) Why not? (I am not obligated to tell them.) Then returning to the first question: If asked if you believe in Almighty God, you all unanimously said you'd answer "yes." Is answering this way correct? (No.) Why is it incorrect? (Because faith is a personal freedom. The police have no authority to interfere. Thus, I have the right not to tell them.) Then why wouldn't you tell them? (Because I need to first clarify why they are questioning me, in what capacity they are doing so, and whether their questioning is lawful or not. If their purpose and identity are unclear, I am not obligated to answer their questions.) This statement is correct. At first, you all stated you'd answer "yes," but as I continued asking, you began to feel something was amiss, feeling that your response was incorrect. Did you

identify where the problem was? In this matter, this is the understanding you should have: We have not violated any laws by believing in God, we are not criminals, we have our human rights and freedom. Not just anyone can interrogate or question us at will. It is not the case that whoever asks us questions, we must answer truthfully; we are not obligated to do this. Are these words correct? (Yes.) It is illegal for anyone, regardless of whom, to interrogate us arbitrarily; we must understand the law and learn how to use it to protect ourselves. This is the wisdom that God's chosen people should possess. So, what should you do if you encounter such a situation in the future? If someone asks you if you believe in Almighty God, how would you respond, how would you handle it? The first thing you say is, "Who are you? By what right do you ask me this? Do I know you?" If they say they are an employee of some government agency, then you should ask them to show their credentials. If they don't show their credentials, you say, "You are not qualified to speak to me, and I am under no obligation to answer you. There are many government workers; am I supposed to answer all of them? The government has designated people to handle certain tasks—are you really in charge of this matter? Even if you are, I haven't broken the law, so why should I answer you? Why should I tell you everything? If you think I've done something wrong and broken the law, you can present evidence. But if you want me to answer any of your questions, go talk to my lawyer. I am not obliged to answer you, and you don't have the right to ask!" How is this method of response? Does it convey dignity? (Yes.) Then what did your response show? Did it convey dignity? (No.) Responding in your way shows an ignorance of the law. You just answer whatever others ask, and what happens in the end? You become a Judas. You can answer recklessly, and here's a reason for that: People in the country of the great red dragon have been indoctrinated and brainwashed to think that believers

in God are ignorant, lower-class, and persecuted by the state, that in this country they should live without human rights or dignity; thus, believers relegate themselves to a lower status. After coming to Western countries, they do not understand such things as what human rights are, what dignity is, or what the obligations of a citizen are. So, when someone asks if you believe in God, you hastily admit it out of fear, telling them everything you know and showing no stature at all. Who caused all this? It is the indoctrination and rule of the great red dragon that caused it. Deep in the subconscious of everyone in the mainland, there's an idea that once you believe in God, you occupy the lowest status in this society, among humankind; you become disconnected from society and humankind. Thus, these people lack dignity, human rights, and the awareness to protect themselves; they are foolish, ignorant, and lack insight, allowing others to bully and manipulate them at will. This is your mindset. Far from standing firm in your testimony for God, you sell Him out at any moment, becoming a Judas at any moment. So, how can you act with dignity? How should you face a stranger who asks you questions? First, ask who they are, then ask them to show their credentials. This is the proper legal procedure. In Western countries, police or any other government workers, when interacting with the public as representatives working on behalf of the government, always present their credentials first. After verifying their identity based on their credentials, you then decide how to respond to their questions or how to deal with their demands on you. Of course, in this matter, you definitely have room for making choices, you absolutely have autonomy, you are not a puppet. Although you are Chinese and a member of The Church of Almighty God, you are also a legal and recognized member of the country in which you reside. Don't forget that you have autonomy; you are not a slave or a prisoner of any country, you are

someone who can enjoy the laws, human rights, and systems of this country.

Based on the content I have fellowshipped, how should you face sudden environments and unexpected events? This is the fourth point we are to fellowship—do not be timid. Some people ask, "Does not being timid mean just acting in a foolishly bold way?" No, not being timid means not fearing any power because we are not criminals, we are not slaves; we are the dignified chosen people of God, the dignified created human beings under the sovereignty of the Creator. In your approach to this matter, first and foremost, do not be timid; additionally, actively maintain your duty and the environment in which you do your duty, and also confront various environments and the statements, actions, and other things of various powers that target us with a proactive attitude. Facing them actively and not being timid—what do you think of this attitude? (It's good.) Living this way is dignified, like a person; it's not living ignobly just to get by. We come overseas to do our duty, not to fill our stomachs or eke out a living; we haven't broken any laws, haven't caused trouble for any country, and we certainly are not slaves to any country. We are doing the duty of created beings within God's house; we support ourselves, not depending on others; this is completely legal.

Of the four points we just discussed, each one is crucial. What was the first point? (Whether overseas or in China, to wholeheartedly expend oneself for God and do their duties is the most just cause among all of humankind from ancient times to the present. Our doing duty is open and aboveboard, not secretive, because what we are doing now is the most just cause among humankind.) And the second? (God is sovereign over all things and all events. Everything, including the rulers of the world and any power in the world is ruled over and controlled by God's hand—no one's

destiny is controlled by themselves. We are no exception; our destinies are ruled over and controlled by God's hand, and no one can change the direction of where we go and where we stay. What the rule and system of the ruler of the country we reside in are like, what the living environment of this country is like, and whether they are threatening, hostile, or friendly toward us—all of this is under God's sovereignty, and we have nothing to worry or be concerned about.) The third point? (No matter where we are and regardless of our capabilities or caliber, we are merely one part of the mass of insignificant created beings. The only responsibility and duty we should fulfill is to submit to the Creator's sovereignty, arrangements, and orchestrations. Even though we are currently in a free country, if one day God raises up a hostile force to persecute and harm us, we should have no complaints whatsoever. This is because our obligation, responsibility, and duty is to submit to all that God does, everything that God orchestrates.) The fourth point is to actively face all external people, events, and things, without timidity. These four points are the attitudes and understandings that everyone who does their duty should have, and they are also the truths that everyone who does their duty should understand. Although these four points are not very related to the eighth responsibility of leaders and workers fellowshipped today, since we're talking about the difficulties in work, we still need to touch upon these matters; it's not for nothing.

C. The Principles That Leaders and Workers Should Practice When Encountering Difficulties

Some leaders and workers encounter rather difficult-to-handle issues in external affairs and end up at a loss, unable to see through to the root of the problem, nor knowing how to approach it. They simply ignore it, resulting in the matter being delayed. What problem is this? It's false leaders not being able to do work and only causing delays. False leaders lack the reason

of a normal person; since they cannot handle problems, why don't they report them to the Above? If you report a problem to the Above, we can face it together, and the problem will eventually be resolved. There are some things you cannot see through; I will help you analyze them. As long as we do not violate the law or government regulations, there is no problem too big to overcome. For issues involving the truth principles, we resolve them ourselves; for issues involving the law, we can seek legal advice for help and resolve them through legal means. No matter what evil forces intentionally disturb and sabotage the work of God's house, remember one thing: As long as we do not break the law or violate government regulations, no one can do anything to us. This is because most overseas countries are democratic and governed by law; even if evil forces act against the law, they also fear exposure and legal sanctions. This is a fact. No matter how the dark hands of the great red dragon disturb and sabotage the work of God's house, or harass our normal lives, or pay off someone to do bad things, we must take photos and make authentic videos, seriously keep accurate records, and clearly write down the time, place, and people involved. When the time is ripe, we will resolve it through legal means, and we need not fear it. Despite how insane the suppression of the great red dragon is, we are not afraid of it because God is our support, and one day God will send disasters to destroy it, God will directly administer retribution against it, and we need not do anything. Sometimes you cannot see through some issues; in that case, you should quickly report it upward, and the Above will show you a path, making big issues small and small issues resolved. In fact, for many issues, you do not know how to analyze them and cannot see through to their essence, and think a situation is significant and serious, but after analysis from the Above, you will realize it's basically nothing; it's nothing to fear and nothing significant—just

adopt a hands-off approach, and it will resolve itself after a while. The disturbances of evil forces cannot cause a great stir; they are most afraid of public exposure, so they do not dare to overstep boundaries. If a handful of buffoons dare to cross boundaries, we can resolve it legally, taking legal measures. This is something all leaders and workers should see through. No matter what situation you encounter, you absolutely mustn't act muddled or foolish. If you cannot see through a situation or handle it, you should immediately report it upward and let the Above give you advice and strategies. The only true fear is that false leaders cannot see through issues or handle them and yet do not report them to the Above or inform the Above about them; they wait until the situation escalates and delays work before reporting it upward, likely losing the best opportunity to handle the problem. It's like someone who has cancer but doesn't check or treat it in time, only going to the hospital for treatment by the late stage of cancer, but by then it's too late and they can only wait for death. Thus, false leaders are the most likely to delay matters in their work. False leaders are mentally impaired, they are scoundrels, neither responsible nor upholding the work of God's house. Why say that false leaders are scum, harbingers of doom, idiots who are most lacking in reason? That is the reason why. Any false leader with such poor caliber that they can't even handle external matters should be immediately dismissed and eliminated, never to be used again, to prevent further delay to the work of God's house. The work of false leaders is the most hampering. Often, when a problem arises, it could be resolved through timely consultation with everyone; the only worry is that the false leader in charge is mentally impaired, that they are unable to resolve the problem themselves and yet do not discuss it with the decision-making group or report it to the Above, and they adopt an attitude of negligence, covering up and suppressing the problem—this is what delays matters the

most. If the issue is delayed and circumstances change, it might lead to losing the initiative in handling the problem, leading to a passive situation. What does this prove? Some things cannot be delayed and must be dealt with promptly, at the first opportunity. However, false leaders are not aware of this, so individuals of extremely poor caliber should absolutely not lead. False leaders only know to spout some words and doctrines and cannot resolve any actual problems; they only either harm people or cause delays. Only by dismissing these false leaders and choosing individuals with a burden and a sense of responsibility to be leaders and workers can the church's work progress normally. Regardless of the problems faced, as long as you can seek the truth, there is a way to resolve them. External matters and disturbances caused by the great red dragon can be resolved through legal means when necessary, that's nothing major. As long as we do not break the law or violate government regulations, no one can do anything to us, and with this confidence, we need not fear any disturbances from Satan or devils.

Now, the issue of false leaders must be dissected and understood. This is crucial for carrying out the church's work well! Let us now fellowship about why false leaders, when faced with issues they cannot resolve on their own, still do not report them to the Above. How should we view this? You all can analyze this and benefit from doing so. The problem of false leaders not doing actual work is already severe, but there is an even more serious issue: When the church encounters disturbances from evil people and antichrists, false leaders not only do not handle it; what's even worse is that they also fail to report it to the Above, letting evil people and antichrists disturb the church—they just watch safely from the sidelines, not offending anyone. No matter to what extent the church's work is disturbed, false leaders do not care. What is the problem here? Are such false leaders too

devoid of morals? This fact alone is enough to expel such false leaders. False leaders allowing evil people and antichrists to freely disturb the church is tantamount to handing over the church and God's chosen people to these evil people and antichrists, acting as a shield for evil people and antichrists. This brings too great a loss to the church's work! On this point alone, the question is not whether false leaders should be dismissed, but whether they should be cleared out. Which is of a more serious nature: false leaders not doing actual work or false leaders letting evil people and antichrists disturb the church? Not doing actual work can affect the life entry of God's chosen people and the progress of church work; this already causes delays to significant matters. However, when false leaders allow evil people and antichrists to arbitrarily disturb the church, without seeking a solution or reporting it to the Above, the consequences become unimaginable. At a minimum, church life is thrown into complete chaos and disorder by evil people and antichrists, and in addition, the church's work is botched and paralyzed. Doesn't this directly affect the spreading of gospel work? The consequences are indeed severe! Therefore, if false leaders make this mistake, they must be expelled. Many leaders and workers always have a divergent thought and notion about reporting issues to the Above. Some say, "Even reporting issues to the Above might not solve them." This is absurd talk! What do you mean "might not solve them"? Just because you can't solve it doesn't mean the Above can't. If the Above gives you a path, the problem is essentially solved in actuality; if the Above doesn't provide a path, you are left without one. You can't see through even this minor issue; you're too arrogant and self-righteous! Some also say, "When we encounter difficulties or issues, we need to ponder for a few days first, and only report it if we really can't find a solution." It might sound like those who say this have some reason, but aren't these days of pondering likely to cause delays?

Can you be certain that a few days of pondering will resolve the issue? Can you guarantee it won't cause further delay? Others say, "If we report an issue immediately, won't the Above think we can't even see through this minor issue? Won't they call us foolish and ignorant and prune us?" They're wrong to say this—regardless of whether you report the issue or not, the quality of your caliber is already apparent; the Above knows it all. Do you think the Above will regard you highly if you don't report some issue? If you do report the issue, and it hasn't caused delays to significant matters, God's house will not hold you accountable. However, if you don't report it and it leads to delays, you will be held directly responsible, and you will be immediately dismissed, never to be used again. God's chosen people will also see you as ignorant, foolish, feeble-minded, and mentally unhinged, and they will hate you and forever despise you. Those who are always afraid of being pruned or looked down upon by the Above for reporting problems, are of poor caliber and the most foolish; they must be dismissed, never to be used again. Having such poor caliber and still wanting to save face—isn't that utterly shameless? Tell Me, aren't false leaders, who not only do their work poorly but also cause delays to significant matters, detestable? Should they be dismissed? (Yes.) If faced with a major issue and they can promptly report it without causing delays or serious consequences, how should such leaders be viewed? At least they are considered to have reason and are able to uphold the church's work. Should such leaders continue to be used? They should. Only the most mentally impaired leaders would refrain from reporting issues for fear of being pruned. Can such leaders still be used in the future? I think they cannot be used anymore because using them causes too much delay. By now, you all should be able to see through these kinds of problems, right? When you encounter issues you cannot handle, quickly report them and fellowship for

solutions with the decision-making group. If the decision-making group can't handle them, immediately report them to the Above; don't worry about this or that, being able to promptly resolve the issue is what's most crucial. The example just mentioned occurs in all churches; these difficulties and problems will crop up. Compared to some internal difficulties of the church, these external issues involve more severe consequences. Thus, the difficulty of external issues is somewhat greater compared to that of the church's internal issues. If you face external issues, you should quickly resolve them through consultation or report them to the Above; this is essential. Only practicing in this way can ensure the normal progress of church work and guarantee that the spreading of the kingdom gospel is not hindered. That's all for our fellowship on the principles of handling the church's external issues.

In each church, there are some people of poor caliber, and they always encounter difficulties in doing their duties, unable to find principles of practice no matter how the truth is fellowshipped to them, just blindly applying regulations without any real effectiveness. In such cases, these people's duties need to be reassigned. This reassigning of duties is the reallocation of personnel. For example, there's a person assigned to an important job, but they have some issues in their work that can't be resolved no matter how you fellowship with them. You can't see through to the essence of the problem or whether or not this person is still usable, and observation or further fellowship yields no results either. Although this person does not cause too many delays in the work, the critical issues never get resolved, which always leaves you feeling somewhat uneasy. What should you do when faced with this? This is a crucial issue. If you cannot resolve it yourself, you should bring it to a gathering of leaders and workers for fellowship, dissection, and analysis. If eventually a consensus can be

reached, the problem will be resolved. If practicing in this way doesn't resolve the problem, as it drags on, could it cause delays to significant matters? If it could, then you should report it to the Above and seek a solution as soon as possible. In short, no matter what confusions or difficulties you encounter in your work, as long as they can affect God's chosen people in doing their duties or hinder the normal progress of church work, the issues should be resolved promptly. If you cannot resolve an issue on your own, you should seek out a few people who understand the truth to resolve it with. If even this does not work, then you must bring the issue forward and report it to the Above to seek a solution. This is the responsibility and obligation of leaders and workers. Leaders and workers must take seriously whatever difficulties or confusions they encounter, not just casually preaching some words and doctrines, shouting slogans to fire up the brothers and sisters, or pruning them and then considering it done after discovering issues or difficulties. Sometimes speaking words and doctrines might solve some superficial issues, but when all is said and done it cannot solve the root problems. Issues involving the root, corrupt dispositions, and people's notions and imaginings must be resolved through fellowship of the truth based on God's words. There are also people's individual difficulties, environmental issues, and problems related to professional knowledge necessary for doing duties; these practical issues all require solutions by leaders and workers. Among these issues, any confusions and difficulties that leaders and workers cannot resolve can either be brought to a gathering of leaders and workers for dissection, analysis, and resolution, or they can directly report it to the Above to seek the truth for a solution. This is called doing real work, and only by training to do real work in this way can one's stature grow and can one do their duties well. Leaders and workers, as long as they have a sense of

responsibility, will identify problems at any time and place; there are problems that they should resolve every day. For example, I just mentioned an incident where someone asks if you believe in Almighty God, and you all were perplexed. Initially, everyone stated they would answer "yes," but later some said that wasn't the right response, and others said they didn't know; there were all sorts of responses. In the end, the leaders and workers were also baffled, thinking, "Saying 'no' to believing in Almighty God would be to deny God in front of others, and then God would not acknowledge us—but what would be the consequences of saying 'yes' to believing in Almighty God? Either choice seems incorrect." The leaders and workers did not know how to resolve this and could not make a decision; thus, when the brothers and sisters encounter such situations again, they will still lack the correct viewpoints and attitudes, and the problem will remain unresolved, which means the leaders and workers have not fulfilled their responsibilities—they have failed to perform their responsibilities. Failure to perform one's responsibilities is a problem of ability and of caliber, but when such issues arise, what should you do if you know they haven't been resolved? You shouldn't ignore them or suppress the matter to let it cool down, allowing everyone to act freely and do however they feel. Instead, you must report it to the Above, seeking the appropriate actions and path of practice to take in such situations. Ultimately, everyone should be made to understand what God's intentions are in these situations, what principles people should uphold, and what attitudes and stances they should adopt. Then, when faced with such situations again in the future, they will understand the truth principles and have a path of practice. In this way, leaders and workers fulfill their responsibilities. So why did you all initially say you would answer "yes" when asked if you believe in Almighty God? There is a reason for this:

Leaders and workers have never fellowshipped with you on how to resolve such issues. They consider these as minor matters where everyone has their own comprehension, where everyone can comprehend it how they like and practice as they see fit. Thus, when you were asked this question, there were all sorts of responses. So, have you now reached a conclusion on this matter? What should you do if someone asks you if you believe in Almighty God? First, ask who they are. Second, ask them to show credentials. If they ask you for other personal information, give no answer. Even if they show credentials, do not tell them, because this is your personal privacy. How many years you have believed in God, who preached the gospel to you, where you have performed your duties, how strong your faith is, how you choose your future path, how you pursue and obtain the truth—these matters are too precious for us to casually disclose to any stranger. They have no right to inquire about such important information. If leaders and workers cannot resolve such issues, they should promptly report them to the Above to seek solutions and ask for appropriate ways to respond. The Above won't mock you; at most, they will say you are too foolish. Regardless, being able to resolve the problem is the best result.

Today, regarding the eighth responsibility of leaders and workers—promptly reporting and seeking how to resolve confusions and difficulties encountered in the work—we primarily fellowshipped what constitutes confusions and difficulties, as well as how leaders and workers should handle and resolve these issues when they face them, and how to approach these matters. As for what the manifestations of false leaders are when they encounter these issues, we will cover that part in the next fellowship.

March 27, 2021

The Responsibilities of Leaders and Workers (8)

Item Eight: Promptly Report and Seek How to Resolve Confusions and Difficulties Encountered in the Work (Part Two)

Last time, we fellowshipped on item eight of the responsibilities of leaders and workers: “Promptly report and seek how to resolve confusions and difficulties encountered in the work.” Although item eight is just one line long, and it basically just requires one thing of leaders and workers in terms of their responsibilities, which is very simple, we spent a gathering fellowshipping on this topic. What aspects of this topic did we fellowship on specifically last time? What are the main responsibilities of leaders and workers that it touches on? (That they should gather together and fellowship when they encounter confusions and difficulties, and promptly seek how to resolve them and report them to the Above if they are unable to gain clarity on them through fellowship.) The main responsibilities of leaders and workers that this item touches on are participating in work, and immersing oneself in various items of real work, so that one may discover various problems that are encountered in the work, and solve them in a timely manner. If various methods have been tried, and the problems still cannot be entirely solved, and they still exist and become confusions and difficulties, then leaders and workers should not let those confusions and difficulties accumulate or put them aside and ignore them, but instead must promptly think of a way to solve them. The best way to solve them is, of course, to seek and fellowship with brothers and sisters as well as with leaders and workers at different levels to reach the resolution of these problems. If the problems cannot be solved, then leaders and workers should not try to make major issues seem like small ones, and then make those small issues seem unproblematic, or simply set them aside and ignore

them, but instead must promptly report them to the Above and seek solutions from the Above so that they can be resolved. In this way, the work will progress smoothly, without difficulties and without obstacles.

Leaders and Workers Should Promptly Report and Resolve Confusions and Difficulties Encountered in the Work

I. The Definition of "Prompt"

Item eight of the responsibilities of leaders and workers mentions the prompt reporting of confusions and difficulties encountered in the work—this is very important. If a problem is discovered today, but the resolution of that problem is delayed for eight or ten days, or even for six months or a year, then can that be called "prompt"? (No, it can't.) So, what does "prompt" mean? (It means handling the problem immediately, straight away, and instantly.) Is that not a little stringent? If we use vocabulary relating to time to explain it, solving the problem immediately, straight away, and right now is what "prompt" means, but looking at the literal meaning of these words, this is not easy for people to achieve, and it's not realistic. So, how should we define the word "prompt" in order to do so accurately? If the problem is not a big one but it still poses an obstacle to the work, and if it can be solved within a few hours, then it should be solved within a few hours—can this be considered prompt? (Yes.) Suppose that the problem is a little complicated and difficult, and it can be solved within two or three days, but people make an effort to seek the truth, look up information more, and strive to resolve it in a single day—wouldn't that be more beneficial to the work? Say that there's a problem that can't be seen through right now, and it requires investigation and research, which takes some time. This particular problem will take three days at most to be solved. If it takes longer than three days, then suspicion will arise that its

resolution is being intentionally delayed, and it means time is being wasted. So, the problem should be reported, sought on, and resolved within three days. This is what “prompt” means. If resolving the problem requires level after level of communication and investigation, as well as collecting information level by level, and so forth—if the various processes are very complex—it still should not drag on for a month. Say that the problem can be resolved within a week if leaders and workers make haste, work faster, and select and use a few suitable people, then in this situation, “prompt” means limiting the resolution of the problem to one week. Taking more than a week to resolve the problem is inappropriate—that is not prompt. This is the time limit for handling such relatively complex matters. What is this timescale based on? It’s determined based on the size of the matter and its level of difficulty. Most things, however, such as problems related to professional skills or issues of the principles being unclear to people, can be resolved with a few sentences—what length of time should the resolution of these problems be limited to so that it can be considered “prompt”? If we define “prompt” based on the size of a matter and its level of difficulty, then most matters can be resolved in less than half a day, with a minority of them requiring perhaps a week to resolve at most; if a new problem arises, then that’s another matter. Therefore, if we define “prompt” as immediate, straight away, and right now, then this seems like a stringent demand to make of people judging by the literal meaning of these words, but looking at the time limit, the majority of matters can be resolved in half a day or a day at most if people promptly report and seek how to resolve them. Can this be considered difficult in terms of time? (No.) And since it is not difficult in terms of time, it should be an easy requirement to meet for leaders and workers to promptly report and seek how to resolve confusions and difficulties encountered in the work, and these confusions and

difficulties should not be continually present and unresolved, and much less should they be left to accumulate in the work over the long term. You should now all know the time concept of "prompt"—this is the issue of how leaders and workers are to gauge timescales when handling confusions and difficulties encountered in the work. In short, the most accurate definition of "prompt" is to act as quickly as possible—that is, if a problem can be reported, sought on, and resolved within half a day, it should be, and if it can be resolved within a day, it should be—and to strive to not cause any delays and to not allow the work to be impacted. This is the responsibility of leaders and workers. When problems are encountered and discovered in the work, leaders and workers should promptly fellowship on and resolve them. If they can't resolve them, then they should report them and seek how to resolve them from the Above as quickly as possible, instead of putting them to one side, ignoring them, and not taking them seriously. When problems arise, leaders and workers should promptly resolve them, rather than dragging their heels, waiting, or relying on others—leaders and workers shouldn't display these manifestations.

II. The Consequences of Not Promptly Resolving Problems

The main principle for resolving problems is that it must be done promptly. Why must it be done promptly? If many problems arise and then can't be promptly resolved, in one respect people will be stuck in a confused state and won't know how to act, and in another respect, if people keep moving forward based on an incorrect method, and later have to redo and correct the work they've done, what will the consequences be then? A large amount of manpower, financial resources, and material resources will be wasted and consumed—this is a loss. If problems arise in the work, and leaders and workers are blind and unable to discover and resolve these problems promptly, many people will keep on working based on an

incorrect method. When people do discover these problems and want to resolve and correct them, these issues will have already caused losses to the church work. Won't all that manpower and those financial resources and material resources have been wasted then? Is there a relationship between such losses being caused and leaders and workers not promptly resolving problems? (Yes.) If leaders and workers can follow up on, supervise, inspect, and provide instructions for work, then they will absolutely be able to discover and resolve problems promptly. If leaders and workers are perfunctory, and they don't follow up on, supervise, inspect, and provide instructions for work, if they are very passive in this respect, and they wait for there to be so many problems that the issues get totally out of hand before they think of resolving them, before they think of reporting them to the Above and seeking solutions from the Above, then have such leaders and workers fulfilled their responsibilities? (No.) This is a serious dereliction of responsibility; not only have such leaders and workers not resolved the problems, but they have instead caused losses to the manpower and material resources of God's house, as well as creating a tremendous obstacle to the church work. Because of the leaders' and workers' dereliction of responsibility, their negligence, numbness, and dull-wittedness, and because they aren't able to promptly discover and resolve many problems that arise in work, and can't even promptly report them to the Above and seek solutions from the Above, many tasks have to be redone and, after they've been redone, more problems arise due to an inability to find the principles. As things go on like this, the work completion date becomes greatly delayed, and a job that should have taken a month takes three months to complete, and a job that should have taken three months takes eight or nine months to complete—this is directly related to leaders and workers not doing real work. Because leaders and

workers don't take responsibility for their work—that is, they aren't able to promptly find and correct problems when they arise—various items of work keep failing to achieve results and remain in a state of paralysis. And who is directly responsible for this problem? (The leaders and workers.) Therefore, it's very important for leaders and workers to do real work, and it is also very important for them to discover problems while they do real work. Sometimes leaders and workers will discover problems but not know how to resolve them, and yet they're able to promptly report them to the Above and seek solutions from the Above to resolve them, which is even more important. Many leaders and workers think, "We have our own ways of working. The Above just needs to tell us the principles and we'll do the remaining real work ourselves. If we encounter any difficulties, it's enough for us just to fellowship and pray together below." As for the strength of the problem-solving, or whether their solutions are thorough or effective, they uniformly don't care at all or ask about these things. This is the sort of irresponsible attitude they harbor when they work, and eventually this means that all the items of work in the church cannot progress smoothly, and contain serious problems that do not get resolved. This is the consequence brought about by leaders' and workers' caliber being too poor, or else by them not taking responsibility and not doing real work.

Dissecting a Few Kinds of False Leaders Based on the Eighth Responsibility

I. False Leaders Who Are Pseudo-spiritual

Last time, we fellowshipped on what confusions and difficulties are, and defined certain problems that must be promptly reported and for which solutions must be promptly sought. Basically, there are two main types of problems. One type is problems in the work that people are unsure about or

can’t see through. When it comes to these problems, people find it very difficult to grasp the principles. Although they may understand the principles in doctrinal terms, they don’t know how to practice or apply them. These problems relate to confusions. The other type is real difficulties and problems which people don’t know how to resolve. This type is somewhat more serious compared to confusions, and they are problems which leaders and workers should also report and seek solutions for. Last time, we mainly fellowshipped that it is the responsibility of leaders and workers to report and seek how to resolve problems encountered in the work, and we fellowshipped from a positive perspective on certain things leaders and workers should do and pay attention to. Today, we’ll dissect what manifestations false leaders possess with regard to item eight, and whether or not they do the work leaders should do and fulfill the responsibilities leaders should fulfill. When it comes to resolving problems encountered in the work, false leaders are certainly not competent in this regard; they fail to do this aspect of the work and they fail to fulfill this responsibility. There is a type of false leader who harbors a notion when working, thinking, “I don’t engage in those formalities when I work, nor do I pay attention to anything like knowledge, learning, skills, or dogma. I just make sure that I fellowship the truth of God’s words clearly at gatherings, and that’s enough. Every week I hold two gatherings for small groups, every two weeks I hold one gathering for leaders and workers, and every month I hold a big gathering for all the brothers and sisters. It’s enough that I organize all these kinds of gatherings well.” This is their basis and method for doing work. This type of leader and worker just continually trains in preaching sermons, and they put a lot of effort into equipping themselves with words and doctrines—they prepare outlines, content, examples, and truths to fellowship on for each gathering, and they also prepare some plans

for resolving certain people's states and problems. They think that as a leader or a worker, they just have to preach well, and then they have fulfilled their responsibilities. They think that they don't need to concern themselves with other things, such as whether the way the gospel is being preached is appropriate or not, or how church personnel are assigned, or whether the personnel who perform various kinds of professional work are competent and up to standard—they believe that it's enough to just let the supervisors handle these things. Therefore, no matter where this type of person goes, they focus on gatherings and preaching sermons, and no matter what kind of gathering is being held, they always preach a sermon. Outwardly, they lead people in reading God's words and in learning to sing hymns, and occasionally they talk about the work. This type of person knows about the problems that are often fellowshipped about, such as which of God's words should be used to compare against the problems encountered by various kinds of people, as well as why people feel weak and what states have arisen in them, and which truths of God's words should be fellowshipped on to solve these things. In sum, their sermons and fellowships touch on many aspects of the truth and practice; some relate to pruning, some relate to trials and refinement, some relate to pray-reading God's words, some relate to how to experience judgment and chastisement, and so on—they can fellowship a bit on various aspects of the truth. When they meet with new believers, they preach sermons for new believers, and when they meet with people who've believed in God for many years, they can preach some sermons on life entry. But when it comes to work involving any professional skill, they never inquire about the work or study things related to it, much less do they follow up on, participate in, or delve into any item of work to resolve problems. In their eyes, by preaching sermons, reading God's words, and learning hymns, they are doing work,

and these are the responsibilities of leaders and workers; besides this, all other work is inconsequential, it is other people's business, and it has nothing to do with them, and so long as they can preach sermons well, they can rest easy. What does "rest easy" mean? It means that finishing a gathering is the same as them finishing their work, and when it's time to rest, they rest. No matter what problems arise in the church work, they ignore them, and when people look for them to resolve a problem, they're very difficult to find. No matter how busy the work gets, they must have their afternoon nap, and they indulge in comfort while other people can endure suffering and pay a price. They think, "I've finished preaching, the gathering is over, and I've said everything I was supposed to say to you. What else do you want me to say? My work is done. The rest is your job. I've told you God's words, so just act according to the principles. As for any problems that arise, that's your business, and it has nothing to do with me. You should go before God yourselves and pray, gather, and fellowship to resolve problems. Don't come looking for me." When a gathering is over, they never get anyone to ask questions, they never want to resolve problems, much less are they ever able to discover a problem. After the gathering, they consider their work done, and they sleep, eat, and engage in recreation at regular times. Aren't they false leaders who do no real work at all? (They are.)

There are some cases where a leader or a worker has been in their post for six months, and apart from those closer to them, who can see them often, most brothers and sisters aren't able to see them. They just often hear them giving sermons online, yet when there's a problem, the leader or worker doesn't resolve it. Some brothers and sisters encounter difficulties in their duties which they don't know how to resolve, and they get so anxious that they can't sit still, and when they go looking for their leader, they can't

find them. Can this kind of leader do a good job? The brothers and sisters have no idea what's keeping their leader so busy every day, there's a big backlog of problems and difficulties, and they don't know when their leader will come to resolve them. Everyone eagerly looks forward to the leader coming to help, and yet no matter how long they wait, the leader never shows. Such leaders and workers are very elusive, and they're good at keeping themselves hidden! They deliver sermons very well and, after giving a sermon, they get all nicely dressed up and do no work, secreting themselves away somewhere where they can indulge in comfort. And despite all this, they still think that they are working very well and properly. They think that they aren't slacking off, that they've given their sermons, held their gatherings, said everything they're supposed to say, and explained everything they're supposed to explain. They never want to engage deeply with the brothers and sisters to follow up on and participate in work, help them by carrying out vetting, and help them handle and resolve problems promptly. If they come across a problem they can't resolve, they don't know to report it to the Above and seek a solution from the Above, either. They also do not ponder in their minds, "Can the brothers and sisters keep to the principles after hearing them in fellowship? And when they encounter difficulties and confusions in the work again, will they be able to hold to the truth and handle matters according to the principles? Furthermore, who is playing a positive role in the work? And which people are playing a negative role? And are there any people who cause disruptions and disturbances, or any people who ruin things, or any absurd people who are always coming up with bad ideas? How has the work been progressing lately?" They uniformly do not concern themselves with or inquire about such issues. People like this appear on the surface to be doing work—they give sermons, hold gatherings, prepare draft sermons and outlines, and even

write work reports. Some leaders also frequently write sermons on their life experiences; they stay inside their rooms and write for three or five days straight and even need someone to specially pour them water and bring them food, and no one else is able to see them. If you say that they're not doing real work, they feel wronged: "How am I not doing real work? I live with the brothers and sisters and I'm always holding gatherings and giving sermons. I preach sermons until my mouth goes bone dry, and sometimes I even stay up late." They appear from the outside to be really busy and to not be idle—they give a lot of sermons, and expend a great deal of effort on speaking and writing, they regularly convey messages and letters, and convey the principles required by the Above, and they also earnestly and patiently fellowship and highlight content during gatherings—they do speak a great deal indeed, but they never participate in specific work, they never follow up on work, and they never face any problems together with the brothers and sisters. If you ask them about how such-and-such item of work is progressing or what the results of the work are like, they don't know and have to go ask someone first. If you ask them whether the problems from last time have been resolved, they say they've held a gathering and fellowshipped on the principles. Suppose that you then ask them, "Did the brothers and sisters truly understand after you'd fellowshipped on the truth principles? Is it still possible for them to go astray? Who among them has a comparatively better understanding of the principles, who is more proficient with professional skills, and who has a better caliber and is worth cultivating?" They don't know the answers to any of these questions; they know nothing about any of it. Whenever you ask them about the status of the work, they say, "I've fellowshipped on the principles, I just finished holding a gathering, and I just pruned them. They've expressed their commitment, and they are resolved to do this work well." But when it

comes to how the subsequent work is progressing, they have no idea. Can they be considered up to standard as leaders and workers? (No.) The way this type of leader and worker works is to just read God's words and preach some words and doctrines to people, yet they pay no attention to resolving real problems and even more so are afraid of reporting them to the Above and seeking solutions from the Above—they are very afraid that the Above will find out what their actual situation is. What is the nature of such actions? What kind of person are they in terms of their essence? To be precise, such people are standard Pharisees. The manifestations of Pharisees are as follows: They engage in dignified external actions, they speak and behave in an elegant manner, they base all their words and actions on the Bible, and when they meet and talk to people, they recite words from the Bible, and they can repeat so many lines of the Bible from memory. False leaders are just the same as Pharisees—from the outside, you can't find any fault with them, and they look particularly spiritual. You can't detect any issues in them from their external speech, actions, and behavior, yet they are unable to resolve many of the problems that exist in the church work. So what then does this "spiritual" mean? In strict terms, it is pseudo-spirituality. Pseudo-spiritual people like this keep themselves so busy every day, flitting between groups large and small, preaching God's words everywhere they go. On the outside they appear as though they love God's words more than anyone else, that they make more effort with God's words than anyone else, that they are more knowledgeable about God's words than anyone else, and they can say the page number of any essential passage of God's words off the top of their heads. If someone encounters a problem, they give them the page number of a related passage of God's words and tell them to go read it. From the outside, they appear to take God's words as their criterion in everything, to bear witness to God's words when things

befall them, and there seem to not be any problems with them. But when you look closely at the work they do, are they able to discover and resolve problems while they're preaching these words and doctrines? If, through fellowshipping on the truth, they find a problem that hadn't been discovered before in an item of work, and resolve problems that others couldn't, then this shows that they understand God's words and fellowship clearly on the truth. Pseudo-spiritual people are the exact opposite of this. They commit God's words to memory and preach them everywhere, and their minds and hearts are filled with God's words. However, no matter whether a big problem or a small problem arises in the work, they can't see it or discover it. At the end of gatherings, what they fear most is someone raising a real issue and asking them to resolve it, and that's why they leave immediately when gatherings are over, thinking, "If someone asks me a question and I can't answer it, then that will be so awkward and embarrassing!" This is their real stature and true state.

Think about which leaders and workers around you are good at fellowshipping on the truth to resolve problems, and are able to integrate with the brothers and sisters and get the work going together with them when doing their duties—these leaders and workers are able to fulfill their responsibilities. Think about which leaders and workers around you are good at discovering and resolving problems, and focus most on doing real work and get the most results in their work—these leaders and workers are loyal people who are very responsible and conscientious. Conversely, if a leader is excellent at preaching words and doctrines, and preaches in a logical and organized manner, with a central point and content, and in a structured way, and people are enthusiastic about their sermons, yet they're always avoiding the brothers and sisters, always afraid that the brothers and sisters will ask questions, and afraid to resolve and handle problems

together with the brothers and sisters, then that leader is pseudo-spiritual, and they are a false leader. What kinds of people are the leaders and supervisors around you? Ordinarily, besides attending gatherings and giving sermons, do they follow up on and participate in work, are they able to frequently discover and resolve problems in the work, or do they just disappear after making an appearance at gatherings? Pseudo-spiritual false leaders are always afraid of having nothing to preach, and of having nothing to say when they meet the brothers and sisters, and so they practice memorizing God's words and how to give sermons in their rooms. They believe that preaching sermons is something that can be learned and something that can be achieved through memorization, like acquiring knowledge or attending university, and that they must embody a spirit of studying tirelessly and painstakingly. Isn't this comprehension that these false leaders harbor distorted? (Yes, it is.) People like this preach doctrines from their high station, and concern themselves with some irrelevant matters, and then they think they're doing leadership work. They never go to the work site to direct the work or resolve problems, but instead often sit in their rooms, "cloistering themselves away to focus on their self-cultivation," equipping themselves with God's words—is this necessary? In what circumstances can leaders and workers put the church work and the brothers and sisters temporarily to one side and go equip themselves with the truth? When the work isn't busy, and all problems that should be resolved have been resolved, and all the matters requiring attention and principles that should be explained have been explained, and the brothers and sisters don't have any questions or difficulties, and no one is causing disturbances and disruptions, and the work can progress smoothly, and there are no more obstacles, then leaders and workers can read God's words and equip themselves with the truth—only this is doing real work. False leaders

don’t work like this; they always focus on putting themselves in the spotlight, and they just do some highly visible work that others can see to show off. If they can find some new light when reading God’s words or listening to a sermon, they feel that they’ve gained something, that they have the truth reality, and then they hurriedly look for an opportunity to preach a sermon to others. They preach doctrines in a systematic, logical, and well-organized manner, with a central point and content, and in a way that is more powerful and profound than a speech from a celebrity or an academic lecture, and they feel quite satisfied with this. And yet they ponder to themselves, “What will I preach next time after I finish this sermon? I don’t have anything else.” And so they hurry off and “cloister themselves away to focus on their self-cultivation” again, looking for profound doctrines. They are never seen at the site of church work, and when people have difficulties and are waiting for them to be resolved, these false leaders are nowhere to be found. Don’t false leaders feel diffident and uneasy? They can’t resolve real problems and yet they still want to preach lofty sermons to show off. These people are dead to shame.

All false leaders can preach words and doctrines, they are all pseudo-spiritual, they can’t do any real work, and they don’t understand the truth despite having believed in God for many years—it can be said that they have no spiritual understanding. They think that being a church leader means that they just need to preach some words and doctrines, shout some slogans, and explain God’s words a little, and then people will understand the truth. They don’t know what it means to do work, they don’t know what exactly the responsibilities of leaders and workers are, and they don’t know why exactly God’s house selects someone to be a leader or worker, or what problems exactly this is intended to resolve. So, no matter how God’s house fellowships that leaders and workers must follow up on work, inspect work,

and supervise work, that they must promptly discover and resolve problems in the work, and so on, they don't take any of this in and they don't understand it. They aren't able to reach or achieve the requirements God's house has for leaders and workers, and they can't understand problems related to professional skills involved in the performance of duties, as well as the issue of principle for selecting supervisors, and so forth, and even if they know about these problems, they still aren't able to handle them. Therefore, under the leadership of such false leaders, all kinds of problems that arise in the church's work cannot be resolved. Not just the problems related to professional skills that God's chosen people encounter when doing their duties, but also difficulties in the life entry of God's chosen people, go unresolved for a prolonged period of time, and when some leaders and workers or supervisors of various items of work aren't able to do real work, they aren't promptly dismissed or reassigned, and so on. None of these problems are resolved in a prompt manner, and consequently the efficiency of various items of work in the church continually diminishes, and work effectiveness gets poorer and poorer. In terms of personnel, those who are somewhat gifted and good at speaking become leaders and workers, whereas those who love the truth, who can bury themselves in hard work, and work tirelessly without complaint, don't get promoted and cultivated, and are treated like laborers, and various technical personnel who have certain strengths don't get put to reasonable use. Also, some people who do their duty sincerely don't receive life provision, and so they sink into negativity and weakness. What's more, no matter how much evil antichrists and evil people do, it's like false leaders haven't seen it. If someone exposes an evil person or an antichrist, false leaders will even tell them they should treat that person with love and give them a chance to repent. In doing so, they allow evil people and antichrists to do evil and

cause disturbances in the church, and this leads to long delays in these evil people, disbelievers, and antichrists being cleared out or expelled, and they get to continue doing evil in the church and disturbing the church's work. False leaders are not capable of handling and resolving any of these problems; they are not capable of treating people fairly or of arranging work in a reasonable way, but instead they act recklessly and only do some useless work, resulting in them making a mess and chaos of the church's work. No matter how God's house fellowships on the truth or how it stresses the principles that should be adhered to when carrying out the work of the church—restricting those who ought to be restricted and clearing out those who ought to be cleared out of the different kinds of evildoers and disbelievers, and promoting and cultivating people with good caliber and comprehension ability, and people who can pursue the truth, who ought to be promoted and cultivated—though these things are fellowshipped countless times, false leaders don't understand or comprehend them and just continually hold fast to their pseudo-spiritual views and "loving" approaches. False leaders believe that, under their earnest and patient instruction, all types of people perform their own roles in an orderly manner, without chaos, and everyone has quite a lot of faith, is willing to do their duties, is unafraid of going to prison and of facing danger, and every person has the determination to endure suffering and is unwilling to be a Judas. They believe that having a good atmosphere in the church life means that they have done a good job. Regardless of whether instances of evil people causing disturbances or disbelievers spreading heresies and fallacies occur in the church, they don't consider these things to be problems, and they feel no need to resolve them. When it comes to a person they've entrusted work to acting recklessly based on their own will and disturbing the gospel work, false leaders are even more blind. They say, "I've

explained the work principles I'm supposed to explain, and I've told them what to do again and again. If any problems come up, it has nothing to do with me." However, they don't know if that person is a right person, they don't concern themselves with that, and they do not know whether what they said when they were explaining and telling that person what to do can achieve positive results, or what consequences it will bring about. Whenever false leaders hold a gathering, they speak an endless stream of words and doctrines, but it turns out that they aren't able to resolve any problems. And yet they still believe they're doing great work, they still feel pleased with themselves and think that they're amazing. In fact, the words and doctrines they speak can only fob off those muddled people, stupid people, and foolish people, who are ignorant and of poor caliber. After these people hear these words, they are confused and believe that what the false leaders said is so right, that nothing they said is wrong. False leaders can only satisfy these confused people and are fundamentally incapable of resolving real problems. Of course, false leaders are even less capable of dealing with problems related to professional skills and knowledge—they are totally powerless when it comes to these things. Take the text-based work of God's house, for example. This is the work that causes false leaders the most headaches. They can't identify exactly which people have spiritual understanding, good caliber, and are suited to doing text-based work, and they regard anyone with glasses and a high level of education as having good caliber and spiritual understanding, and so they arrange for those people to do it, telling them, "You are all talented at doing text-based work. I don't understand this work, so it all rests on your shoulders. God's house requires nothing else of you, only that you put your strengths to use, hold nothing back, and contribute everything you've learned. You must know to be grateful and thank God for raising you up." After the false leaders say a

bunch of ineffective and superficial words, they feel that the work has been arranged, and that they've then done everything they need to do. They don't know whether the people they've arranged to do this work are suitable or not, nor do they know what these people's shortcomings are in terms of professional knowledge, or how they should make up for them. They don't know how to view and discern people, they don't understand professional problems, nor do they understand knowledge related to writing—they are utterly ignorant of these things. They say they don't understand or comprehend these things, but in their hearts, they think, "Aren't you just a bit more educated and knowledgeable than I am? Even though I can't guide you in this work, I'm more spiritual than you are, I'm better at giving sermons than you are, and I understand God's words better than you do. I'm the one leading you, I'm your superior. I must be in charge of you, and you have to do what I say." False leaders regard themselves as superior, yet they can't come up with any worthwhile suggestions regarding any kind of work related to professional skills, and they aren't able to give any guidance either. At the very most, they can arrange personnel well; they can't do any of the subsequent work. They don't try to gain professional knowledge, and they don't follow up on the work. All false leaders are pseudo-spiritual; all they can do is preach some words and doctrines and then they think they understand the truth and constantly show off before God's chosen people. At every gathering, they preach for several hours, and yet it turns out that they can't resolve any problems at all. They are entirely ignorant when it comes to problems related to professional knowledge in people's duties; they're clearly laymen, yet they pretend to be spiritual, directing the work of the professionals—how can they do the work well like this? False leaders not trying to learn professional knowledge and not being able to do any real work already disgusts people, and on top of this, they pretend to be spiritual

people and flaunt their spiritual words, which is so lacking in reason! This is no different from the Pharisees. Where the Pharisees were the most lacking in reason was that God detested them, and yet they were totally unaware of it and still considered themselves to be pretty good and very spiritual. False leaders are this lacking in self-awareness; they clearly can't do any real work and yet they pretend to be spiritual, they become hypocritical Pharisees. They are exactly those whom God spurns and eliminates.

What is the main characteristic of false leaders who pass themselves off as spiritual people? It is that they are good at giving sermons. These "sermons" are not true sermons. They are not sermons that fellowship about the truth, nor are they sermons that possess the truth reality. Rather, they are sermons of words and doctrines; they are pseudo-spiritual sermons, sermons of the Pharisees. False leaders are very good at working hard on the words and phrases of God's words, they pay special attention to preaching words and doctrines, and yet they never seek the truth in God's words and never contemplate how they should enter the truth reality. They are content with merely being able to preach words and doctrines; once they have preached the doctrine clearly and logically, they think that's good enough and that they have the truth reality, that they may stand before others and throw their weight around, and lecture people from their high station. On the surface, what they say and do seems related to the truth, they don't appear to cause disruptions or disturbances, nor do they seem to advocate erroneous sayings or incite erroneous practices. And yet, there is one issue, which is that they cannot shoulder any real work, or fulfill the least bit of their responsibility, which leads finally to them being unable to discover any problems in the work. The way they work is like a blind person groping their way along: They always go by their feelings and

imaginings to blindly apply regulations to matters, totally unable to see clearly the essence of problems, and yet they still spout nonsense about them—they cannot resolve real problems at all. If a false leader truly did understand the truth, they would naturally be able to discover problems and seek the truth to resolve them. But false leaders clearly do not understand the truth, yet they pretend to be spiritual, thinking themselves capable of doing the church's work, unscrupulously daring to enjoy the benefits of their status. Is this not repulsive? They think that they have a real skill—that they can preach. Yet they just cannot do real work. The words and doctrines that false leaders know and preach cannot help them do their work well, nor can it help them discover problems in the work, and much less can it help them resolve all the problems they are faced with. After working for some time, they are unable to speak about any experiential testimony. Is such a leader or worker up to standard? It is quite evident that they are not. And how should false leaders who are not up to standard be handled? Not only are they to be dismissed and eliminated, but if they do not repent, then they cannot be chosen again to serve as a leader or worker when an election is held. If someone elects a false leader or false worker who has been eliminated, they are knowingly disturbing and damaging the work of the church and it shows that the voter is a worshiper and follower of that false leader, and not someone who truly believes in God. Have you ever elected a pseudo-spiritual false leader? (We have.) I suppose you have elected quite a few of them. You think that whoever has believed in God for a great number of years, has read much of God's word and heard many sermons, who has plentiful experience of preaching and working, who can preach for hours at a time, is certainly capable of doing work. Then, after you have elected them as a leader, you discover a serious problem: The brothers and sisters can't ever see them and they can never find them when there's an

issue. No one knows where they are hiding, and they hide somewhere and won't let anyone disturb them. That is a problem. They are always playing hide-and-seek at critical moments in the work and brothers and sisters can't ever find them when they're needed to resolve a problem—are they not neglecting their proper duties? Why do some people not dare face the brothers and sisters once they become a leader? Why are they nowhere to be found? What exactly is keeping them occupied? Why do they not resolve real problems? Whatever they are busying themselves with, of this, you can be sure: If they go for a while without doing real work, they are a false leader, and they should be quickly dismissed, and someone else should be elected. Would you elect this sort of false leader in the future? (No.) Why not? What do you think the consequence of choosing a blind person as your guide is? That person is blind themselves, so can they guide others to the correct path? It is just as God's words say in the Bible, "If the blind lead the blind, both shall fall into the ditch" (Matthew 15:14). A blind person walks without a direction or goal; how can they lead others? If someone picks a blind person as their guide, then they are even blinder. There is a saying among the nonbelievers: "asking a blind person the way." Electing a false leader to serve as a church leader is asking a blind person the way. It is an absurdity, is it not? All who cast their vote for a false leader are blind people choosing the blind, and not one of them understands the truth.

When some people choose a pseudo-spiritual person to be a leader, they feel so happy, thinking, "We have a great leader now. Our leader is really good at giving sermons. They preach in a very logical and structured manner, and their sermons make a lot of sense." Some people who lack discernment are moved to tears, they feel great attachment to this leader, and they don't even want to go do their duties. They understand things quite clearly when they listen to fellowship, but when they discover issues while

doing their duty, they don't know how to resolve them and they feel puzzled, thinking, "I seem to understand everything when I listen to the leader fellowship, so how come I can't resolve the difficulties I encounter in my work?" What is the problem here? Everything that this kind of false leader preaches is words and doctrines, empty phrases, slogans, and nonsense. What they preach does not resolve your real issues; they've got you fooled. They feed you with illusions, saying a few slogans to make you mistakenly believe that the problems have been resolved, when in fact they're not fellowshipping on the truth principles regarding your problems. How can problems be resolved by fellowshipping in this way? The doctrines they preach have nothing to do with real issues; they're just avoiding the essence of all issues and speaking about theories in an empty way. They preach only words and doctrines and spiritual theories. They have no idea what the truth reality is, and when problems arise, they become baffled. The sermons they give cannot resolve real problems, they are just a kind of theory, a kind of knowledge and doctrine. This kind of false leader preaches God's words and the truth as though they were kinds of words and doctrines and slogans. They avoid all real problems and only preach words that are hollow and impractical. And what will happen in the end? No matter how long they preach for, at most their sermons will have the effect of encouraging and exhorting people, making people a little more enthusiastic and giving them a burst of energy, but they cannot resolve any other issue. The truth is not disconnected from reality, but rather it is linked to reality and to all kinds of issues that actually exist. So, will you now be able to discern pseudo-spiritual false leaders when you next encounter them? If not, then when you want to vote for someone to be a leader, first get them to resolve a few issues. If they resolve them in accordance with principles, and if they achieve pretty good results and resolve the issues

using the truth reality, then you can vote for them; if they avoid and don't talk about the essence of the problems and the real situation, and all they can do is preach doctrine in an empty way, shout slogans, and stick to regulations, then you can't vote for that person. Why can't you vote for that person? (Because they aren't able to resolve real problems.) And what kind of person is not able to resolve real problems? A person who can only preach words and doctrines—they are a hypocritical, pseudo-spiritual Pharisee. They don't possess the caliber necessary to understand the truth, they have no ability to resolve issues, they can't resolve problems, and so if you choose them to be a leader then they are bound to be a false leader. They aren't capable of doing a leader's work or of fulfilling a leader's responsibilities. So, wouldn't you be harming them if you voted for them? Some people say, "How is that harming them? We mean well by voting for them. They have some caliber, and if we elect them, won't we then have someone who can take responsibility for the work?" Of course it's a good thing to have someone take responsibility, but this kind of person isn't able to take responsibility. All they can do is speak about theories in an empty manner, they don't take the real situation into account, and they are of no help when it comes to solving problems, so by voting for them, aren't you giving them the opportunity to do evil? Aren't you forcing them to walk the path of a false leader? Therefore, you must not choose such people to be leaders.

Are you able to discern who among the people around you—whom you often come into contact with and are quite familiar with—is only able to speak about doctrines in an empty way and isn't able to resolve real problems? Who always preaches lofty theories and proposes novel and unique plans that nobody has ever heard before, but becomes confused and speechless when asked how to practice and implement the specific plans of

operation and concrete details? What they say is very empty and completely unrealistic, not related to or consistent with the real situation, the actual environment, what people can actually achieve, people's statures, and the level of their professional skills. Even more so, what they say is not in line with the requirements of God's house; they simply talk nonsense, they're indulging in fantasy, and they just impulsively speak whatever comes to mind. They think they don't need to take responsibility for anything they say, not even when they boast and brag. With this attitude, they express their views and put forward their ideas—aren't they pseudo-spiritual people? (Yes.) Some people believe that no one takes boasting, bragging, or high-sounding ideas seriously anyway, and they get to show how capable they are. They think that if they get something wrong, then they don't need to take responsibility for it, and if they get something right then everyone will hold them in high esteem, and so they say whatever they want and make everything out to be very easy. They have lots of ideas, but not one of them comes with a specific plan of practice and can be properly implemented. They don't take any view they put forward seriously, whether it's pure or distorted. They say one thing today and another thing tomorrow, and although the views, theories, and bases they talk about are all very lofty, they are all empty and impractical. Occasionally they talk about a plan that isn't hollow or distorted, but when they're asked how the plan is to be specifically carried out, they can't say. When shouting slogans, speaking high-sounding words, and expressing views, they are very enthusiastic and proactive. But when it comes to doing specific work and implementing specific plans, they disappear without a trace, they hide themselves away, and they have no views anymore. Can people like this be leaders? (No.) So, what will the consequences be of people like this becoming leaders? Won't they harm both themselves and others? They will cause delays to the

church's work and, moreover, they will cause great harm to themselves. The doctrines they preach are just some limited things, and when they're done preaching them, they've got nothing else to say, and so they will always have to hide and "cloister themselves away to focus on their self-cultivation." Won't this make things difficult for them? As soon as they become a leader, they will feel as though three great mountains are pressing down on their heads, they will feel exhausted every day and they will feel very pressured—what's the point of them suffering like this? They don't have the caliber to be a leader, and when they encounter problems, they just randomly apply regulations according to their imaginings and cannot resolve real issues—people like this cannot be leaders. They aren't capable of doing real work, so they will be false leaders, and they will still think they're pretty great even when they cause delays to the life entry of the brothers and sisters. If you could discover and grasp the caliber and character of these pseudo-spiritual people, would you still vote for them to be leaders? If you yourself are this kind of person and someone wants to vote for you, what would you do? (I'd have some self-awareness, and state that I'm not suitable to be a leader.) And if, after you've made this statement, everyone still thinks you're good and insists on voting for you, what should you do? Say to them, "I can't do leadership work, I can't shoulder that work. I appear on the surface to have some caliber, and sometimes I have some good ideas and provide a little bit of light, but most of the time I just preach words and doctrines. I really can't be a leader or worker. I'm no better than you are. Whatever you do, please don't vote for me. Even if I get the most votes, I still can't be a leader. I cannot harm anyone! I've served as a leader before, and every time I failed and got dismissed. Every time I got dismissed, it was because my caliber was poor, I lacked work capability and couldn't do real work. All I could do was

preach words and doctrines, and besides that, I wasn't able to perform well or fulfill even one of the responsibilities leaders are supposed to fulfill. I was a false leader." This is having self-awareness, not just saying a few words about not being suitable to be a leader and leaving it at that. Some people think, "I've performed my duty in this group for so many years and I should be considered a senior staff member in any case. Even if I've never made a contribution, I've worked hard, so how come no one has discovered my strengths? I'm leader material, too. I often come up with thoughts, ideas, and suggestions that are quite valuable and that have a practical use. Whether leaders adopt them or not, in any case, I'm someone with attitudes, ideas, and views. Why doesn't anyone vote for me?" If this is how you think, then you can evaluate yourself like this: Are those thoughts, ideas, and suggestions you have just statements, or do they really have a practical use? Are you able to discover and resolve all manner of difficulties encountered in the work? Are your thoughts and ideas usable? Are you able to shoulder the work? If your thoughts and views remain at the level of words and doctrines, if they simply have no practical use and, more importantly, they simply do not accord with the work principles of God's house, then what exactly is your caliber like? When you get chosen to be a leader, can you then fulfill the responsibilities of leaders and workers? Do you want to be a leader out of ambition, or out of a sense of burden? If you truly possess work capability and the ability to resolve issues, and when you see certain leaders and workers carrying out work very poorly and not being able to resolve any problems, this makes you feel anxious, and you make suggestions to them but they don't listen, and they aren't able to resolve issues and yet they don't report them to the Above, and you feel worried and anxious for the work of God's house, and you feel unbearably upset when you see false leaders causing delays to the church's work, this shows

that you have a sense of burden. However, if you want to get everyone's approval, to find a bigger audience, and to get more people to listen to you preach and pontificate, just because you have some ideas, and if you want to stand out from the crowd, then this is not a sense of burden—this is an ambition. Ambitious people can only preach words and doctrines, and any ideas they have are also just empty words and doctrines. When people like this become leaders, they are bound to be false leaders, and if they are evil people, then they are antichrists. If your ideas remain at the level of empty words, then once you become a leader, you are bound to be just the same as every pseudo-spiritual false leader. You will always go "cloister yourself away to focus on your self-cultivation," otherwise, you'll feel a sense of crisis and will have nothing to preach. If you're just the same as them, and while you're preaching from up on high, you're unable to discover any problems present in the work, and naturally also unable to resolve any problems, then you're bound to be a false leader. And what happens to false leaders in the end? They get dismissed from their posts because they're not able to do real work—they're bound to walk this path.

There are many people who always feel indignant and ready to make a move in their hearts, and whenever it comes time to choose a leader or a supervisor, they always want to be the one who is chosen. Some people think they have believed in God for the most years, they have endured the most hardship, they have performed their duty for the longest time and with the most loyalty, and are the most eligible to be a leader, and so they want other people to choose them. What will you be able to do if other people choose you? Will you be able to avoid gaining the title of false leader? Will you be able to fulfill the responsibilities of leaders and workers? These are all real problems, but no one considers things like this. Among these people, some are of sufficient caliber. They can seek the truth when there

are problems in their duty, and when they understand the truth and are able to handle matters according to the principles, they can be up to standard. Provided that these people understand the truth, love the truth, and can pursue the truth, and in addition have relatively good humanity, then they won't have any problems becoming leaders and workers who are up to standard—it won't be very difficult for them. Some people always complain that the work they are doing is difficult, they are not willing to make an effort or pay the price when it comes to the truth, and they grumble when they get pruned. Can such people be leaders and workers who are up to standard? Their intent and attitude are just wrong, they are not people who pursue the truth, and no matter what God requires of them, they maintain a negative attitude. People like this don't deserve to be leaders and workers. They have no sense of burden in their hearts, and no matter how clearly or lucidly the work arrangements of God's house are put, they're still not willing to work hard to do the work well. Actually, it's not hard to do the work well. Why isn't it hard? Firstly, God's house has specific work arrangements for all the work of the church and the Above has made specific stipulations for it, so you're not required to be innovative in any item of work, or to complete it independently. The Above has given you a scope and a direction, and has given you principles, and has given you minimum standards; in doing your work, you are not beating the air, or lacking any direction. Secondly, with any item of work, no matter who the supervisor is, and no matter whether the focus of the work is overseas or domestic, the most primary thing is that the brother Above is specifically following up on, guiding, supervising, inspecting, and carrying out vetting on the work, and is frequently making inquiries. How specific are these actions? The brother Above personally gets involved in and follows up on every script, every movie, every program, every hymn, and so on. I also get

involved in some work, giving you a general direction and framework. Thirdly, for any aspect of the work that involves the truth principles, the Above also frequently fellowships to you on the truth principles and guides your work; the Above also prunes you, carries out vetting for you, and at any time the Above will correct your distortions. Fourthly, in terms of major personnel and administrative work, the Above personally helps you by carrying out vetting and making decisions. The fact is that no matter what work you do, you don't complete it independently; it is all arranged, led, directed, and vetted by the Above. So, what is it that you do? You just enjoy things that are ready-made—you're so blessed! You don't need to worry about anything; you just need to get to work with your hands and feet. This is the work that falls to you. Have you ever paid an additional price? (No.) The Above has done all this major, important work; therefore, the work you do is all very easy and there are no big difficulties at all. Under such circumstances, if people still don't do their work well, then that is inexcusable, and it proves that they are simply not putting their heart and effort into their work or fulfilling their responsibilities. Some people say, "Who doesn't have any flaws when doing work? Aren't people allowed to have any issues?" You're not required to achieve a perfect score in your work; you're just required to get a passing mark, and then you will be considered to have fulfilled the responsibilities of leaders and workers. Is this very demanding? (No.) It's easy to get a passing mark on the basis of the direction and vetting of the Above; it just depends on whether people sincerely pursue the truth. If they don't make any effort when it comes to the truth, and always want to be perfunctory, and if they are satisfied with just going through the motions when working, not doing anything bad, not causing any disturbances or disruptions, and not having anything bothering their conscience, then they can't achieve a passing grade. Most leaders and

workers have this kind of attitude when working; they do a bit of work but they don't want to exhaust themselves, they are content with being just mediocre, and as for what the results of their work are like, they think that is God's business and that it has nothing to do with them. Is this attitude acceptable? If you have such an attitude, then the work you can do is very limited and you're not putting your all into it, which indicates that you're either not capable of doing real work or that you don't do real work, and so you should be characterized as a false leader—this is entirely appropriate and it is not unjust. Some people always say, "Your requirements of us are too high. If we don't do this work then we're false leaders, and if we don't meet that requirement then we're false leaders as well. What do You take us for? We're not robots, we're not perfect. We're just ordinary people, we are just mortals. You tell us to be ordinary people, regular people, so why do You have such high requirements of us as leaders?" Actually, My requirements of you are not high. I just ask you to fulfill the responsibilities a human being should fulfill. This is something you should and must do, and it is something you can achieve as leaders and workers. If, however, you don't work hard to strive toward the truth, and are always afraid of suffering hardship and always covet comfort, then regardless of your reasons or excuses, you are bound to be a false leader. It's like the things that people with normal humanity should achieve and that adults should take care of themselves, such as what time an adult should get up in the morning, how many meals they should eat and how many hours they should work in a day, and when they should wash their dirty laundry—you must handle these things yourself, and there is no need for you to ask anyone else about them. If you ask other people about everything and don't understand anything, doesn't this mean that you are of inadequate intelligence, and that you're a simpleton? Doesn't it mean that you're not able to take care of

yourself? Can people like this be leaders? Aren't they false leaders? Such people should be dismissed. People like this still want to cling to their position and not step down, and they still want to be leaders! After some false leaders get dismissed, they feel like they've been wronged and don't stop crying about it. They cry until their eyes get all swollen. Why do they cry? They don't know what sort of thing they are. When I say that My requirements of people are not high, what I mean is that what you're being asked to do is that which you can achieve; the way has already been paved for you and the scope has been set, and the decisions have been made, and you just need to take action. It's like eating: Grains, vegetables, all kinds of condiments, pots, and stoves have been prepared for you, and all you need to do is learn how to cook; this is what an adult is supposed to do and achieve. If you can't achieve this, then you're a simpleton, and you cannot be counted within the intelligence range of normal adults. Some leaders aren't capable of doing this real work, and so they must be dismissed. So then, how can we define and determine whether someone is capable of doing this kind of work? If you possess the intelligence and caliber of an adult, and you possess the conscientiousness and sense of responsibility that an adult is supposed to possess, then you should be able to do this kind of work. If you can't, or you don't do it, then you are a false leader. That is how this is determined, and determining it in this way is accurate. This is not a condemnation or judgment of a person, so is it harsh? The facts are all laid out, and this is not harsh at all.

II. False Leaders Who Are of Poor Caliber

We just fellowshipped on the manifestations a type of false leader has regarding promptly reporting and seeking how to resolve confusions and difficulties encountered in the work, along with the reasons why people like this aren't able to fulfill the responsibilities of leaders and workers. Such

people are pseudo-spiritual; because they can't discover the confusions and difficulties in the work, they're not able to fulfill this responsibility. This is one type of person. There is another type of person: They are the same as those pseudo-spiritual people—they also aren't able to discover the problems that exist in the work, and that's why they're not able to promptly report them to the Above and seek solutions from the Above, either. Such people are busy with work as well, they busy themselves all day without being idle. They're busy giving sermons, busy calling in on brothers and sisters in various places, busy making arrangements for the work, and even busy buying all sorts of items for the church work. If someone gets sick, they help them find a doctor; if someone has difficulties at home, they help them by arranging financial relief; if someone is in a bad state, they take the initiative to support them and actively help resolve their problems. In short, they're always busy with some general affairs work. They're indifferent to the real work of the church, the gospel work, and problems in church life. Every day, they tire themselves out rushing around, and they keep themselves busy handling and resolving the affairs of the church and the private matters of brothers and sisters. They think that, as leaders, they should perform these tasks, but they never realize what the essential work of a leader is, and no matter how hard they work, they still can't find the real and critical problems that exist in the church. And so, when disturbances and obstacles arise in church life, and when God's chosen people encounter difficulties in life entry, these leaders aren't able to promptly resolve these things. Although they're busy working and go every day without being idle, what can they even achieve by being this busy? There are many problems present in the church work, but they aren't able to discover them. From the outside, they appear to be diligent, conscientious, and not idle, yet one problem after another arises in the work, and they're

busy patching up holes, busy resolving all manner of "complex and difficult problems" and dealing with all kinds of evil people and people who cause disturbances and disruptions that appear in the church. They busy themselves with work like this, yet they aren't able to discern even the most basic problems. They aren't able to discern clearly what good humanity is and what bad humanity is, what good caliber is and what poor caliber is, what possessing real talent and knowledge is and what having gifts is. They also cannot see through to which kinds of people God's house cultivates and which kinds it eliminates, which people pursue the truth and which don't, which people willingly do their duty and which don't do their duty, which people can be perfected into God's people, and which people are laborers, and so on. They treat those who can talk big and spout empty theories, but cannot do real work, as key targets for cultivation, and they arrange for them to perform and entrust them with important work, whereas they delay the promotion and cultivation of those who have pure comprehension, caliber, and the ability to understand the truth, just because those people haven't believed in God for very long or have revealed an arrogant disposition. Problems like this often arise in the church and this has an impact on the progress of the church work. These are the true problems, and yet this type of leader can't see or discover them and is even totally unaware of them. When evil people cause disturbances and disruptions, they give them a chance to undergo observation and reflect on themselves, whereas when others, who are not evil people, occasionally make some small errors because they're young and ignorant and act without principles—errors that are not issues of principle—this type of leader treats these errors as unforgivable sins and sends these people home. This type of false leader is busy with work every day and, from the outside, they appear to be putting in a lot of effort and spending a lot of their time, yet no matter

how they work, no one receives true life provision from it. No matter what problems and difficulties God's chosen people have, this type of false leader can't resolve them by fellowshipping on the truth, and all they can do is exhort them with a loving heart, and preach words and doctrines to encourage God's chosen people. Therefore, under the leadership of such people, God's chosen people receive no life provision, they just believe in God and do their duties based on enthusiasm, and achieve no life entry—how long can they go on like this for? As a result, some people are often negative and weak and always longing for the day of God to arrive, and the visions become more and more unclear to them, and when they encounter issues, they come to have notions and misunderstandings about God, and some even come to doubt God and guard against Him. False leaders, when faced with these problems, are totally unable to resolve them, and all they do is evade them. They never read God's words or pray to God with God's chosen people to seek the truth and resolve issues—they never perform this work. Every day, they just busy themselves with some general affairs work and certain external matters, matters that have nothing to do with life entry or the truth. They think that as long as they're busy doing things, then this means they're doing their duty and fulfilling their responsibilities, and that they can't possibly be false leaders. In fact, them busying themselves with these general affairs does not help the brothers and sisters progress in life at all, much less enable God's chosen people to enter the truth reality. Tell Me, is there not a problem with the caliber of this type of false leader? They can't see through to anything, and they think that so long as they are busy working, then all problems will just disappear, and get resolved indirectly. Aren't these people so very muddled? Isn't their caliber so very poor? They can't see through to anything, they can't do any real work, and this makes

them bona fide false leaders and false workers. This is a matter that is easiest to discern.

False leaders and false workers are present now in churches everywhere. They just rely on their enthusiasm to work and have no understanding of the truth at all. They don't know what the work of a leader or worker is, nor are they capable of fellowshipping on the truth to resolve issues—they just spend all day blindly busying themselves with some general affairs work. For instance, say the church needs to purchase an item. This is not a big task; someone who is knowledgeable in the relevant area just needs to be arranged to go buy it. A false leader, however, was afraid of spending too much money, and so they arranged for someone to visit several places to purchase the cheapest one. The result of this was that they bought a cheap product which broke after just a few days of being used, and they needed to go buy another one. Not only did they not save money but, conversely, they ended up spending more. Is this a principled way to handle the task? There's no need to buy a famous brand when making a purchase, but the appropriate thing to do is to at least buy something that is of suitable quality and usable. False leaders worry a lot about general affairs work, and there is nothing wrong with that. However, they don't take the critical work of God's house seriously, and this is a big mistake; it is them not performing essential work. Items of work such as gospel work, film production work, text-based work, experiential testimony video work, and the work of making adjustments to leader and worker personnel, are all crucial, and yet false leaders don't think they are important, and they put these items of work to one side and ignore them. They are of insufficient caliber and don't know how to do the work, but they don't try to learn either, instead thinking, "It's fine as long as there is someone in charge of this work. Surely I'm not needed as well? I handle the

important jobs. These are just minor things that I don't need to bother with. Once I've told them the principles, then that's my job done." False leaders appear on the outside to be very busy, but when you look at the things they're busy working on, not one of them is a critical piece of church work, not one of them is a piece of work that provides for people's lives, and not one of them is a piece of work that involves using the truth to resolve issues. The things they busy themselves with have no value whatsoever, and these false leaders are simply blindly keeping busy. They don't know what work leaders and workers should do in order to accord with God's intentions; they just rely on their enthusiasm to busy themselves with certain tasks they enjoy doing. They make detailed inquiries about trivial matters unrelated to the church work, such as what clothes brothers and sisters wear, what hairstyles they have, how they interact with others, and how they talk and behave. They think this is them being amiable and approachable, and that resolving the issues in people's real lives is something a leader ought to do, something normal humanity should possess. And yet they don't take seriously the critical work of gospel work, film production work, hymn work, text-based work, administrative work, the work of watering new believers, the work of establishing churches, the work of promoting and cultivating people, and so on. They don't participate in any of this work, and they don't follow up on it; it's as though this work has nothing to do with them. These false leaders don't resolve the many problems that are accumulating in the church, they don't dismiss the false leaders they should dismiss, they don't restrict or handle evil people who do evil and run amok doing bad things, and they don't fellowship on the truth to resolve the issue of some people being perfunctory, unrestrained and undisciplined, and dragging their heels in the performance of their duties. What problem is this? They don't seek the truth to resolve these actual

problems—are they people who do real work? The insignificant and irrelevant tasks they perform feel crucial and important to them in their hearts. They busy themselves with those worthless things all day, believing that they are fulfilling their responsibilities and being loyal, but they don't do a single essential item of work that God has entrusted to them—aren't people such as these false leaders? They're the equivalent of directors of sub-district offices in society, they are simply neighborhood busybodies—are they still the leaders and workers of God's house then? They are bona fide false leaders and false workers. For what reason are these people characterized as false leaders and false workers? (Because their caliber is too poor, they can't do real work, and all they can do is handle some trivial matters.) This is the specific reason. The caliber of these people is too poor; no matter how many sermons they listen to, how many work arrangements they read, how many years they do their duty for in God's house, or how many years they are leaders for, they never know what they're doing, whether what they're doing is right or wrong, or whether they're fulfilling the responsibilities they should fulfill. Their definition of the label and title of leaders and workers is that it's fine so long as they're busy. Like a donkey turning a millstone, they keep pulling until they can't move anymore, and they consider this to be fulfilling their responsibilities. No matter which direction they pull in, and no matter whether the energy they put into pulling is correct or not, to them they are fulfilling their responsibilities. There are many issues that they aren't able to see through, and they don't try to resolve them or report them to the Above and seek solutions from the Above. Regardless of how many years they work for or how many years they're in contact with people for, they don't even know if a person's manifestations are those of a new believer who has a shallow foundation in their faith and doesn't understand the truth or if they are those

of a disbeliever, and they also don’t know how they should discern or characterize them. When there are two people who are both in a negative state, they don’t know which of them is worth cultivating and which of them isn’t; when two people are somewhat perfunctory in doing their duties, they can’t tell which of them is a pursuer of the truth and which of them is a laborer, which of them is capable of entering the truth reality and which of them has no truth reality. They don’t know which people will potentially follow the path of antichrists once they become leaders, even if they’ve associated with these people for years. No matter how many pointless exercises they engage in or how many useless jobs they perform or how many problems there are around them, they are unaware of it, and they do not realize these are issues. Because such people are of poor caliber, muddled in thought, and incapable of performing work, it is very difficult for them to fulfill the responsibilities of a leader or worker. Apart from being able to do some simple general affairs work, these leaders and workers aren’t capable of doing anything related to the essential work of the church, and they aren’t able to see or resolve any real problems in the work. Can this kind of leader with this sort of caliber be worth cultivating? They don’t even know what confusions or difficulties are, and they fall even shorter of handling them according to the principles. Even if the problems encountered in the church work are ones that are very common, they still can’t summarize and classify them, nor do they know how to fellowship on the truth to resolve them—this type of false leader is uniformly unable to handle or resolve these problems that often arise in the church. Their biggest issue is not that they’re unwilling to pay a price, or that they fear being busy and feeling tired, but rather it is that they have poor caliber, an unclear mind, and they aren’t able to do the important work and real work of the church. Instead they just do some general affairs work or enjoy

concerning themselves with some irrelevant things, and then they want to play the role of leaders and workers—aren't they muddled people with ambitions and desires that are too great? Leaders with poor caliber are uniformly incapable of doing the core work of the church, which is work that involves the truth principles, or complicated professional work, such as the work of spreading the gospel, the work of watering new believers in the church, film production work, text-based work, and personnel work that involves leaders and workers at various levels. Why are they incapable of doing this work? It's because their caliber is too poor and they can't grasp the principles; they uniformly fall short of all this work and are incapable of learning how to do it. For instance, say that a leader like this is given five people and asked to allocate work to these five people based on their level of education, their caliber and strengths, and their character. Is this an easy task to perform? Does this have anything to do with the caliber of leaders and workers? (Yes.) Leaders and workers of average caliber will allocate work relatively accurately after spending some time observing, associating with, and getting to know the five people. Leaders and workers of poor caliber will think that five people is too many; when there are too many people, they become confused and don't know how to allocate work to them, and even if they do allocate them work, they won't know in their hearts whether they're doing it in an appropriate manner or not. This is in terms of the personnel aspect. When it comes to handling matters, for example, if they need to handle and resolve two or three matters simultaneously, they won't know how to judge and discern the relationship between these matters, nor will they be able to weigh up which problem they ought to solve first, and which problem can be solved after without any delays being caused. That is to say, they don't know how to weigh up pros and cons, they don't know how to prioritize tasks in order of importance

and urgency, and they don't know how to solve problems. However, because they are leaders and workers, even though they don't understand something they must pretend that they do, even though they don't comprehend something they must pretend that they do, and there is nothing they can do except hang in there and preach some doctrines to muddle through, and say a few pleasant-sounding words and hastily wrap things up. They are perfectly clear on whether what they say is accurate or not, on whether it accords with the principles or not, on whether it can resolve issues or not, but they just want to muddle through. They know very well that they won't be able to resolve issues with what they're doing, but they still don't report the problems to the Above, and so they end up causing delays to the work and being dismissed. Tell Me, aren't these people fools? When some leaders and workers report problems, they recount all the old, unimportant events that have passed right up to the present day, and after they've said a bunch of stuff, you still have to help them analyze and judge what problems are present. They don't even understand how to raise an issue, and they can talk for hours without explaining clearly what the focus and essence of an issue are. Everything they say just relates to surface-level things and is just a lot of nonsense! Isn't this a case of their caliber being too poor and them being a few cards short of a full deck? Are people with caliber willing to listen to these things? The person they're speaking to just wants to know what the current situation and manifestations of the person they're reporting are, and what state they're confused about and unable to resolve. And yet, these people always talk about what work that person did in the past, and they don't talk about that person's present situation, or say what confusions and problems they themselves have. They say a bunch of stuff, and no one can tell exactly what it is they're talking about. Even if they want to ask a question, they don't know where to start, they don't

know how to express it in a way that can be effective and allow people to understand them—they don't even have the ability to organize their language. Isn't this a manifestation of having extremely poor caliber? Some false leaders have poor caliber, and when they report an issue, they say a load of nonsensical and unintelligible things, and then they think, "I've given you a sufficiently large amount of information, right? I've even told you everything past and present about this issue, so can't you tell now what the question is that I want to ask?" No matter what you ask them or how you guide them, they don't know what to say and can never say the key point of the issue. It's not that they lack the words to express themselves or that they have a low level of education, but rather it is that their caliber is poor and they're brainless, so they don't know how to express these things, their minds are muddled, and they can't explain themselves clearly so that others can understand them. They have some sense of burden, and as time goes on, they come to have some awareness of certain issues, but they don't know how to express them, they're not able to comprehend what the essence of the issues is, much less can they summarize the issues. Can people whose caliber is this poor do work? Can they fulfill the responsibilities of leaders and workers? No, they can't. Even if you give them time and opportunities and allow them to report and describe the problems, they can't do it, so can you still have a conversation with such people? Can they still be used? (No.) Why can't they be used? They can't even speak clearly, and they don't even have the bare minimum instinct of a human being to use language to express their thoughts, ideas, and attitudes, so what work can they do? Although they may have some strength, genuine enthusiasm, a bit of a sense of responsibility, and quite an upright heart, their caliber is too poor, they can't learn anything no matter how you teach them, and even if you teach them how to talk they won't be able to get the

hang of it, and so you will get agitated and angry. When they speak, they make a mess of it, leaving you confused; they can't say anything clearly, and what they say is simply a load of nonsense. The most pitiful thing about them is that they don't understand human language and yet they still keep acting blindly, they still think they're capable, and they are defiant when you prune them. How can they do leadership work well? When a leader's or worker's caliber is so poor that they have no ability to express themselves in language, can they still be competent in the work? (No.) And what does not being competent in their work signify? It signifies that they're incapable of promptly discovering the difficulties and problems encountered in the work and, of course, it signifies that no matter what issues arise in the work, they can never resolve them promptly, nor can they promptly report them to the Above and seek solutions from the Above—this is too difficult for them, and they are incapable of doing it. When it comes to people such as these who possess poor caliber, this work is extremely difficult for them; it's like a fish being forced to live on land or a pig being forced to fly—doing this work is very strenuous for them.

Some say, "I feel bad for those people. They bustle around so much handling all sorts of tasks, and they end up being characterized as false leaders because of their poor caliber. So, does that mean that the suffering they've endured has all been in vain? Isn't that treating people unjustly?" Dismissing false leaders means taking responsibility for God's chosen people and for the work of the church, so how can it be treating people unjustly? If you insist on letting false leaders continue in their role as leaders, isn't this harming God's chosen people? Do you mean to say that harming God's chosen people isn't treating people unjustly? By dismissing a false leader, God's house is not condemning that false leader, nor is it sending that false leader down to hell, but instead it is giving that person a

chance to attain salvation. Can they attain salvation if they continue to be a false leader? What will their final outcome be? Why don't you consider the issue in this way? Moreover, what is the purpose of believing in God? Surely being a leader isn't the only way forward? Are there no other duties to do if one is not a leader? Is there no path for survival for those who aren't leaders and possess poor caliber? (No, that's not true.) So, what then is the path of practice? What we are now dissecting are the manifestations of and the problems that exist in this type of false leader who is of poor caliber; we are not condemning or cursing them, we are just dissecting them. The purpose of dissecting them is to get this type of person to accurately know and orient themselves, to know their own measure, and to accurately understand what leaders and workers are, what work leaders and workers should do, and then compare these things with themselves to see whether they are suited to being a leader or worker. If your caliber really is very poor, so poor that you don't have the ability to express yourself in language, or the ability to express your thoughts and views, or the ability to discover problems, then you are not suited to being a leader or worker, you are not competent to do the duty of a leader or worker, and you are incapable of doing the work of a leader or worker. And since you are of poor caliber, you must have this kind of self-awareness. Some people say, "My caliber is poor—well, so what? I have good humanity, so I should be a leader." Is this the principle? Others say, "Besides having good humanity, I'm also willing to endure suffering and pay a price, I can preach sermons, I have a foundation in my faith, and I've been imprisoned for my belief in God. Don't these things count as capital for me to be a leader or worker?" Is it the truth that one must have capital to be a leader or worker? (No.) What we're discussing now are the responsibilities of leaders and workers and, within this topic, we're talking about the issue of caliber. If your caliber is

poor and you aren't able to fulfill these responsibilities, then the self-awareness you should have is: "I don't have this caliber and I can't be a leader or worker. Whatever capital I have, it's of no use." You say that you have good humanity, that you're reliable, that you have the resolve to endure suffering, and that you're willing to pay a price—has God's house treated you unfairly then? God's house uses people in such a way as to put everyone to their best use, tailoring roles to suit each person, and does so in a way that is just right. If you have good humanity but your caliber is poor, then you should do your duty well with all your heart and strength; it's not the case that you must be a leader or worker in order to be approved of by God. Even if you're willing to trouble yourself, but you're not able to trouble yourself in the way that a leader must, and you don't possess the caliber you should have to be a leader, and you fall short of it, what then can you do? Don't force yourself or make things hard for yourself; if you can carry 25 kilos, then carry 25 kilos. Don't try to show off by pushing yourself beyond your limits, saying, "25 kilos isn't enough. I want to carry even more. I want to carry 50 kilos. I'm willing to do it even if I die from exhaustion!" You're not capable of being a leader or worker, but if you still keep pushing yourself beyond your limits to show off, though you won't get worn out, you will cause delays to the church work, you will affect the progress and efficiency of the work, and you will delay the life progress of many people—this is not a responsibility that you can afford to bear. Because you are of insufficient caliber, if you have self-awareness, you should proactively offer to resign and nominate someone of good caliber, who loves the truth, and who is more responsible than you to be a leader or worker. This would be the sensible thing to do, and only in so doing would you be someone who really has humanity and reason, and someone who really understands and practices the truth. If you resign from your post

because you're incapable of doing the work of leadership, and you then choose a duty that suits you and offer up your loyalty so that you can be approved of by God, then you are an exceptionally smart person. You always think, "Although I am of poor caliber, I have good humanity, I'm willing to trouble myself, endure suffering, and pay a price, I have resolve, I'm more resilient than all of you in everything I do, and I'm broadminded and not afraid of being pruned or tried. Even though my caliber is a little poor, I can still be a leader." Having poor caliber is not a problem. This is not meant as a condemnation of you, it is just meant to classify you and to get you to understand clearly exactly what you can do and what kind of duty you are suited to. The current issue, however, is that your caliber is poor and you aren't capable of being a leader or worker. Even though you've been elected to be a leader or worker, you aren't able to do this work well, and all you are able to do is mess the work up. If you have good humanity, if you have conscience and reason, and you're willing to trouble yourself and pay a price, then there will be a job that you are suited to do and a duty you should do, and God's house will make reasonable arrangements for you. Not permitting you to be a leader is based on the regulations and principles of God's house. However, God's house absolutely will not deny you your right to do a duty or your right to believe in and follow God because you are of poor caliber. Isn't this appropriate? (Yes, it is.) Is it necessary for us to fellowship on this matter in more detail? Some people with poor caliber hear this and ponder, "Don't fellowship on this anymore. I feel too ashamed to face anybody. I know I am of poor caliber, and I won't be a church leader or worker anymore. I'll just be a team leader or supervisor, or else I'll do odd jobs, cooking, or cleaning. Anything is fine. I'll bear the hardship of my post without complaint, submit to the arrangements of God's house, and submit to God's

orchestrations. My being of poor caliber is by the grace of God, and God's good intentions are in it. Everything God does is right." If you can see things this way, then that's good, and it means you have some self-awareness. I won't fellowship on this issue at length. In sum, in terms of these people with poor caliber, we're just dissecting the problem and exposing the truth of the facts so that more people have the correct attitude and perspective regarding these people, and so that these people have the correct attitude and perspective regarding the issue of their own poor caliber, and can then accurately orient themselves, find a position and duty which suits them, allowing their perseverance in paying a price and their resolve to endure suffering to be reasonably put to use and brought into play. This does not impact you understanding the truth and practicing the truth, nor does it impact your image in God's house.

III. False Leaders Who Are Lazy and Indulge in Comfort

We just fellowshipped on two types of false leaders. There is another type of false leader, which we have often talked about while fellowshipping on the topic of "the responsibilities of leaders and workers." This type has some caliber, they're not unintelligent, in their work, they have ways and methods, and plans for solving problems, and when they are given a piece of work, they can implement it close to the expected standards. They are able to discover any problems that arise in the work and can also resolve some of them; when they hear the problems some people report, or they observe the behavior, manifestations, speech and actions of some people, they have a reaction in their heart, and they have their own opinion and an attitude. Of course, if these people pursue the truth and have a sense of burden, then all these problems can be resolved. However, problems unexpectedly go unresolved in work that's under the responsibility of the type of person we're fellowshipping on today. Why is that? It's because

these people don’t do real work. They love ease and hate hard work, they are just making perfunctory efforts on the surface, they like being idle and enjoying the benefits of status, they like ordering people around, and they just move their mouths a bit and give some suggestions and then consider their work done. They don’t take any of the real work of the church or the critical work God entrusts to them to heart—they don’t have this sense of burden, and even if God’s house repeatedly emphasizes these things, they still don’t take them to heart. For example, they don’t want to intervene in or inquire about the film production work or text-based work of God’s house, nor do they wish to look into how these types of work are progressing and what results they’re achieving. They just make some indirect inquiries, and once they know that people are busy with this work and doing this work, they don’t concern themselves with it any further. Even when they know perfectly well that there are problems in the work, they still don’t want to fellowship on and resolve them, nor do they make inquiries about or look into how people are doing their duties. Why don’t they make inquiries or look into these things? They think that if they look into them, then there will be lots of problems waiting for them to resolve, and that will be too worrisome. Life will be far too exhausting if they always have to be solving problems! If they worry too much, food will no longer taste good to them, and they won’t be able to sleep well, their flesh will feel tired, and then life will become miserable. That’s why, when they see a problem, they evade it and ignore it if they can. What is the problem with this type of person? (They’re too lazy.) Tell Me, who has a serious problem: lazy people, or people with poor caliber? (Lazy people.) Why do lazy people have a serious problem? (People of poor caliber cannot be leaders or workers, but they can be somewhat effective when they do a duty that is within their abilities. However, people who are lazy can’t do

anything; even if they do have caliber, it has no effect.) Lazy people can't do anything. To summarize it in two words, they are useless people; they have a second-class disability. No matter how good the caliber of lazy people is, it is nothing more than window dressing; even though they have good caliber, it is of no use. They are too lazy—they know what they are supposed to do, but they don't do it, and even if they know something is a problem, they do not seek the truth to resolve it, and though they know what hardships they should suffer in order for the work to be effective, they are unwilling to endure these worthwhile hardships—so they cannot gain any truths, and they cannot do any real work. They do not wish to endure the hardships people are supposed to; they only know to indulge in comfort, enjoy times of joy and leisure, and enjoy a free and relaxed life. Are they not useless? People who cannot endure hardship don't deserve to live. Those who always wish to live the life of a parasite are people without conscience or reason; they are beasts, and such people are unfit even to perform labor. Because they cannot endure hardship, even when they do perform labor, they are not able to do it well, and if they wish to gain the truth, there is even less hope of that. Someone who cannot suffer and does not love the truth is a useless person; they are unqualified even to perform labor. They are a beast, without a shred of humanity. Such people must be eliminated; only this accords with God's intentions.

Some people are responsible for farm work, and they are particularly diligent; they have a plan in mind, and they know what work to do in each season. When it comes time to till the fields, they go to each plot of land and take a look. They compare what they have planned to plant in each plot of land with the actual state of the plot itself, and see whether their plan is suitable and whether it is in line with the actual situation. Furthermore, they look at how wet or dry the soil is this year, what fertilizer is needed, and

what is suitable for planting. Once they've taken a look and they have a grasp on these things, they immediately ask about whether seedlings have been raised and how many have been raised, then they go to the greenhouse to take a look there and see whether the person raising the seedlings is dependable or whether they will ruin the seedlings. If one person isn't enough to do this work, they assign another person to work with them, and the two supervise each other. Will lazy people do this? No, they won't. If no one supervises them and urges them on, they absolutely will not visit the site themselves; if God's house doesn't ask about the progress of a piece of work, then they absolutely will not take the initiative to inspect the real situation of that work. With people who have poor caliber, no matter what it is they are doing, they always do it themselves, but they're incapable of distinguishing what is urgent and important from what is not, and they just act blindly. Whereas these lazy people are sufficiently clever, and no matter what they are doing, they just like to move their mouths and command others to do the work; they never do anything themselves, nor can they do real work. They think, "I just need to make a call or send a message to ask some questions, and that's my job done, the issue is resolved. This saves me so much trouble! Look at what my caliber as a leader is like. I can finish the job with just a few words—isn't this also me fulfilling my responsibilities? I'm not being derelict in my responsibilities. If the Above asks me about these things, I can answer them very fluently and provide a clear explanation. What's the point in going to the work site and taking a look? I'd have to endure hardships and suffering, and my skin would go dark from being in the sun. There's no need to go through that formality. If I can save myself some trouble then that's what I'll do. There's no need to make things so difficult for myself." Aren't they sufficiently "smart"? When this type of person works, they are particularly skilled at cutting corners to achieve their

goals and finding shortcuts, and they have their ways and methods. They don't do anything themselves, nor do they participate in anything. They just make calls to ask questions, going through the motions, and the minute they hang up the phone, they go to bed or get a massage and begin indulging in their flesh. This type of person really knows how to "do work," they really know how to find opportunities to be idle, and they really know how to go through the motions and dupe people! What's the use of them having that bit of caliber? They're the same as those officials in the nation of the Communist Party, who just drink tea and read the newspaper after they get to work, and start thinking about what they will eat and where they will go to amuse themselves before work is even over for the day—life really is good for them. This is the principle this type of false leader adheres to as well in their work; they suffer no hardship, they endure no exhaustion, and yet they still act as an official and enjoy the benefits of status, and most brothers and sisters are not able to see that this is a problem. This is how this kind of false leader works, they do no real work, and they don't go on-site to follow up on and inspect the work, so can they discover problems with the work? (No.) Pseudo-spiritual false leaders and false leaders who are of poor caliber are blind despite their eyes being wide open, and they can't see problems, so what about this sort of useless person? They say, "I don't participate in real work, and I don't go on-site to integrate myself with the people working there, so if problems arise then you can't say that I'm blind despite my eyes being wide open. I haven't been on-site and I haven't seen the problems, so what's it got to do with me if problems arise? You should go find the people who are involved." Aren't these guys really cunning? They think that all they have to do is give orders and arrange people properly, that's it, and then their responsibilities have been fulfilled and they can then enjoy their leisure and entertainment time in a brazen

manner. No matter what problems there are below, they make no inquiries, and they only hurry to handle a problem if someone reports it to the Above. All they focus on every day is enjoying the benefits of status, strolling leisurely around everywhere, putting on a show of inspecting the work, but they actually never go somewhere that really has a problem, and they never inspect critical work—isn't this just like Communist Party officials only ever making surface-level efforts and just performing work that makes them look good? They make nice promises to do the work they're given, but they don't follow up on it or supervise it, and even if they do go on-site, they just go through the formalities. They absolutely won't do the work themselves or resolve issues themselves. They think, "There's no need for me to suffer and pay a price to do these things. It's enough that there's someone there doing them. I'm not earning any money anyway, so it's fine for me to just scrape by." Can they do their work well when they have this mindset? They have a little scheme in their minds, thinking, "I'll work only as much as the food I get to eat, and I'll get through each day in a perfunctory manner." Yet they never do specific work, and they are never seen on-site. So, where are they? They're enjoying themselves in a beautiful and secure place where they can eat, drink, and sleep well, they're living like a prince—taking regular showers, having regular massages, and regularly changing their clothes—and they're not enduring any suffering at all. They never reflect on what real work they can do, what real problems they can resolve, what contributions they have made to the work of God's house, and how they are qualified to enjoy all these nice things—they never consider any of this. What sorts of things are these people? These wretches have no self-awareness, they are shameless things, and they don't deserve to be church leaders and workers.

All false leaders never do real work. They act like their leadership role is some official position, enjoying the benefits of status, and they treat the duty they ought to perform and the work they ought to do as a leader like an encumbrance, like a nuisance. In their hearts, they brim with resistance toward the work of the church: When they are asked to supervise the work and learn what issues exist within it that need to be followed up on and resolved, they are full of reluctance. This is the work that leaders and workers are supposed to do, this is their job. If you don't do it and you are unwilling to do it, then why do you still want to be a leader or worker? Do you do your duty in order to be considerate of God's intentions, or in order to be an official and enjoy the benefits of status? If you only became a leader so that you could hold some official position, isn't that a bit shameless? People of this sort have the lowest character, no dignity, and no shame. If you wish to enjoy fleshly comfort, you should hurry back to the world, and contend, take by force, and seize as you are able, and no one will interfere with that. God's house is a place for God's chosen people to do their duties and worship Him; it is a place for people to pursue the truth and obtain salvation. It is not a place for anyone to indulge in fleshly comfort, much less a place that allows people to live like princes. False leaders know no shame, they are dead to shame, and they have no reason. No matter what specific work is assigned to them, they do not take it seriously, and they put it to the back of their minds; though they respond very well in words, they do not do anything real. Is this not immoral? Not only do they not do real work, but they also want to have sole power—to hold power over finances, personnel, and all other matters in their own hands, and to get people to provide reports to them every day. They are actually very diligent when it comes to these things. When the time comes for them to make a report on work to the Above, they attribute the results of all the work done by

brothers and sisters to themselves so that the Above mistakenly believes that they've done great work, when in fact it has all been done by others. How many people have been gained through preaching the gospel, which people have been promoted and are being cultivated, which people have been dismissed from their posts, which people have been cleared out, and so on—none of these specific tasks are done by them, and yet they have the nerve to report them. Aren't these people dead to shame? Aren't they engaging in deception? Such people are so deceitful and cunning! They think themselves to be smart—this is really a case of them falling victim to their own clever tricks, and in the end they get themselves revealed and eliminated. No matter what work some people do or what duty they perform, they are incompetent in it, they cannot shoulder it, and they are incapable of fulfilling any of the obligations or responsibilities that a person ought to. Are they not trash? Are they still worthy of being called human? With the exception of simpletons, the mentally incompetent, and those who suffer from physical impairments, is there anyone alive who ought not to do their duties and fulfill their responsibilities? But this kind of person is always slippery and slacking off, and does not wish to fulfill their responsibilities; the implication is that they do not wish to be a proper human being. God gave them the opportunity to be a human being, and He gave them caliber and gifts, yet they cannot use these in doing their duty. They do nothing, but wish to relish enjoyment at every turn. Is such a person fit to be called a human being? No matter what work is given to them—whether it be important or ordinary, difficult or simple—they are always perfunctory and slippery and slacking off. When problems arise, they try to push responsibility for them onto other people, taking no responsibility, and they wish to keep living their parasitic lives. Are they not useless trash? In society, who does not have to depend on themselves to

make a living? Once a person becomes an adult, they must provide for themselves. Their parents have fulfilled their responsibility. Even if their parents were willing to support them, they would be uneasy with it. They ought to be able to realize that their parents have finished their mission of raising them, and that they are an able-bodied adult, and should be able to live independently. Is this not the minimum reason that an adult ought to have? If someone truly has reason, they could not possibly continue mooching off their parents; they would be afraid of others' laughter, of losing face. So, does one who loves ease and hates work have reason? (No.) They always want something for nothing; they want to never fulfill any responsibility, wishing sweets would just fall from the sky and drop into their mouths; they always want to get three square meals a day, to have someone wait on them, and to enjoy good food and drinks without doing the slightest bit of work. Is this not the mindset of a parasite? And do people who are parasites have conscience and reason? Do they have integrity and dignity? Absolutely not. They are all freeloading good-for-nothings, all beasts without conscience or reason. None of them are fit to remain in God's house.

Suppose the church arranges a job for you, and you say, "Whether the job is one that allows me to gain attention or not—since it's been given to me, I'll do it well and take on this responsibility. If I'm arranged to do hosting, I'll give my all to doing it well; I'll look after the brothers and sisters well, and do my best to ensure everyone's safety. If I'm arranged to preach the gospel, I'll equip myself with the truth and preach the gospel well with love and fulfill my duty. If I'm arranged to learn a foreign language, I'll study it wholeheartedly and work hard at it, and try to master it as quickly as possible, within a year or two, so that I can testify of God to foreigners. If I'm asked to write testimony articles, I'll conscientiously train

myself to do so, view things according to the truth principles, and learn about language. Though I may not be able to write articles with beautiful prose, I'll at least be able to clearly communicate my experiential testimony, to fellowship comprehensibly about the truth, and to give true testimony for God, such that people are edified and benefited by reading my articles. Whatever job the church assigns me, I'll take it up with all my heart and strength. If there's something I don't understand or a problem comes up, I'll pray to God, seek the truth, resolve problems according to the truth principles, and do the job well. Whatever my duty, I'll use everything I have to do it well and satisfy God. For whatever I can achieve, I will do my best to shoulder the responsibility that I should bear, and at the least, I will not go against my conscience and reason, or be perfunctory, or be slippery and slack off, or indulge in the fruits of others' labor. Nothing I do will be beneath the standard of conscience." This is the minimum standard for self-conduct, and one who does their duty in such a way may qualify as a person with conscience and reason. You must at least be clear of conscience in doing your duty, and you must at least be worthy of your three meals a day and not be freeloading. This is called having a sense of responsibility. Whether your caliber is high or low, and whether or not you understand the truth, in any case, you must have this attitude: "Since this work was given to me to do, I must treat it seriously, I must make it my concern, and I must use all my heart and strength to do it well. As for whether I can do it perfectly well, I can't presume to offer a guarantee, but my attitude is that I'll do my best to perform it well, and I certainly won't be perfunctory about it. If a problem arises in work, I should take responsibility then, and ensure I draw a lesson from it and do my duty well." This is the right attitude. Do you have such an attitude? Some people say, "I don't necessarily need to do a good job on the work I'm assigned.

I'll just do what I can and the end product will be what it will be. I don't need to tire myself so much, or become wracked with anxiety if I do something wrong, and I don't need to take on so much stress. What's the point of making myself so tired? After all, I'm always working and I'm not freeloading." This kind of attitude toward one's duty is irresponsible. "If I feel like working, I'll do some work. I'll just do what I can and the end product will be what it will be. There's no need to take it so seriously." Such people do not have a responsible attitude toward their duty and they lack a sense of responsibility. What kind of person are you? If you are the first kind of person, then you're someone with reason and humanity. If you're the second kind of person, then you're no different from the kind of false leaders I've just dissected. You're just idling your days away. "I'll avoid fatigue and hardship and just enjoy myself more. Even if one day I'm dismissed, I won't have lost anything. At least I'll have enjoyed the benefits of status for a few days, it won't be a loss for me. If I'm selected as a leader, that's how I'll act." What do you think of the mindset of this kind of person? Such people are disbelievers who do not pursue the truth in the slightest. If you truly have a sense of responsibility, then it shows that you have conscience and reason. No matter how large or small the task, no matter who assigns you that task, whether God's house entrusts you with it or a church leader or worker assigns it to you, your attitude should be: "Since this duty has been assigned to me, it is God's exaltation and grace. I should do it well according to the truth principles. Despite having average caliber, I'm willing to take on this responsibility and give it all I have to do it well. If I do a poor job, I should take responsibility for it, and if I do a good job, this isn't a credit to me. This is what I ought to do." Why do I say that how one treats one's duty is a matter of principle? If you really have a sense of responsibility and are a responsible person, then you will be able to

shoulder the church's work and fulfill the duty you are supposed to. If you take your duty lightly, then your view on belief in God is incorrect, and your attitude toward God and your duty is problematic. Your view on doing your duty is to do it perfunctorily and to just muddle through it, and whether it's something you are willing to do or not, something you're good at or not, you always approach it with an attitude of just muddling along, so you're not suited to being a leader or worker and you don't deserve to do church work. What's more, to put it very bluntly, people like you are good-for-nothings, destined to achieve nothing, and just useless people. What kind of people are useless? Muddleheaded people, people who idle their days away. People of this sort are not responsible in anything they do, nor do they take it seriously; they make a mess of everything. They do not heed your words no matter how you fellowship the truth. They think, "I'll muddle along like this if I want to. Say what you want! In any case, right now I'm doing my duty and I've got food to eat, that's good enough. At least I don't have to be a beggar. If I have nothing to eat one day, I'll think about it then. Heaven will always leave a way out for man. You say that I have no conscience or reason, and that I'm muddleheaded—well, so what? I haven't broken the law. At the very most, I'm just a little lacking in character, but that's no loss to me. So long as I have food to eat, it's fine." What do you think of this perspective? I say to you, muddleheaded people like this who idle their days away are all destined to be eliminated, and there is no way they can achieve salvation. All those who have believed in God for several years but have never accepted any of the truth and are without experiential testimonies will be eliminated. None will survive. Trash and good-for-nothings are all freeloaders and they are destined to be eliminated. If leaders and workers are just freeloaders, all the more must they be dismissed and eliminated. Muddleheaded people like this still want

to be leaders and workers; they are unworthy! They do not do any real work, yet they want to be leaders. They truly have no shame!

After some leaders and workers get dismissed from their posts, they say, “It’s great to not be a leader or worker. I don’t need to be so anxious or trouble myself so much. It’s wonderful to be an ordinary brother or sister. Why should I trouble myself with that? I don’t possess caliber just so I can exhaust myself.” Someone else says to them, “What will you do now that you’re not a leader or worker?” They reply, “I’m fine with doing anything, so long as it’s not too tiring and it doesn’t take a lot of effort—something that involves walking and looking around, or sitting and talking or looking at the computer, and doesn’t require very long hours or physical suffering would be fine.” What kind of talk is this? If you discover that the leader or worker you selected is this kind of thing, how will you feel in your heart? Won’t you feel very regretful? (Yes.) So, will you have any thoughts on this? You’ll say, “Originally, I saw that you had a bit of caliber and I wanted to promote and cultivate you, and give you a chance, so that you could understand some more truths. I never imagined you were less than nothing. I regret that I regarded you as a human being back then. I never imagined that you weren’t one after all. You are even lower than a pig or a dog, you’re trash. You don’t deserve to wear this human skin, and you don’t deserve to be a human!” Do these words sound unpleasant? (No.) They do not sound unpleasant to you, but don’t they sound very unpleasant to this kind of trash? (Yes.) Does trash like this have a heart? (No.) So can they tell whether someone is saying good or bad things about them? When people without a heart encounter any matter, they won’t change their attitude of idling their days away. They think that it’s fine so long as they themselves benefit and profit and feel comfortable. So no matter what anyone else says, they don’t care. Their famous saying is: “No matter what you say, no matter

how you see me or evaluate me, or how you classify or handle me, I don't care!" Aren't these people just trash? No matter what you say, they do not have any sense of feeling and they don't take it to heart. Why don't they take it to heart? They're just idlers, and they do not have a heart. People who do not have a heart have no dignity or integrity, they don't care about anything you say, and no matter how sternly you speak to them, they won't feel a sting in their hearts. Only those with dignity, integrity, and reason will be pained and feel that their hearts are being pierced when they hear such words. They will say, "That was a lowly way to conduct myself, it made people look down on me, and I lost my dignity, so I won't act that way anymore. I want to recover my dignity and not cause people to look down on me. I will strive to recover my honor, and I'll do whatever it takes to live with dignity and satisfy God." They have a sense of feeling when it comes to words that hurt their dignity and prick them in a sore spot, in a weak spot —these are people with hearts. When those who have a sense of feeling and possess dignity hear statements that are right and see positive things and distinguish between what is right and what is wrong, they resolve to change because they have dignity, and they don't want others to look down on them. Those idlers and useless people have no dignity, and so no matter what you say to them, no matter how correct or accurate or in line with the truth your statements are, or how much your statements are positive things, they have no effect on these people and will not move them in the slightest. A person with no dignity has no sense of feeling at all with regard to any positive thing, any verdict, or any exposure, nor do they have the right attitude toward what kind of life path to choose. That's why, no matter what you say to them, no matter how you expose or characterize them, they absolutely refuse to accept it, and they don't care. So, is there any use preaching the truth and giving sermons to such people? Is there any use

pruning them? Is there any use judging and chastising them? No! Such people are just useless. They muddle through their days, and they belong to the category of beasts—to be precise, they're not human. They don't deserve to hear God's words. If these good-for-nothings, parasites, become church leaders, can they discover the problems that are present in the church? Can they resolve issues? Certainly not. If God's chosen people raise an issue, can they resolve it? They certainly can't resolve it, either. They're incapable of resolving any issue, so how can they do leadership work? That would be unthinkable! As leaders and workers, people must at the very least be able to resolve problems that are present in the church work and problems that exist with the life entry of God's chosen people. If they train for a time and come to have some experience, and they can also fellowship on some truths and talk about some experiential testimony, then they can gradually become competent in leadership work. If they're not capable of discovering or resolving any problems, then there is no way they can do leadership work; they are then false leaders, and they should be dismissed, and new leaders should be elected.

Those who serve as leaders must at least understand a bit of the truth and have some practical experiences. If they have no experiences at all, then they certainly do not understand any of the truth. Some people who serve as leaders are good at preaching words and doctrines, and they are able to get approval and praise from most people. Although, on the surface, false leaders are able to answer questions, they aren't able to fellowship the truth principles. All they preach is empty theory, and there's nothing practical to it at all. When people hear their preaching, they feel that it accords with their own tastes, and those without discernment are very approving of it. Afterward, however, they still have no path of practice and can't find the principles of practice. Can this be considered to have resolved

any issues, then? Isn't this them being perfunctory? Can trying to resolve issues in this way be regarded as doing real work? False leaders do not do real work, but they know how to act like an official. What is the first thing they do once they become a leader? It is to buy people's favor. They take the approach of "New officials are eager to impress": First they do a few things to curry favor with people and handle a few things that improve everybody's day-to-day welfare. They first try to make a good impression on people, to show everyone that they are in tune with the masses, so that everyone praises them and says, "This leader acts like a parent toward us!" Then they officially take over. They feel that they have popular support and that their position has been secured; then they begin to enjoy the benefits of status, as though they were their proper due. Their mottos are, "Life is all about eating well and dressing nice," "Life is short, so enjoy it while you can," and "Drink today's wine today, and worry about tomorrow, tomorrow." They enjoy each day as it comes, they have fun while they can, and they give no thought to the future, much less do they consider what responsibilities a leader should fulfill and what duties they should do. They preach a few words and doctrines and do a few tasks for appearance's sake as a matter of routine—they do not do any real work. They are not unearthing real problems in the church and completely solving them, so what is the point in them doing such superficial tasks? Is this not deceptive? Can important tasks be entrusted to this kind of false leader? Are they in line with principles and conditions of God's house for selecting leaders and workers? (No.) These people don't have any conscience or reason, they are devoid of any sense of responsibility, and yet they still wish to hold some official position, to be a leader, in the church—why are they so shameless? For some people who have a sense of responsibility, if they are of poor caliber, they cannot be leaders—and that's to say nothing of useless people

who have no sense of responsibility at all; they are even less qualified to be leaders. Just how lazy are such gluttonous and indolent false leaders? Even when they discover an issue, and they are aware that this is an issue, they don't take it seriously and pay it no mind. They are so irresponsible! Though they are good talkers and seem to have a little caliber, they can't solve various problems in the church's work, leading to the work grinding to a standstill; the problems keep piling up, but these leaders do not concern themselves with them, and insist on carrying out a few superficial tasks as a matter of routine. And what is the end result? Do they not make a mess of church work, do they not make a hash of it? Do they not cause chaos and a lack of unity in the church? This is the inevitable outcome. In this situation, will false leaders make a report to the Above? Certainly not. If someone in the church wants to report the false leaders' problems to the Above, will they consent to this? They will most definitely suppress and block that person off, they won't allow anyone to report a problem to the Above, and they will restrict, suppress, and isolate anyone who does. Tell Me, aren't these false leaders so despicable? Regardless of how much they have harmed the church's work, they still won't allow the Above to know about this, much less resolve it. All they care about is indulging in the benefits of their status and protecting their own vanity and pride—such people are so utterly despicable and shameless! Are they not totally without conscience and without humanity? When the Above inquires about the work, they say decisively that there are no problems, prevaricating and fobbing the Above off—in doing this, aren't they deceiving the Above and hiding things from those below them? Problems with the church's work keep piling up and up, and the false leaders cannot solve them themselves, yet they also don't report these issues to the Above. Under these circumstances, they act as if nothing is wrong; they indulge in comfort just the same, they sit around

doing nothing all day and idle their days away, and they don't get anxious at all. And when the problems are exposed and the Above probes into this, they still say, "I arranged for people to do this work. I've fulfilled my responsibilities. If the work isn't done well, then that's on other people. What has it got to do with me?" With these few words, they totally absolve themselves of responsibility. It's as though they have no responsibility for this matter at all. Not only do they not reflect on themselves, they also feel justified and at ease, saying, "In any case, I haven't been idle in my duty; I'm not a freeloader. If the Above doesn't dismiss me, then I'll continue serving as a leader. If I put forward my resignation, won't I be betraying God? Won't I be showing disloyalty toward my duty?" If you prune them, they'll be able to come up with many reasons to refute you. They won't say that they are responsible for this matter, they won't say what their responsibilities are, and they won't reflect on what the nature of them not resolving issues and not doing real work is. Aren't such people so hateful? They bring the church's work to a standstill and harm God's chosen people for such a long time without a shred of remorse in their hearts—are they still human? Do they still have a shred of conscience or reason? Some people say, "People like this should not be elected to be leaders." This is how it is theoretically; however, there really are some people like this among the elected leaders and workers; this is a fact. This all happens because God's chosen people lack discernment, and it's also because most people like people-pleasers, and consequently elect some false leaders and false workers. Therefore, before church elections, the principles for electing leaders and workers must be fellowshipped on more, as must the principles for discerning false leaders and false workers; this will ensure that more people cast their votes in accordance with the principles. Only by doing this can good results come from church elections.

Tell Me, can such despicable and shameless idlers do a good job with the church work as leaders and workers? Can they resolve the problems present in the church or the difficulties encountered by God's chosen people? (No.) So, what should you do when you encounter such false leaders? Suppose that someone says, "Our caliber is poor and we lack discernment, so there's nothing we can do if we encounter a false leader." Is this correct? Surely not everyone in the church is of poor caliber and without discernment? There must at least be several people who relatively understand the truth. So, if someone finds a false leader who is unable to do real work or resolve any problems, they should then fellowship with those who understand the truth and ask them to use their discernment and make a judgment. Is this appropriate? (Yes, it is.) Why is it appropriate? What will the consequences be if a church leader is not able to do real work? Who will the victims be? Won't they be God's chosen people in the church? If a false leader controls the church for three or five years, then how many people's understanding of the truth and entry into reality will be affected? How many people's attainment of God's salvation will be delayed? These consequences don't bear thinking about. So, when a false leader is found to not be doing real work and to be incapable of resolving any issue, this is a big deal for every single one of God's chosen people, and they should promptly expose and report that false leader in order to avoid causing delays to the work. The ones who are harmed by church leaders not doing real work are God's chosen people. If none of God's chosen people expose or report them, and they are all just apathetic about doing this, then there is no hope for that church. Suppose that in your hearts you always harbor thoughts of not taking responsibility as, "Anyway, you're the leader. You can't do real work and yet you don't report problems to the Above—if this delays the church's work, the Above will hold you responsible. What's that

got to do with us? What's the point of us worrying about it? We're not the ones in charge. This responsibility is on you." If you always harbor this notion in your hearts, won't this delay things? Won't this impact you pursuing the truth, entering reality, and attaining God's salvation? If no one in the church takes responsibility, then it's hard to say whether this church can bear testimony to God and receive God's blessings, and it's even harder to say how many people will attain salvation in this church. If everyone in this church thinks this way and holds this view, then there is absolutely no hope for this church. Don't the film production teams have this problem right now? Some of your leaders don't handle issues or report problems—they are false leaders. Are you able to see this? These leaders don't resolve problems for you—have you not discovered that this is a problem? Do you actually feel happy about this? "Our leader is not reporting this problem and this problem can't be resolved, so this is a good time for us to take a rest. That's great! Moreover, the Above hasn't personally asked about this matter recently, so there's no need for us to report the problem either. Why shouldn't we try to get ourselves a bit of leisure time? Do we have to film the movie so fast and get it filmed on time? The progress we're making is fine! So what if we're not done filming? Will we be condemned for it?" Is this your attitude? Do you think there isn't such a strict schedule for the work of God's house, so you can drag it out indefinitely, and that as long as the Above doesn't ask about or look into the matter, there's no need for you to worry or feel any pressure, and you can just resolve any issues that you can, and let slide any that you can't? Is this your perspective? (No.) So why don't you report problems when you have them? Is it that these false leaders have you under their control or that they've slipped you a magical, stupefying potion that has caused you to become delirious and unable to speak? What is the problem here? When there are problems present, do you

know about them? If you say you don't know about them, then you're lying; if you know about them yet don't report them, then you're being negligent and severely derelict in your responsibilities, and you have no loyalty to your duty whatsoever. Even if you work in the world to earn money, you still have to be worthy of your meager wages. Not to mention, you are today eating the food of God's house; you are pursuing salvation while performing your duty, and by doing so you are paving the way and preparing for your own destination. You're not doing this for God's house, nor for any individual, much less for Me—you're doing it for yourself. To put it in pleasant terms, people are doing their duty in order to attain salvation, but to be precise, they're doing it for themselves to gain blessings and to have a good destination. You must understand this matter clearly; don't be a fool. You're not doing your duty for other people or for your parents, and you're not doing it to bring glory to your ancestors or honor to your family name—you're doing it for yourself. God created you, and ever since He created the world, He predetermined that you would be born in the last days. He brought you to His house, He let you hear His voice, He let you eat and drink His words every day and receive life provision, and He gave you a chance so that you could do your duty in God's house. This is your best chance as a created being to attain salvation, and it is also your only chance. If, while you are doing your duty, you destroy this chance, then no matter if you receive punishment or weep and gnash your teeth when you ultimately fall into the disasters, it will all be your doing, and you will deserve it! It will be your own fault. There is no need for other people to shoulder your responsibilities, and there is no need for you to shoulder other people's responsibilities. Only you can take responsibility for the path you walk and everything you do today, and only you can bear the ultimate consequences. What I can do is get you to understand the things I should

say and tell you, and pave the way for you so that you may embark upon the path to salvation. I've explained everything clearly, so how you go about specifically acting is up to you. I don't concern Myself with your business; I just perform the work that falls to Me, and I don't do any work more than this. Isn't it a fact that you are doing your duty for the sake of your own destination? If you say, "There are so many problems, but my leader isn't reporting them, so I won't report them either," then isn't that stupid? Isn't that calculating? What is your responsibility when you see a problem? Your responsibility is to call everyone together and quieten yourselves to seek and fellowship on the problem, to see in which area the problem has arisen, and to find the root cause of the problem. If, after some discussion, the root cause is found, but you aren't able to resolve the problem yourselves, you should immediately report it to the Above. Who should report it? You should put yourself forward and say, "I'll report it. If that doesn't work, then we can select a few representatives and report it together." Some people say, "Don't we have a leader?" You reply, "He's no leader! He doesn't fulfill the responsibilities of a human being at all. He's just a beast in human skin, and he should be kicked to the curb and dismissed! He isn't reporting the problem, so we should report it ourselves—this is our responsibility. Only when we have fulfilled our responsibilities will God treat us as human beings. If we clearly know what our responsibilities are but we don't fulfill them, then we don't deserve to be human, and there's no way God will regard us as such." If God does not regard you as a human, what does this imply that He regards you as? It implies that He regards you as a pig or a dog. And would God still save you then? No way. So, if you don't end up with a good destination, won't you have brought that upon yourself? And won't you have done your duty for nothing? It's up to you to choose your path, and it's up to you to walk it, too. No matter what path you

pick, or what the ultimate consequences are, it is you who bears the responsibility; no one will take responsibility for the path you walk and the resulting consequences.

If, as leaders and workers, you ignore problems that occur in the performance of duties, and you even look for various pretexts and excuses to shirk responsibility, and you don't solve some problems that you are capable of solving, and you do not report the problems you are incapable of solving to the Above, as if they have nothing to do with you, is this not a dereliction of responsibility? Is treating the work of the church in this way a clever thing to do, or a foolish thing to do? (It's a foolish thing to do.) Are such leaders and workers not slippery? Are they not devoid of any sense of responsibility? When they encounter problems, they ignore them—are they not thoughtless people? Are they not cunning people? Cunning people are the most foolish people of all. You must be an honest person, you must have a sense of responsibility when you face problems, and you must try every means possible and seek the truth to resolve them. You absolutely must not be a cunning person. If you only concern yourself with shirking responsibility and washing your hands of it when problems arise, you would even be condemned for this behavior among nonbelievers, not to mention in God's house! This behavior is certain to be condemned and cursed by God, and it is loathed and rejected by God's chosen people. God likes honest people, and He loathes deceitful and slippery people. If you are a cunning person and act in a slippery manner, will God not loathe you? Will God's house simply let you off the hook? Sooner or later, you will be held accountable. God likes honest people and dislikes cunning people. Everyone should understand this clearly, and stop being muddled and doing foolish things. Temporary ignorance is excusable, but if a person does not accept the truth at all then they are too obstinate. Honest people can take

responsibility. They do not consider their own gains and losses; they just safeguard the work and interests of God's house. They have kind and honest hearts that are like bowls of clear water which one can see the bottom of at a glance. There's also transparency to their actions. A deceitful person always acts in a slippery way, always engages in pretense, covers up and conceals things, and wraps themselves up incredibly tightly. No one can see through this kind of person. People can't see through to your inner thoughts, but God can scrutinize the things in your innermost heart. When God sees that you are not an honest person, that you are a slippery thing, that you never accept the truth, always engage in deceit against Him, and never hand your heart over to Him, He does not like you, and He loathes and abandons you. What kind of people are all those who prosper among the nonbelievers, and those who are smooth-tongued and quick-witted? Is this clear to you? What is their essence? It can be said that they are all extraordinarily inscrutable, they are all extremely deceitful and cunning, they are genuine devils and Satans. Could God save people like this? God loathes nothing more than devils—people who are deceitful and cunning—and He definitely will not save such people. You absolutely must not be this kind of person. Those who are always observant and alert when they speak, who are smooth and slick and play a role to suit the occasion when they deal with matters—I tell you, God loathes such people the most, people like this are beyond saving. With regard to all those who belong to the category of deceitful and cunning people, no matter how nice their words may sound, they are all deceptive, devilish words. The nicer their words sound, the more these people are devils and Satans. These are exactly the kind of people that God loathes the most. This is absolutely correct. What do you say: Can deceitful people, people who often lie, and smooth-tongued people obtain the work of the Holy Spirit? Can they gain the enlightenment and

illumination of the Holy Spirit? Absolutely not. What is God's attitude toward people who are deceitful and cunning? He spurns them, He sets them aside and pays them no heed, He regards them as of the same class as animals. In God's eyes, such people are merely wearing human skin and in essence they are devils and Satans, they are walking corpses, and God absolutely will not save them. So, what state are these people in now? There is darkness in their hearts, they lack true faith, and no matter what happens to them, they are never enlightened or illuminated. When faced with disasters and tribulations, they pray to God, but God is not with them, and they have nothing they can truly depend on in their hearts. In order to obtain blessings, they try to put on a good show, but they can't help themselves, because they are devoid of conscience and reason. They couldn't be good people even if they wanted to; even if they wanted to stop doing bad things, they wouldn't be able to control themselves, it wouldn't work. Will they be able to know themselves after they are sent away and eliminated? Although they will know that they deserved this, they will not admit it to anyone, and even if they appear able to do a bit of a duty, they will still act in a slippery way, and their work will not produce any clear results. So what do you say: Are these people able to truly repent? Absolutely not. This is because they do not possess conscience or reason and they do not love the truth. God does not save this kind of cunning and evil person. What hope is there in believing in God for such people? Their belief is already bereft of significance, and they are bound to gain nothing from it. If, throughout their faith in God, people do not pursue the truth, then no matter how many years they believe for, it will have no effect; even if they believe to the very end, they will gain nothing. To gain God, people must gain the truth. Only if they understand the truth, practice the truth, and enter the truth reality will they have gained the truth and attained God's salvation; and only then will

they gain God's recognition and blessings; and only this is gaining God. If people want to gain the truth, then the first step they should take is to learn to fulfill their responsibilities, that is, they should do their duty well—this is the most basic thing. People must absolutely not learn from false leaders, only preaching words and doctrines and not doing real work, not taking responsibility for anything they do, doing everything perfunctorily, and ending up being eliminated. Doing one's duty is not a minor matter; people are most revealed in the performance of their duty, and God determines people's outcomes based on their consistent performance while doing their duty. What does it signify when someone doesn't do their duty well? It signifies that they don't accept the truth or truly repent, and are eliminated by God. When false leaders and false workers get dismissed, what does this represent? This is the attitude of God's house toward such people and, of course, it also represents God's attitude toward such people. So, what is God's attitude toward useless people such as these? He spurns them, condemns them, and eliminates them. So, do you still want to indulge in the benefits of status and be a false leader?

After people come to believe in God, what is the most painful and most upsetting thing that can happen to them? The biggest thing is nothing more than learning that they have been cleared out or expelled, and that they have been revealed and eliminated by God—this is the most painful and most sorrowful thing, and no one wants this to happen to them after they come to believe in God. So, how can people avoid this happening to them? At the very least, they must act according to their conscience, that is, they must first learn how to fulfill their responsibilities, they absolutely must not be perfunctory, and they must not delay that which God has entrusted to them. Since you are a person, you should contemplate what a person's responsibilities are. Responsibilities that the nonbelievers value

most, such as being filial, providing for your parents, and making a name for your family need not be mentioned. These are all empty and devoid of real meaning. What is the very minimum responsibility that a person should fulfill? The most realistic thing is how you perform your duty well now. Only ever being satisfied with going through the motions is not fulfilling your responsibility, and only being able to speak words and doctrines is not fulfilling your responsibility. Only practicing the truth and doing things according to principle is fulfilling your responsibility. Only when your practicing of the truth has been effective, and of benefit to people, will you have truly fulfilled your responsibility. No matter what duty you are doing, only when you persist in acting according to the truth principles in all things, will you have truly fulfilled your responsibility. Going through the motions according to the human way of doing things is being perfunctory; only sticking to the truth principles is properly performing your duty and fulfilling your responsibility. And when you fulfill your responsibility, is this not the manifestation of loyalty? This is the manifestation of performing your duty loyally. Only when you have this sense of responsibility, this aspiration and desire, and this manifestation of loyalty with regard to your duty, shall God look upon you with favor and approve of you. If you don’t even have this sense of responsibility, God will treat you as an idler, a blockhead, and will despise you. From a human point of view, it means disrespecting you, not taking you seriously, and looking down on you. It’s like how, if you’ve been in contact with someone for a while, and you see them speak about fanciful, impractical matters, and ramble on saying unrealistic things, and you notice that they like to brag and talk big, and that they’re not reliable—would you respect them? Would you dare entrust them with any task? Perhaps they would delay the task you entrust to them due to some reason or another, and so you wouldn’t dare to

entrust anything to people like that. You would detest them from the bottom of your heart, and you would regret having ever associated with them. You'd feel fortunate that you hadn't entrusted them with anything, and you'd think that if you had, you would have regretted it for the rest of your life. Say that you interact with someone and, through conversation and contact with them, you see that not only do they possess good humanity, but they also have a sense of responsibility, and when you entrust them with a task, even if you just say something casually to them, they imprint it in their mind, and they think of ways to handle the task well to satisfy you, and if they don't handle the task you've handed to them well, they feel embarrassed to see you afterward—this is someone with a sense of responsibility. So long as they are told something or something is assigned to them—regardless of whether it is by a leader, worker, or the Above—people with a sense of responsibility will always think, "Well, since they think this highly of me, I must handle this matter well and not let them down." Wouldn't you feel at ease entrusting a task to such people who possess conscience and reason? The people you can entrust a task to are certainly those whom you look favorably upon and trust. In particular, if they have handled several tasks for you and carried them all out very conscientiously, and completely met your requirements, you will think they are trustworthy. In your heart, you will really admire and think highly of them. People are willing to associate with this type of person, to say nothing of God. Do you think God would be willing to entrust the church work and the duty that man is obligated to do to a person who is not trustworthy? (No, He would not.) When God assigns a piece of church work to someone, what is God's expectation of them? Firstly, God hopes that they are diligent and responsible, that they treat this piece of work like a great matter and handle it accordingly, and do it well. Secondly, God hopes that they are a

person who is worthy of trust, that no matter how much time passes, and no matter how the environment changes, their sense of responsibility does not waver, and their integrity stands up to testing. If they are a trustworthy person, God will be reassured, and He will no longer supervise or follow up on this matter. This is because, in His heart, He trusts them, and they are sure to complete the task that's given to them without anything going wrong. When God entrusts a task to someone, is this not what He hopes for? (It is.) Then once you understand God's intention, you should then know in your heart how to act in order to meet God's requirements, how to find favor in God's eyes and earn God's trust. If you can see clearly your own manifestations and behavior, and the attitude with which you approach your duty, if you have self-awareness, and you know what you are, is it not then unreasonable for you to demand that God look favorably upon you, show you grace, or give you special treatment? (Yes, it is.) Even you think very little of yourself, even you look down on yourself, and yet you demand that God look upon you with favor—this does not make sense. As such, if you want God to look favorably upon you, you should at least make yourself trustworthy in the eyes of other people. If you want others to trust you, to look favorably upon you, to think highly of you, then at the very least you must be dignified, have a sense of responsibility, be true to your word, and be trustworthy. Furthermore, you must come to be diligent, responsible, and loyal before God—then you will have essentially fulfilled God's requirements of you. Then there will be hope of you gaining God's approval, will there not? (Yes, there will be.) Is this difficult to achieve? (No.) Even people want to find a reliable person to handle tasks and associate with, so is it excessive for God to ask that people do their duties well, and for Him to have this small requirement of them? (No, it isn't excessive.) It's not excessive at all. This is not to make things difficult for

people, but rather it is very proper. It's just that people don't have the heart to do this, they don't contemplate on God's thoughts or appreciate God's intentions. All they can do is constantly make demands of God, saying, "You have to bless me! You have to show me grace! You have to guide me!" So, what is it that you are doing? Can you truly fulfill your duty according to your conscience and reason? Can you truly be diligent, responsible, and loyal? This is the bare minimum condition you must meet in order for God to look upon you with favor. Isn't this the direction which people should work hard toward? Since you believe in God, you must strive toward the truth and God's requirements—this is the direction which people should work hard toward. People must work hard in the correct direction. That way, their seeking to satisfy God will no longer be hollow.

In their hearts, do false leaders have any concept of satisfying God in their belief in Him? Do they have any attitude? Clearly not. They just have an attitude of muddling through the world, and they treat God the same way, in a way that is incredibly irreverent and disdainful. This kind of attitude seriously humiliates and blasphemes against God, and God detests it. God gave them life and everything that a person possesses, and yet their attitude toward everything God has given them, toward the arrangements that God makes for their lives, toward God's commission and work, and toward their own duties, is one of contempt and disdain. What does "disdain" mean? It means wanting to muddle through the days and not taking anything seriously. God detests this attitude of theirs in the extreme, and that is why He absolutely will not save such people. What is it you should understand here? It is that you must not be this kind of person. Regardless of whether you are a leader or not, or whether you have the ambition and desire to become a leader or not, you must first learn how to conduct yourself, and absolutely not be an idler, a loafer, or a scummy

person. In your conduct, you must have an upright attitude, dignity, and a sense of responsibility—this is the bare minimum. Only upon this foundation can people meet God's requirements and complete His commission. If you don't even have this bit of foundation, then there's nothing to talk about.

April 3, 2021

The Responsibilities of Leaders and Workers (9)

Two Criteria for Judging Whether Leaders and Workers Are Up to Standard

We've now fellowshipped on eight of the responsibilities of leaders and workers in total, and with regard to these eight responsibilities we've dissected the various manifestations of false leaders. By dissecting them in this way, do you now have some discernment of false leaders? If you are a leader, can you avoid engaging in these practices of false leaders? Can you consciously perform work and fulfill the responsibilities of leaders and workers based on the responsibilities that we've fellowshipped on? Through the fellowship on the responsibilities of leaders and workers, you should now know in your heart how leaders and workers ought to perform their work, what details are involved in performing this work, how they ought to implement work, and how they ought to practice being leaders and workers who are up to standard. If a person's caliber is sufficient, if they possess a certain degree of work capability, and they also bear a burden, then they should be able to avoid exhibiting these manifestations of false leaders. However, if a person has caliber and possesses a certain degree of work capability, but they do not bear a burden, are they then capable of being a leader who is up to standard and fulfilling the responsibilities of leaders and workers? (No.) It's a bit difficult for them to do this. Suppose that a leader bears a burden and their humanity isn't poor, but they just don't know how to perform their work. No matter how they're fellowshipped with, they still don't know how to implement and participate in specific work, and they cannot find the principles or direction. They also don't know how to provide guidance for specific professions or work. When issues occur they can't find the essence of those problems, and they don't know how to solve

them. Consequently, they're always very passive and slow in any work they do or in any issue they're handling. Can such a person fulfill the responsibilities of leaders and workers? (No.) What kind of problem is this? Although this kind of person is very enthusiastic, bears a burden, and wants to perform their work, their caliber is too poor, they don't possess work capability and can't take on the work, or perform specific work or solve specific issues; they just go through the motions when they participate in any of the work, and they are very slow-witted, numb, and passive. The result of this is that many issues arise, yet they're incapable of beginning to work on them, they don't know where they stem from, much less do they know how to fellowship on them and solve them, and they aren't even able to report the issues to the Above and seek from them. Therefore, they're not capable of fulfilling the responsibilities of leaders and workers, and even if they get selected to become a leader, they're not a good leader—they are a false leader.

Now that we've fellowshipped on eight responsibilities of leaders and workers, are you able to come up with a basic definition of a false leader? How should one judge if a leader is fulfilling the responsibilities of leaders and workers, or if they are a false leader? At the most basic level, one must look at whether they are capable of doing real work, at whether or not they have this caliber. Then, one should look at whether they have the burden to do this work well. Ignore how nice the things they say sound and how much they seem to understand the doctrines, and ignore how talented and gifted they are when they handle external matters—these things are not important. What is most crucial is whether they are able to properly carry out the most fundamental items of work of the church, whether they can solve problems using the truth, and whether they can lead people into the truth reality. This is the most fundamental and essential work. If they are incapable of doing

these items of real work, then no matter how good their caliber is, how talented they are, or how much they can endure hardship and pay a price, they are still a false leader. Some people say, “Forget that they don’t do any real work now. They have good caliber and they’re capable. If they train for a while, they are bound to be able to do real work. Besides, they haven’t done anything bad and they haven’t done evil or caused disruptions or disturbances—how can You say that they are a false leader?” How can we explain this? It doesn’t matter how talented you are, what level of caliber and education you possess, how many slogans you can shout, or how many words and doctrines are in your grasp; regardless of how busy you are or how exhausted you are in a day, or how far you’ve traveled, how many churches you visit, or how much risk you take and suffering you endure—none of these matter. What matters is whether you are performing your work based on the work arrangements, whether you are accurately implementing those arrangements; whether, during your leadership, you are participating in every specific work you are responsible for, and how many real issues you have actually resolved; how many individuals have come to understand the truth principles because of your leadership and guidance, and how much the church’s work has advanced and developed—what matters is whether or not you have achieved these results. Regardless of the specific work you’re involved in, what matters is whether you are consistently following up on and directing the work rather than acting high and mighty and issuing orders. Besides this, what also matters is whether or not you have life entry while doing your duty, whether you can deal with matters according to principles, whether you possess a testimony of putting the truth into practice, and whether you can handle and resolve the real issues faced by God’s chosen people. These and other similar things are all criteria for assessing whether or not a leader or worker has fulfilled their

responsibilities. Would you say that these criteria are practical? And fair toward people? (Yes.) They are fair to everyone. No matter your level of education, whether you are young or old, how many years you have believed in God, your seniority, or how much of God's word you have read, none of this is important. What matters is how well you do the church work after being chosen as a leader, how effective and efficient you are in your work, and whether each item of work progresses in an organized and effective manner, and is not delayed. These are the main things that are evaluated when measuring whether a leader or worker has or has not fulfilled their responsibilities.

Through the fellowship we just engaged in, you now have a somewhat clear understanding and knowledge of the responsibilities of leaders and workers, as well as an accurate statement about the definition and essence of a false leader. The most basic criterion for judging whether someone is a false leader is to look at whether they are capable of performing real work, and then to look at whether they actually do real work. These are the two main criteria: One is a question of whether or not they are capable, and one is a question of whether or not they are willing. Can you remember these things? Some people say, "I'm not a leader, so why should I remember these things?" Is this remark correct? (No.) Why is it incorrect? Through understanding these truths, people can in one respect come to know themselves, and in another respect, they can come to discern other people—these are the truths people should understand and possess, and it will not do to not understand them. First of all, you must measure whether you possess the caliber and ability to be a leader according to the responsibilities of leaders and workers. If you don't possess these things, then don't keep wanting to be a leader. If you don't possess the caliber to be a leader but still want to be one, then that is ambition; as soon as you become a leader,

you won’t be capable of performing real work, and you will inevitably become a false leader. Some people say, “I have good caliber; among everyone, I am outstanding. I often come up with some good ideas, and some clever and good suggestions. I have a knack for everything I do, and I have relatively rich knowledge, insights, and experience. Doesn’t all this mean that I can be a leader?” You should also measure yourself to see if you have a sense of responsibility and bear a burden, then. If you only have opinions on things, and only wish to do things, and always have great ambitions but can’t follow through on them, and you don’t know how to make an effort and pay the price, and aren’t willing to pay any price—if you always want your brain and heart to be in a relaxed state, if you like to be idle and unfettered, to have a comfortable life, and don’t like to worry or be busy, and fear fatigue and hardship—then you’re not suited to being a leader, and you’ll be unable to either take on or perform leadership work.

We just now summarized two criteria for judging whether a leader is up to standard: Whether they are capable of performing real work and whether they do real work. If people understand these two criteria, then they should be completely clear on whether they are capable of being a leader, as well as whether they are capable of doing church work well, thoroughly fulfilling their responsibilities, and being up to standard as a leader after becoming one. To those who are currently serving as leaders and workers, do you now have some paths and some principles for how to measure whether you’ve done some real work and fulfilled the responsibilities of leaders and workers? Through fellowshipping on these eight responsibilities of leaders and workers, you should be able to gauge what manifestations false leaders exhibit and summarize exactly how leaders and workers should perform their work, as well as where in your work you are lacking, inadequate, or not specific enough, and how you

should do the work from now on—you should have these insights at the very least. If you have no conclusions or insights concerning how to be a leader or worker or how to fulfill the responsibilities of leaders and workers, then that means your caliber isn't up to the task. Moreover, if you're totally confused about how to discern false leaders, then this shows even more that your caliber is poor. There is also a special circumstance: There are some who, despite having listened to these fellowships, have no resolve to strive for the truth or to fulfill the responsibilities of leaders and workers, who simply don't take the matter seriously or to heart. They think, "I don't care about who's a false leader. In any case, if I became a leader, I'd just do whatever the Above told me to do. I wouldn't need to make so much of an effort or to expend so much thought." When they listen to sermons, they are just going through the motions and killing time, and they know roughly a bit of what the sermon is specifically about, but they're too lazy to summarize what truths and God's requirements of man are being fellowshipped on, and they're not willing to take these things to heart. They think, "It's too much hassle to discern these matters. In any case, I require only one thing of myself, and that is to not do evil, to not cause disruptions and disturbances, and to not stand out from the crowd, and that's enough. It's so simple! This is a great way to live; I don't make high demands of myself." This is their only perspective no matter how they listen to sermons, and no one can change them; no matter how you fellowship on the truth, what method you use to fellowship, or what you fellowship on, you cannot touch their heart; they're not bothered about whether they listen to these words or not, to them it makes little difference. This type of person muddles through life, and they don't take anything seriously. To say nothing of fellowshipping on eight of the responsibilities of leaders and workers—even if we fellowship on all of them, they still won't understand and won't

be able to summarize any principles or paths. People like this don't love positive things, they're not interested and can't muster up any energy when it comes to the truth or any positive things, and instead they have a certain interest in eating, drinking, and pleasure-seeking. By fellowshipping on eight of the responsibilities of leaders and workers, in one respect, we have summarized certain responsibilities of leaders and workers, as well as how to perform work and fulfill one's responsibilities as a leader or worker; in another respect, we have summarized certain specific manifestations exhibited by false leaders. We just now concluded two basic principles, two criteria, for discerning false leaders: One is whether someone is capable of performing real work, and the other is whether they actually do real work once they've understood the truth principles. Using these two criteria is the simplest and most appropriate method to date for gauging whether someone is a false leader or not.

Item Nine: Accurately Communicate, Issue, and Implement the Various Work Arrangements of the House of God in Accordance With Its Requirements, Providing Guidance, Supervision, and Urging, and Inspect and Follow Up on the Status of Their Implementation (Part One)

The Definition and Specific Items of Work Arrangements

Today, we will fellowship on the ninth responsibility of leaders and workers: "Accurately communicate, issue, and implement the various work arrangements of the house of God in accordance with its requirements, providing guidance, supervision, and urging, and inspect and follow up on the status of their implementation." Considering this responsibility as a whole, what are leaders and workers required to implement? (The various work arrangements of God's house.) The focal point of this responsibility is how to implement the various work arrangements of God's house—this is the most important work for leaders and workers. Regardless of what level of leader or worker one is, as a leader or worker, one will always encounter work arrangements as well as the specific work of implementing work arrangements. Implementing various work arrangements is relevant to the work of every leader and worker, and this is a very important, very specific, and very fundamental work. Considering this point, isn't it necessary to first fellowship specifically on what work arrangements are? (Yes.) So, what then are work arrangements? What are the scope and definition of work arrangements? Some people say, "Doesn't the scope of work arrangements just cover certain tasks and content related to church work? And aren't work arrangements just arranging and issuing these tasks and content?" What do you think of this explanation? Isn't it all words and doctrines? (Yes, it is.) And what does "words and doctrines" mean? It means that,

although no word of this explanation sounds wrong, after you hear it, you still don't understand it; it's just the same as if this hadn't been explained at all. Let's first give a definition of work arrangements in terms of a written description, so that people can have a basic concept of it in order to understand and know what exactly work arrangements are. Work arrangements are the specific plans and requirements made by God's house for a specific item of work; they need to be communicated and implemented by leaders and workers, and they are also the requirements, tasks, and methods issued to all members of the church for a specific item of work—this is the definition of work arrangements. And what items are covered by work arrangements? Everyone knows this noun "items," but shouldn't there be some specific content that's covered within the scope of these items? (Yes.) What content do you know about? (There's gospel work, and there's film production work.) That's two items. (There are also certain requirements related to the church life and establishing the church's administrative organizations.) What other work is there? (There's the work of cleansing the church, as well as certain work related to the church's management systems.) The specific content of work arrangements are as follows: item one, the church's administrative work. This is the biggest item of work, and if the administrative work is not done well, there will be no church work at all. Item two, personnel work. This is a big item of work. Item three, gospel work. This is a big item of work, too. Item four, various kinds of professional work. The scope of this work is somewhat large, and it includes film production, text-based work, translation, music, video production, art, and so on. Item five, church life. Item six, the work of asset management. Item seven, cleansing work. Item eight, external affairs. Item nine, church welfare. For example, how the church resolves difficulties that arise in the homes of brothers and sisters, and what the church does about

them, as well as visiting brothers and sisters in prison and how their families are to be looked after, and so on—all this comes under church welfare. Item ten, emergency plans. Sometimes, the church will issue certain emergency measures. For example, when the pandemic occurred, the church adopted a corresponding isolation system. Plans such as these all come under emergency work. Work arrangements basically involve these ten items. Any other minor item or special circumstance is included within these ten—basically, church work involves these ten major items. These are basically the scope of the various work arrangements issued by God's house, right? (Right.) Now that these items have been confirmed, all of you should now understand the work arrangements of God's house a little, and know that these are the major items of work in God's house. This is the scope of the requirements God's house has regarding the responsibilities of leaders and workers. The implication of this is that, as a leader or worker, the scope of your work and the responsibilities that you must fulfill cannot be separated from these items that are included in work arrangements—all these items are necessary. Apart from these items of work, of the things you are willing to do, do a bit of whatever you can do well, and God's house has no additional requirements for your performance of your duty. Therefore, while you're performing your work, you should be pondering how to carry out these items of work, what is required by the work arrangements of God's house, what specific work you must do, how to implement it, whether it is being implemented well, what the current progress is, whether you have followed up on the work, whether there is any item of work that hasn't been done well or in which deviations and flaws exist, and whether everyone participating in that item of work is actually doing work—you must always be pondering these things. Now that you have understood the specific items of work involved in work arrangements, is it necessary for

Me to give a simple explanation of each of these items? Or perhaps you are thinking: “We’ve been in contact with these items of work for so many years and we understand them all; there’s no need to explain them again—fellowship on something important instead. This subject isn’t so important, it doesn’t matter whether we know about it or not, and we don’t want to hear about it”? Is it necessary to explain this subject further? (Yes.) Since it is necessary, let’s talk about it in simple terms. I’ll choose some items that you are relatively unfamiliar with, that are not so specific, that are a little abstract, and fellowship on them.

I. Administrative Work

Let’s begin by fellowshipping on item one, administrative work. Administrative work is relatively abstract and not sufficiently concrete, and many people don’t understand it. In particular, those who have only believed in God for a short time don’t really know about the formation of the church and its administrative work, and they don’t know what administration is. This administration is not the same as the administrative decrees issued by God. This administrative work mainly involves the specific stipulations of God’s house on the work of establishing churches. And what is the content of these specific stipulations? They include how churches are divided, how many people are in each church, how churches are given names, and so on. It has been stipulated in the work arrangements that churches be divided according to their natural geographical environment, with 30 to 50 people living relatively close to each other being classified as a church. For instance, say that area A includes three or four villages; if these villages contain 50 believers, then they can be classified as a church. They’ll have their own times and locations for holding gatherings, they’ll have church leaders and deacons, as well as specific church work to do, and they’ll all be managed together by this

church. This is the stipulation concerning the division of churches and the number of members in churches. At the same time, this church will fall under the responsibility of a certain district, depending on which one it is located in, and that district will be responsible for all the various pieces of work in that church, such as the church life there, whether leaders and deacons are suitable, distributing books of God's words, implementing the various work arrangements, and communicating the Above's requirements, and so on. God's house has specific work arrangements for things like the number of churches that compose a district, and the number of districts that make a region, as well as regions being responsible for districts, and districts being responsible for churches, which are administrative units. In simple terms, this is called administrative work, and it falls within the scope of the responsibilities of leaders and workers. So, what are the responsibilities that leaders and workers should fulfill? They must divide churches based on their natural geographical environment and location according to the work arrangements. If the number of people in a church keeps increasing with time, then the church should be divided again based on the number of people and the geographical environment. For example, if a church grows from 50 to 80 people, it should be divided into two churches; if these two churches in total grow from 80 people to 150 people, then they should be divided into three churches. If a church grows to have 70, 80, or 100 people and hasn't yet been divided into two churches, then doesn't it show that the leaders and workers in this church don't understand the administrative work of God's house? (It does.) At times like these, the leaders and workers should read the work arrangements concerning this subject—the church's handbook on work arrangements contains specific stipulations. If a church is divided into two new churches, then each church must elect necessary leaders and workers such as church leaders, deacons,

and so on. So, what should leaders and workers do? They should know and have a grasp of the number of people in the church and the status of the church's establishment. This is the church's administrative work, and it is the biggest item of work. There should be a church wherever God's chosen people are, and once a church is established, leaders and workers must take responsibility for every aspect of that church's work, such as distributing books of God's words, managing church members, implementing work arrangements so that they know what the content of the work arrangements are. Administrative work mainly involves establishing churches, as well as establishing the administrative organizations and personnel of churches—these are all specific tasks within administrative work. What people ordinarily encounter this item of work more? New believer churches, gospel teams, as well as regional leaders, district leaders, and church leaders in areas in which the gospel is being spread, all encounter this work more. Moreover, administrative work also includes a special job, which is to separate churches into full-time duty churches, part-time duty churches, ordinary churches, and B groups, and this is another job that should be done by leaders and workers. Leaders and workers should have a grasp on how to separate churches, and the principle of separating churches is to divide people into different churches based on differences in the duties they do, to separate people who do a duty from people who don't, and people who do their duty full time from people who do their duty part time—this is another special and specific administrative job.

II. Personnel Work

Item two, personnel work. This item concerns the election, appointment, and dismissal of leaders and workers at all levels. Work arrangements provide specific stipulations for election systems, what kind of people to elect as leaders and workers, and the methods and specific

requirements for elections. There are also certain special circumstances, for example, what should be done if the brothers and sisters have only just met each other and don't know each other very well, and cannot select suitable leaders and workers through an election? In that case, people can be promoted and designated, checking who is relatively suited to being a leader, and then getting to know more about them, fellowshipping, and conducting simple checks, after which they can be appointed. Furthermore, when the Above arranges a large project or appoints several people as supervisors, this is a special work arrangement. There is another special circumstance, and that is when someone writes a report to the Above describing how such-and-such leader does not perform real work and walks the path of an antichrist, and the Above issues a work arrangement to dismiss the leader who was reported from their post after verifying this. This is another work arrangement related to personnel work. In short, work related to personnel involves the election, appointment, and dismissal of leaders and workers at all levels in the church. This item of work is relatively simple, and it is easy to understand.

III. Gospel Work

Item three, gospel work. Gospel work is the first big item of specific professional work after the administrative work and personnel work in God's house. God's house has made many work arrangements in succession for this item of work, making specific work arrangements regarding potential gospel recipients, the geographical scope for preaching the gospel, and ways and means in which the gospel is to be preached. At the same time, God's house also has specific statements in the work arrangements concerning all the different books of God's words, films and videos, and variety shows required for preaching the gospel, and even statements concerning the various kinds of common notions and frequently asked

questions of potential gospel recipients. Some statements may not be presented specifically in writing, but there are many of them present in verbal and oral fellowship. The gospel work is always progressing and continuing, and as this work progresses, God's house has created specific work arrangements and stipulations concerning issues that continually arise and that are continually being faced, and it has also issued certain specific requirements and tasks to gospel workers, gospel deacons, and gospel work supervisors. Although in this later stage God's house doesn't say much about the arrangements for the gospel work, this aspect of the truth is fellowshipped on very frequently in the church. In particular, after the gospel began to spread overseas, God's house made specific work arrangements for translation work in different languages. Translators and gospel workers who are familiar with various foreign languages give their all to cooperate with this kind of work, and God's house has invested many of these kinds of human resources to cooperate with the gospel work, and this accords with the work arrangements of God's house. In short, the Above is always personally guiding, asking about, following up on, and supervising the work of spreading the gospel. So, what are the responsibilities that leaders and workers should fulfill when it comes to this item of work? Having a supervisor for gospel work doesn't mean that leaders and workers can be completely laissez-faire, not pay the work any mind, not inquire about it, and just ignore it, thinking, "Let the work develop however it will. It has nothing to do with me, anyway. I'm responsible for the church life and the various kinds of professional work. It's not my concern if there are problems with the gospel work." Is this okay? (No.) This is being derelict in your responsibility. The most important item of work that leaders and workers should focus on, out of all the work of God's house, is gospel work. You may not have been made

directly responsible for this item of work, but you must inquire about how much it's developing and what the status of its progress is—you must follow up on, know about, and have a handle on these things. Especially with regard to certain important personnel, such as gospel preachers and waterers in gospel teams, as well as the supervisors of gospel work, you must always have a timely handle on their situations, and if problems arise with these personnel, you must solve them promptly—you should not wash your hands of this work after it has been assigned. Moreover, you must regularly inspect and direct all gospel preachers involved in the work of spreading the gospel, including those in churches and first-line online gospel preachers, as well as the waterers in each team. It has long been required by the work arrangements of God's house that all gospel preachers and waterers must undergo special training. What does special training mean? It means that it must be ensured that gospel preachers and waterers have a clear understanding of the truths of visions and that they can explain these things clearly. If there is any aspect of the truths of visions that they're not entirely clear on, then frequent fellowship must be given on it, and the more detailed the gospel preachers' and waterers' understanding, the better. God's house has work arrangements for this, right? (Right.) The work of spreading the gospel is a specific and complicated item of work that includes many separate tasks. It must be ensured that each task is done well and followed up on closely; this is God's commission. Each task must be done well, and it must be ensured that the results of each task improve continuously—only this accords with God's intentions. All other kinds of professional work, such as film production, text-based work, music, art, and translation, exist to support and back up the gospel work, and gospel work is the frontline work of all the work. Therefore, those who do the various duties must do their own work well and achieve the results required by

God. In this way, they will have a share in the work of spreading the gospel. This is because all of these other kinds of professional work exist in service of spreading the gospel, and all this work must be centered on the work of spreading the gospel and provide a never-ending supply for it. Today, all of the materials, films, and various videos needed for preaching the gospel are created through the effort of many of God's chosen people behind the scenes. Everything these people do behind the scenes provides powerful support for the work of spreading the gospel. In the past, God's house didn't have different kinds of film works, it didn't have many songs, nor did it have very many experiential testimony videos. It just relied on gospel workers continually providing fellowship. Gospel workers would talk until their mouths went dry, and not necessarily see any significant results, and it was difficult to gain any one person. After the church produced all kinds of videos, the work of gospel teams became relatively light, and much easier than before, and work efficiency increased. Some people are stubborn and conservative in their thinking, and when you preach the gospel to them, no matter how you fellowship on the truth, it doesn't work, and they retain their notions and refuse to accept it—what do you do then? You get them to watch one or two gospel testimony movies, and their notions undergo a transformation, and they begin to get a good feeling about the true way. When they come to seek again, there are no longer any great barriers or obstacles in their hearts, and when you fellowship on the truth with them again, they can easily accept it. That's why the results are really apparent when you show the movies produced by God's house to potential gospel recipients, or read God's words to them, or show them experiential testimony videos—doing this is more effective than you saying any number of words to them. No matter who is seeking and investigating the true way, first get them to watch some movies, and then get them to read more of

God’s words, thereby paving the way for them. After this, fellowship on the truth with them to resolve their notions. This makes things go much more smoothly. Nowadays, those who are investigating the true way have already watched many movies and testimony videos produced by God’s house on the internet, and in particular, they have read many of God’s words; before they come to seek and investigate they already have a good feeling about the true way, and they have basically already recognized that it is the true way. Have you discovered anything in this? These movies, these videos of recitals of God’s words, these experiential testimony videos, hymn videos, and so on that God’s house produces are so effective at bearing testimony to God! There’s no need to waste so much breath fellowshipping and debating with potential gospel recipients; once they’ve watched these videos, they’re able to accept the true way. This saves those who are preaching the gospel a lot of time and it shows that all the back-up support for preaching the gospel is so powerful! There is such an abundance of various kinds of resources for preaching the gospel! Many potential gospel recipients are astonished when they go online to investigate God’s work, as there is so much on the website of God’s house and such an abundance of content! God’s words are abundant, there is an abundance of all manner of movies and videos, and there is an abundance and everything you’d need when it comes to experiential testimonies. This is truly the result of the Holy Spirit’s work and guidance! This really has all come out of God’s work. No matter how the great red dragon and the religious world spread baseless rumors and smear it, it’s all to no avail. In any case, the results achieved, and the fruits reaped, by all the items of work of God’s house are clear for all to see, and they are facts accomplished by God’s words.

In the work of spreading the gospel of the kingdom, all the items of work of God’s house are organized in a very methodical fashion and

proceed in an orderly manner. The work of spreading the gospel is a critical, long-term, and arduous item of work. Therefore, those who take on the gospel work, no matter whether they are supervisors or ordinary gospel workers, should confirm the importance of this work in their hearts. Although you are working on the front line of the gospel and doing your duties, in your rear, which is to say, behind the scenes, there are many brothers and sisters doing various kinds of back-up work, and they are the force that supports the work of spreading the gospel. What do I mean by this? All of the work of God's house is centered on spreading the gospel, and the duties performed by all of God's chosen people are in service of spreading the gospel. Every brother and sister who does a duty has a share in gospel work, and every item of work is closely and intimately related to gospel work. In short, every item of work, including gospel work itself, is a duty that should be done well to testify for God's work, any item of work is closely related to the most important work, which is testifying about God. This is completely accurate. Therefore, God's house places the work of spreading the gospel at the top of the list of all the items of work, and it is number one out of all the various items of work of God's house—this is entirely appropriate. It is a major, arduous, and long-term item of work, and every single one of God's chosen people, every single person who follows God, must have stamina, patience, and sufficient faith to prepare to do this work well, and to fight this long battle. Whether you persevere for 10 years, 20 years, or 30 years, you must always be loyal to God, dedicate your life and your lifetime to the work of spreading the gospel, and be loyal to God till the end. This is an important responsibility that every person who follows God is duty-bound to shoulder, it is everyone's duty, and it is also the commission that God entrusts to everyone.

Through this fellowship of Mine, do you all have enthusiasm in your hearts, and have you begun to regard gospel work as important? Some people have said previously, “I don’t understand any technical professions, I don’t know how to act and can’t be an actor, I don’t have a solid foundation when it comes to the use of words, so I don’t know how to write articles, I don’t understand music and I know even less about art. It’s because I’m not good at anything that I was assigned to a gospel team. Aren’t gospel teams the equivalent of a forgotten back shelf in God’s house? And since I’ve been sent to a forgotten back shelf, do I still have any hope of attaining salvation?” Is this how it is? If that’s really how you understand this situation, then you have misunderstood God: Preaching the gospel is the bounden responsibility of every single person. If you are not good at anything and don’t understand any technical profession, and all you can do is preach the gospel, then you will be arranged to do your duty in a gospel team. This is your last chance, and it is done to ensure that you are not wasted as a piece of material, and can be made use of as much as possible, so that you perform your function as a human being to the greatest extent. You are not good at anything and you are slow-witted in everything you do, but you are able to do the duty of preaching the gospel well, and even if you are asked to do gospel-recipient scouting, you can do this in a down-to-earth manner, and pass the potential gospel recipients you find to the gospel preachers. At the same time you can gradually learn how to preach about God’s words, God’s work, and God’s intentions, and bring people before God. Isn’t this your duty? Other people produce some results through engaging in text-based work, film production work, and other kinds of work, but you don’t know how to do these things, and you have no special talents or gifts, yet you dedicate your strength to the gospel work, you give your all and fulfill your duty, and you shoulder your God-given

commission, aren't these good deeds? These are also good deeds, and God will remember them. This fulfills these words: There are no distinctions of nobleness or lowliness in the duties people do; all that matters is whether you are loyal in your duty and whether you do it in a way that is up to standard. God treats everyone fairly and equally; since you can't do anything, you are asked to preach the gospel—this is done to enable you to perform your last possible function, under circumstances where you're not able to take on any other duty. Through this, you are being given an opportunity and a glimmer of hope; you are not being deprived of the right to do your duty. God still has a commission for you and He is not biased against you. Therefore, those who are assigned to gospel teams are not being sent to a forgotten back shelf, nor are they being abandoned, but rather they are doing their duty in a different place. By fellowshipping on the work arrangements for gospel work, do you now look well upon gospel work and no longer have any misunderstandings about it? (Yes.) So are you going to feel smug about it? No matter what duty people do, God's requirements of them do not change: God wants their loyalty and sincerity. If you say, "I keep a low profile, I won't feel smug, I just do what God asks me to do," but you have no loyalty, no sincerity, then that won't do. Regardless of how you comprehend gospel work, in any case, if you come to possess loyalty and sincerity, then your performance of your duty will be up to standard. No matter how well you regard the duty of preaching the gospel or how positive your attitude toward it is, if you can't endure hardship, and you have no stamina and no loyalty, then that won't do, either. Therefore, it doesn't matter where you are placed, what time or location you are in, what people you come into contact with and what duty you do. God will always see you and scrutinize your innermost heart. Don't think that because you are a member of a gospel team that God pays no

attention to you or that God can't see you, and so you can do whatever you want. And don't think that if you are assigned to a gospel team, you no longer have any hope of being saved, and then approach it negatively. These ways of thinking are both wrong. No matter where you are placed or what duty you are arranged to do, it is what you should do, and you should do it diligently and responsibly. God's requirements of you do not change, and so your submission to God's arrangements should not change, either. The status of gospel workers is the same as that of those who do other duties; a person's worth is not measured by the duty they do, but rather by whether they pursue the truth and possess the truth reality. This is all that I'll fellowship on regarding gospel work, this big and specific item of work.

IV. Various Kinds of Professional Work

Item four, various kinds of professional work. This includes film production, text-based work, music, art, translation, and so on. Some people say, "We costume-makers are also involved in film production work. Is making costumes considered a kind of work?" Making costumes is included within the kinds of work of film production and music; it is a kind of support work that collaborates with these kinds of work. At every stage, God's house has specific work arrangements concerning the specific requirements for these kinds of professional work. Some are communicated in writing, and some are communicated verbally through fellowship at gatherings. However they are communicated, leaders and workers should shoulder the responsibility for them, record the specific requirements issued by God's house for this item of work and tidy up these notes, and then provide concrete fellowship on them and engage in their specific implementation. This is also a large item of work, and it is the second specific item of work that comes after gospel work. In terms of this specific item of work, God's house requires all personnel engaged in various

professions to continually study professional knowledge related to their duties, as well as search for information to ascertain what things are useful for the work of God's house. At the same time, God's house is continually fellowshipping on the truth principles and providing concrete plans for the various kinds of professional work. Sometimes these kinds of work are fellowshipped about to supervisors and team members together, and sometimes they are fellowshipped about solely to the leaders, workers, and supervisors responsible for the item of work in question. Regardless of whether they are communicated and fellowshipped in writing or through gatherings, in any case these kinds of work are constantly being improved and standardized, and specific arrangements are constantly being made according to the needs of the gospel work. For example, say that God's house produces a movie with a relatively new theme, and the movie is shot quite professionally. After the movie is uploaded online, it receives quite a high click rate. In such a situation as this, God's house creates specific requirements for this type of work based on the feedback and the needs of the gospel work. In short, this item of work is constantly being summarized and improved, and it is also constantly growing.

For the various kinds of professional work, the arrangements of God's house require people to study more, and find teachers and various kinds of resources and teaching materials to learn from. Take singing for example; finding a teacher to learn from and having them provide vocal coaching is also a specific work arrangement. After hearing this arrangement, leaders and workers should find a teacher suited to this work in accordance with the Above's requirements and get them to tutor our singers, by helping the singers to study the correct vocal music knowledge and correct way to sing, and of course classic works must be found to learn from. Professional knowledge must always be studied regarding music composition and choir

singing, and the work arrangements of God's house always require people to continually study professional knowledge related to their duties, and learn how to use certain advanced and practical methods, and so on. These work arrangements and requirements aren't just issued once and that's the end of the matter, but rather leaders and workers are required to frequently fellowship on these work arrangements, guide those engaged in professional work, enabling them to continue studying, and striving to get all the kinds of professional work to develop and deepen continually and effectively, and to not stay put. Some people think, "The work arrangements have been issued to us today, so we just need to practice them this month and that's the end of the matter. If the Above doesn't say anything about it in the future, then we perhaps don't need to keep practicing them." Is this really the case? (No.) Leaders and workers must absolutely not think this way, but should keep making inquiries from time to time and ask, "How are your studies of this profession going? Are you faced with any difficulties? Is there anything that conflicts with or goes against the principles? Who has performed the best in their studies, who is the most skilled, and who has gotten the hang of it the fastest? After studying these theories, which of the things you've learned do you think are suited to being used for the work of God's house?" Moreover, leaders and workers must ask those people in gospel teams who are studying foreign languages questions such as, "How many years have you been learning this foreign language? How has your studying been going recently? How many daily conversations are you able to engage in? Can you translate general spiritual terms? Can you use this foreign language to communicate these truths related to preaching the gospel? Are you currently better at speaking or writing? Do you need a teacher to help you learn? Is there anyone else who is more suited to and skilled at studying foreign languages? Has the number of these kinds of

personnel increased? Does anyone feel that learning a language is too troublesome and difficult, so they don't want to learn it anymore, and give up halfway, and want to switch to another duty?" These specific matters related to this kind of work need to be inquired about and supervised from time to time. Since the Above has made specific work arrangements, supervisors should take responsibility for these specific tasks to the very end. Don't wait passively for the Above to make inquiries; if the Above doesn't make any inquiries for six months or a year, you should still do all the work well, to the best of your ability, and be ready to accept the Above's inspection and direction at all times—this is the correct mindset. This is because work arrangements have been issued and communicated, and you are responsible for following up on the work as its supervisor, and you should therefore fulfill your responsibilities. However, if you aren't able to fulfill your responsibilities, then you're a good-for-nothing and you should be dismissed and eliminated. So, leaders and workers should often contemplate and fellowship on these specific work arrangements or fellowships from the Above, and then implement them and follow up on the work according to the situation. They should see which kinds of work they have overlooked recently, and haven't checked on for a long time, and which ones they're personally not very good at and haven't asked about lately, and whose recent status they are consequently ignorant of, and then go take a look at them. Furthermore, in terms of the various kinds of professional work, God's house has another specific arrangement: It requires that relevant talented individuals must be continually discovered, cultivated, and promoted. So, what should leaders and workers do when they receive this work arrangement? They must pay attention to whether there is anyone suited to doing this kind of work. If some people are suited to doing this kind of work but don't have much of a grasp on the technical

profession, then they must be quickly cultivated and arranged to study and train in it. In short, the various kinds of professional work are an important item of work, too. There are a great many items included in this work, and its scope is vast as well, and God's house has made many specific work arrangements for it. What is required for this item of work is constant studying, summarizing, and deepening, and appropriate principles must also be found to carry out continual standardization. Besides this, talented individuals who are suited to doing these duties must be constantly cultivated. This is the work arrangement for this large item of various kinds of professional work, and it is easy to understand, too.

V. Church Life

Item five, church life. God's house has made specific arrangements and stipulations concerning the content that is eaten and drunk during the church life, the format of the church life, and the number of people who live the church life. God's house also has corresponding work arrangements concerning the format of gatherings and the content of the church life under special circumstances and situations. These kinds of work arrangements are predominantly issued in written form. The work arrangements for the church life of newcomers in different countries—the format and frequency of their gatherings, and the content that they eat and drink during gatherings, and so on—are basically identical to the work arrangements for the church life of ethnic Chinese, aside from some special circumstances. I've just given you an overview of the scope of work arrangements related to the church life—it includes the content of God's words that are eaten and drunk, and the content for fellowshipping on the truth at gatherings as they stand in recent times, and the format of fellowship at gatherings. For example, a single person not being permitted to dominate in fellowshipping at gatherings, the maximum time each person is allowed to fellowship for,

how to treat and handle people who speak in a long-winded manner and express themselves unclearly, and so on—there are specific statements on all of these specific things related to the church life and gatherings in the work arrangements. Leaders and workers are, in one respect, responsible for issuing and communicating these work arrangements, and, in another respect, they are responsible for fellowshipping on them clearly with brothers and sisters, enabling all the members of the church to understand them and accept them, after which they just need to strictly execute and adhere to them. In particular, those who frequently go off topic, cause disruptions, speak words and doctrines, and shout slogans when speaking at gatherings must be restricted, and there are specific stipulations regarding these kinds of special circumstances in the work arrangements. Work arrangements concerning the church life mainly relate to all the various things to do with gatherings, they are not complicated, they are very simple, and no matter what duty a person does, they just need to adhere to the principles in these work arrangements. For instance, at gatherings, gospel teams just need to adhere to the principles in the work arrangements regarding the church life—there's nothing special to them. Other teams just perform different work from other people, everything is the same when it comes to things such as gatherings, fellowshipping on the truth, pray-reading God's words, and fellowshipping on personal experiences—this scope is not exceeded. They just need to practice in accordance with the current stipulations of God's house regarding the content that is eaten and drunk during the church life, the form that fellowship takes, and the format of gatherings. If conditions allow, people can gather together in person, otherwise they can have gatherings online. This should be a very simple, clearly delineated matter. Some church members are spread across different continents and countries, with some in Europe and some in the Middle East;

in this kind of situation, online gatherings are necessary. It's up to local churches to decide the time they hold gatherings and their frequency; God's house does not make specific stipulations concerning this matter, nor does it interfere in it. Why doesn't God's house interfere in this matter? Some people in the church do not perform their duties full time; they have jobs and families, their individual circumstances are different, plus the time zones in different countries are different, so they must be allowed to decide for themselves how many times a week they gather and what time each gathering takes place. God's house does not make specific stipulations regarding this, but rather just provides a principle. God's house has stipulated the scope for how often new believers gather together per week, and there is a difference between how many times a week those who do their duty and those who do not gather together. Is there a work arrangement that requires new believers to gather together seven times a week? (No.) So, what is the number of times that new believers are to gather together per week based on? (It's based on the time new believers have.) Gathering together two or three times a week at most, and at least once, is entirely appropriate. Some people say, "The people in our area are very idle during the slack farming season, so everyone wants to gather every day—we'd even be fine with gathering twice a day. We really want to gather." The hearts of new believers are filled with enthusiasm and they always want to understand more truths. If their family circumstances allow, then it's a good thing if they ask to attend more gatherings, so long as it doesn't impact their daily lives. The specific number of times people should gather together every week should be determined according to the family and work situations of God's chosen people in each area—God's house does not make specific stipulations regarding this matter. Those of God's chosen people who have the conditions to do so may gather more, and they

will then understand more truths and achieve life growth faster. This is a good thing. However, those without the appropriate conditions will not be suited to gathering in this way, and it is fine for them to attend at least one or two gatherings per week. The number of times churches in different areas hold gatherings every week is up to God's chosen people to decide, and no one should interfere with this. The most important thing is that gatherings are held so that people can understand the truth, and not for any other reason. Therefore, the number of times each church holds gatherings is decided according to its specific circumstances. If God's chosen people can attend an extra gathering per week, then that is more beneficial for their life growth. If there are people who don't pursue the truth and don't want to attend more gatherings, then this should not be imposed upon them. Especially for salaried workers who are a bit busier and don't have the time to attend more gatherings, they should not be required to do this. Regardless of whether people are in the position to attend gatherings or how many times they gather, God's house does not interfere or impose any restrictions. This is because the circumstances and backgrounds of individual believers are all different, and so they must not be put under any duress. Regarding the content that is eaten and drunk during the church life, God's house has corresponding stipulations in its work arrangements, and leaders at all levels in the church and brothers and sisters are required to have a clear understanding of them. Leaders and workers must understand exactly what specific tasks and matters are required to be carried out by the Above's work arrangements, and brothers and sisters must also supervise leaders and workers to see if they are performing this work. When it comes to the content that is eaten and drunk during the church life, and the work arrangements related to gatherings that must be understood and followed, leaders and workers must reach a consensus with God's chosen people—

variations are absolutely not permitted. The work arrangements concerning the church life work are very simple, easy for people to understand, and not abstract.

VI. Asset Management

Item six, asset management. Although the work of asset management does not have work arrangements frequently being issued like with gospel work or the various kinds of professional work, God's house still has specific work arrangements for it. What does asset management involve? It involves how assets are kept, where they are kept, who manages them, and how they're allocated, managed, and transferred when danger or adverse environments arise, as well as other such special circumstances. The work arrangements do in fact contain stipulations concerning all these things, and when it comes to this item of work, leaders and workers should not wait for the Above to directly give orders or issue work arrangements, and only then passively begin to manage the assets. If there are no immediate work arrangements that require you to handle the assets in a specific way, and in special circumstances when you do not know how to handle the assets and aren't able to receive timely responses from the Above, what should you do? Security is the number one priority, and it is your responsibility to safeguard the assets of God's house. When it comes to the books of God's words printed by God's house, along with all the different kinds of machinery, foodstuffs, money, and other such assets, leaders and workers should keep them all in secure locations in accordance with the arrangements of God's house, and not let these things get damp, moldy, or eaten by insects, much less allow them to be seized by evil people or the great red dragon. Moreover, besides managing these assets of God's house well, leaders and workers should also maintain strict confidentiality; people who have nothing to do with these matters should uniformly be kept from

knowing about them, and those who do know about them must be tight-lipped and not speak in an indiscreet manner. God's house has specific work arrangements concerning this item of work, and it is not appropriate to issue or disclose some of them in writing. If leaders and workers come up with better ways and methods to conduct asset management, then, of course, while adhering to the principle of managing and safeguarding the assets of God's house well to protect them from any losses, they may discuss the matter with other leaders and workers and make a decision independently. This is a special item of work, and those who are not tight-lipped, those who lack a sense of responsibility, those who have improper motives, those who have only just begun to believe and have no foundation in their faith, and those who are always eyeing the assets of God's house covetously, must uniformly not be allowed to know about it. These things cannot be explicitly stated in the work arrangements of God's house, but shouldn't leaders and workers and reliable custodians be aware of this? (Yes.) There is a special circumstance here. Suppose that a newly-elected leader has believed in God for only three years, they are of good caliber, very enthusiastic, and they appear to be fine on the surface, yet it's not known what their character is like, how they view assets, or whether or not they're greedy. These things are unknown and uncertain, and the brothers and sisters who have believed in God for a long time don't know this person well, they don't know this person through and through. What should be done in such a situation? When it comes time to hand the work over to them, all of the other work gets handed over—should the assets work be handed over to them? (No.) Why not? The main work of leaders and workers is not only to manage assets; assets form only one part of their work. If there really is a suitable person managing the assets and this newly elected leader is not reliable, it's alright to not hand this work over to them

for the time being, as it remains unknown whether they will believe in God for a long time or whether they can stand firm. In the past, someone had just been elected as a church leader and, after taking up his post, the first thing he did was ask God's chosen people for the bank account numbers and passwords for the accounts where offerings were being kept. He asked who had these bank account numbers and passwords, and he pressed them to hand over this work to him immediately. In this situation, should this work be handed over to him? He wasn't worried or bothered about any other work, but he was especially serious and worried about this matter—was he a reliable person? Don't think that someone is reliable because they are a leader or a worker. In reality, only custodians who are truly selected according to the principles are reliable—they are able to lay down their lives to safeguard the assets of God's house. People like this are the most reliable. So, are all leaders and workers capable of this? Not necessarily. In the past, a regional leader was caught by the great red dragon, and he sold out all of the church's assets, which led to an enormous amount of them being lost. If he hadn't known where the church's assets were, he wouldn't have been able to reveal this even if he'd been beaten to death, and then wouldn't the assets of God's house not have suffered losses? It is precisely because he knew too much that he spilled everything when he couldn't endure the torture and terrible beatings, that this money ended up in the hands of the great red dragon. If he hadn't been allowed to know where these assets were, and if the one who was safeguarding them had been reliable, would the money of God's house have suffered losses and been forcibly seized by the great red dragon? No, it wouldn't have. This is a serious lesson. Therefore, the most important point when it comes to the arrangement of this work is that security comes first, losses must be kept to an absolute minimum, and the work should be done in whatever way is

secure. Find someone who shows loyalty in managing the assets of God's house to manage them—this is the most reliable course of action. Although this person can't do anything else, they will be loyal and they will definitely be capable when it comes to safeguarding money, so using this person to safeguard assets is the right thing to do. Because this item of work is a single-task job, the arrangements for it are very simple: Find the right people to safeguard assets and find a secure place in which to keep them. Furthermore, there are also specific stipulations in the work arrangements of God's house concerning the allocation and spending of the assets of God's house; money can be spent on necessary expenses, but not on unnecessary ones. There is one more thing, which is that there is a strict regulatory system for expenses related to assets, and God's house has specific stipulations in place for the various processes and procedures, requiring signatures from several individuals, and so on. There's management, there's safeguarding, there's spending, and there's also accounting—there are specific work arrangements for all these things.

VII. Cleansing Work

Item seven, cleansing work. God's house is also continually making specific work arrangements for this item of work. The work arrangements are made, in one respect, based on the needs of the work of God's house, and in another respect, they are made based on the separation of each after their own kind according to the classification and definition of different kinds of people, as well as the manifestations of different kinds of people once they've been revealed. God's house has principles for handling all manner of antichrists, evil people, and disbelievers; some are cleansed away from the ranks of those who perform duties, some are cleansed away from full-time duty churches and sent to part-time duty churches or ordinary churches, some are cleansed away from ordinary churches and sent to B

groups, and there are some who are directly cleared out or expelled. God's house is repeatedly making work arrangements for the work of cleansing the church, and it also has specific work arrangements regarding the different kinds of people who meet the conditions for being cleansed away. Based on the attitudes people have in doing their duties and the transgressions they have committed while doing their duties, as well as the corrupt essence that is revealed in various kinds of people, God's house ultimately creates specific plans for handling these people. Therefore, the handling of various kinds of evil people, disbelievers, and antichrists by God's house is done entirely according to God's words and the truth principles, and it is done entirely in line with God's intentions. When it comes to these work arrangements, in one respect it is necessary to fellowship on the truth principles so that people understand them and learn how to discern different kinds of people, while in another respect, it is necessary to issue these work arrangements to the churches so that they can be fellowshipped on and implemented. In any case, the work of cleansing the church must be implemented as soon as possible, and it must absolutely never be interrupted. It must continue on until there are no longer any evil people left in the church. It's not the case that leaders and workers need only perform the cleansing work for a period of time once the Above issues a work arrangement ordering that the church be cleansed, and if it's discovered again that there are evil people causing disturbances a while after that cleansing is done, but the Above has not made any work arrangements about it, then leaders and workers don't need to bother about those evil people or cleanse them away—that simply wouldn't do. The cleansing work of the church must continue to be carried out in an orderly manner; as long as there are people who must be cleared out or expelled, then the cleansing work must continue. Don't wait passively for the Above

to give orders or for upper-level leaders to communicate them to you, and don't wait passively for more brothers and sisters to report someone. As soon as God's chosen people expose and report someone, leaders and workers should set about investigating and handling that case. If the leaders and workers withhold the report letter and do not handle the matter, they should be investigated and handled, and if they are found to be shielding an evil person, then they must be cleared out of the church along with the evil person. Any leader or worker who does not perform the work of cleansing the church is a false leader or worker and should be dismissed immediately. If they even shield and protect evil people, then they can be characterized as an antichrist and cleared out and expelled from the church. These are the specific stipulations God's house has made regarding the work of cleansing the church. The work of cleansing the church is an urgent priority and it has profound significance. Tell Me, is cleansing the church not done to purify the church? If the church has been purified—that is, if no evil people are causing disturbances within it and there are no disbelievers mixed in among its members—it will then be a true church, and it will also see the best results for the church life. Wouldn't this be another big step toward the realization of the kingdom of Christ? A pure church like this would be most beneficial for the spreading of the gospel of the kingdom, as everyone would possess the truth reality, everyone would be able to bear testimony to God and be made complete as God's people, and there would no longer be any evil people causing disturbances. Naturally, a church like this would be the most blessed. Therefore, cleansing the church is a most meaningful item of work and it is done entirely to make the environment in which God's chosen people do their duties more peaceful, and devoid of the disturbances of evil people. Moreover, God's house does not support loafers and good-for-nothings, and it does not support parasites who indulge in comfort and

eat their fill of loaves. All of those who don't do duties at all and disturb and impact other people doing their duties, and all those who make irresponsible comments, meddle, and do not attend to their proper work in the church, are also to be cleared out. All different kinds of people have now been totally revealed, the cleansing work of the church is imperative, and it must be done thoroughly and well. All these evil people, antichrists, disbelievers, good-for-nothings, and parasites that have been revealed are those who are spurned by God, and they are beyond saving. If the church did not undertake the cleansing work, then this would impact the work of spreading the gospel. Therefore, the work of cleansing the church is an important item of work that urgently needs to be done well at present. Only those leaders and workers who can do the work of cleansing the church well are worth cultivating and can continue to be leaders and workers. Any leader or worker who obstructs the work of cleansing the church is a stumbling block and an obstacle, and God's chosen people must expose and report them. Leaders and workers at all levels must first thoroughly clear out and resolve all of these stumbling blocks and obstacles to the church work—this accords with God's intentions. Only this is conducive to the smooth progression of the various items of church work, and to the church carrying out God's will so that God can gain all glory.

VIII. External Affairs

Item eight, external affairs. The work of external affairs is not a big item of work, nor is it a small one, and there are several principles within the work arrangements of God's house regarding external affairs. One is to learn about local laws and specific local regulations. That is, no matter what the church does in a certain place, you must first learn about the local laws —this is one principle. Another principle is that, when you encounter problems related to external affairs that you don't understand or aren't clear

about, you must consult with a lawyer and the relevant legal professionals, and not make uninformed judgments by yourself; you must create specific plans for handling matters according to the different national conditions in different countries. So, how do these plans come about? You must go by what the lawyer says and let the lawyer make the decisions—do not make arbitrary judgments or decisions on your own. The national conditions, policies, laws, and regulations are different in each country, so don't act based on your imagination. For example, say that you see someone being mugged on the street in China. The laws in China stipulate that any passer-by who witnesses this can bravely intervene, first capturing the thief, and then handing them over to the police. If you do this, you will become a have-a-go-hero, you will not need to bear any legal responsibility, and you should be praised. This is the national situation and system in China, and it is a kind of traditional culture in China—Chinese people describe it by the pleasant-sounding name of "traditional virtue." In the West, however, especially in countries like the U.S. and Canada, if, upon seeing a thief stealing something, you capture them immediately and wait for the police to come arrest them, then that's wrong, it's breaking the law. This is because you are just an ordinary citizen and not a law enforcement officer, and you have no right to arrest anyone; only the police have the right to arrest someone. When you see a thief stealing something, you can report it to the police, but you cannot arrest the thief yourself. If you randomly arrest a thief, then you are acting illegally—this is the law in the West. It's not appropriate to practice Chinese people's "traditional virtue" in the West; the West has its own laws. If you see someone fall over on the street in a country in the West, what does the law stipulate? You must go over and ask, "Are you okay? Do you need help?" If the person says they don't need any help, then you can go. If you see someone fall over but you don't ask them

if they're okay or check on them, and just keep on walking, then you're breaking the law. If you encounter such a situation in China, it may be a scam, and nothing will happen to you if you ignore it. If you ask, "Are you okay? Do you need help?" it may be troublesome for you, the person might scam you, and then you can forget about ever living a good life again. What do these two matters tell you? Education in different countries and among different races is completely different, as are the social environments and social systems and, of course, the laws and regulations. When it comes to the work of external affairs, in one respect, people performing this work need to accurately understand the laws, regulations, and provisions related to church work, and, in another respect, they should also disseminate some common life knowledge or legal provisions that the brothers and sisters need to know. Therefore, God's house has work arrangements concerning this item of work requiring those who perform it to always consult the relevant laws and government regulations first in anything they do. Especially when encountering issues that are difficult to resolve, they must consult with a lawyer and not blindly make their own judgments or formulate solutions according to Chinese people's thinking and logic—this is a foolish and ignorant way to act. Once you understand these things, you should then know the significance of external affairs work, what results it is meant to achieve, as well as how necessary it is for God's house to make these work arrangements. The scope of this item of work is not very big, so in most circumstances it is enough to just get the personnel involved in this work to have a clear understanding of its work arrangements. If it is something that the brothers and sisters need to know, then help them to understand and grasp it. External affairs work is very important, too, because it won't do if the brothers and sisters don't understand the laws and regulations related to them living and working abroad. God's house has

specific work arrangements concerning what is required in this respect, and it is just necessary to implement this based on the work arrangements. If special circumstances arise, God's house will create some emergency solutions. If a job relates to external affairs work, you must consult with external affairs personnel and see what specific arrangements God's house has regarding the job, do not blindly rely on your imagination and take uninformed action. Acting in that way will be liable to cause trouble, and the consequences will be unthinkable. External affairs work is also a single-task job, it is not complicated, and you should be able to find most specific work matters in the work arrangements. When people first begin to do external affairs work abroad, it can feel somewhat complicated, but after doing it for a while, they find patterns and methods, and it no longer seems so complicated. At first, Chinese people who went overseas were reported for littering, going to bed too late at night, getting up too early in the morning, disturbing people with their barking dogs, hanging clothes on balconies, and parking improperly—they were reported for many things. Ultimately, they got reported a lot of times, the police always came knocking on their doors to give them guidance, and only after a long time had passed did they realize that they were abroad and not in China. Bit by bit, they became alert, they came to have some awareness of the law, and they came to understand some of the rules concerning life, work, driving, and so on. When Chinese people first went overseas, they only understood some basic etiquette on how to conduct themselves and had no common sense knowledge of most legal matters; they were just like wild animals, without any awareness of the law. After a few years, they gained some knowledge and understood some rules, as though they'd been domesticated, and they improved a bit.

IX. Church Welfare

Item nine, church welfare. God's house previously made work arrangements regarding church welfare, and if those doing their duties full time or their families need help making ends meet, church leaders must resolve this issue. Specific implementation plans and principles can be found in these work arrangements, and God's house has provided specific statements and stipulations. Concerning brothers and sisters who have been imprisoned for their belief in God, thereby causing hardship for the day-to-day lives of their families; parents who are doing their duties for long periods away from home and don't have anybody to look after their children; and ill brothers and sisters who have done their duties for many years, the church should provide assistance and resolution for these and other such difficulties. There is a special circumstance related to this item of work, and that is when certain families meet the conditions to host brothers and sisters in their homes, but don't have a source of income—how then should their expenses for hosting brothers and sisters be handled? This falls under the work of church welfare. Stipulations concerning this can be found in the work arrangements, or leaders and workers can reasonably allocate church resources according to the local situation in order to carry out hosting work—the church has specific stipulations for all these things. If some special circumstances crop up outside of the scope of these specific stipulations, then leaders and workers may fellowship and discuss the matter, and make concrete, reasonable arrangements based on the normal living standards of that locality. Although this is not a large-scale item of work, nor is it a very important task, it is work that falls within the scope of the responsibilities of leaders and workers, and it cannot be overlooked. If there is no one who needs support to make ends meet or financial help, then there is no need for leaders and workers to go out of their way to find people who do. If there are such people, then leaders and workers should

not avoid them, and much less should they ignore them, stand idly by, or pretend that they don't see them. They should act according to the principles—this is their responsibility.

X. Emergency Plans

Item ten, emergency plans. Emergency plans address special issues that arise in any part of the work of God's house. Regardless of whether problems that urgently need resolving appear in the gospel work, or the administrative work, or the professional work, or if a case involving antichrists or false leaders is being handled, or if some special situation where people have been misled is being discerned, all these belong to the category of emergency plans. For instance, if someone causes disruptions and disturbances, or if an antichrist is being arbitrary and dictatorial and trying to establish their own kingdom, and so on, as soon as God's house discovers that it is worth creating a work arrangement for specific planning regarding one of these situations, it will make a corresponding written communication. Emergency plans are based on certain emergency situations that are occurring in the church at the time, and the Above creates specific work arrangements according to the severity of the circumstances, and then issues and communicates them. The specific plan may relate to any item of work that leaders and workers should do, as long as it is arranged by the Above and leaders and workers are required to implement it by the Above, then leaders and workers must issue it and implement it in accordance with the Above's work arrangements. They must not be flippant about these work arrangements. When the Above makes these kinds of work arrangements, they are not second to any administrative work or any specific professional work. Although these work arrangements are only temporary, leaders and workers should still issue, communicate, implement, and follow up on them like regular work arrangements, and later provide an

account and a report to the Above—this is the responsibility of leaders and workers. Emergency plans are not targeted at any particular item of work, that is, at any time the Above will assign a task, make a requirement, or give a work arrangement to leaders of all levels in all areas, and leaders and workers must not ignore this kind of work. Since they are work arrangements, and they are issued to leaders of all levels and to all areas, they're work that falls within the scope of the responsibilities of leaders and workers. Leaders and workers should not stand idly by or classify work in terms of scope, or in terms of whether it is work that falls to them or not, or speculate on the Above's tone and urgency in the work arrangements to determine whether to implement them in a timely manner. Such things should not happen, instead leaders and workers should carry the work out as they would a regular piece of work, and complete it while treating it as an important task and commission—this is the responsibility of leaders and workers. There are emergency plans in special circumstances, and this is work that is carried out in special contexts. When certain specific and special things happen, the Above will use these contexts and events to get leaders and workers or brothers and sisters to utilize this opportunity to come to discern people and things using the truth in a more practical way, to learn how to see through people and things, and achieve a greater understanding of the truth. The purpose of doing this is to enable people to discern false leaders and antichrists. Besides this, it is done to enable the brothers and sisters to have a quiet, appropriate, and undisturbed environment for their church life. In another respect, it is done to enable people to learn various lessons in a timely way and receive training; after being trained once in this way, people will make tremendous progress in their lives. This is a way in which the Above trains leaders and workers of all levels and brothers and sisters, in particular those brothers and sisters

who pursue the truth. There is no malice to it, the Above is not tormenting people, or making a big deal out of nothing. Although they are emergency plans, which are temporary work arrangements, they are still significant and valuable, and I hope that leaders and workers of all levels and brothers and sisters can understand this and approach them correctly.

We have listed a total of 10 items of work arrangements, and I've basically finished fellowshipping on these 10 items now. I haven't fellowshipped on them in much detail, but what I have fellowshipped is enough to enable you to understand and comprehend what exactly work arrangements are and what specific work God's house does. In another respect, you have been enabled to understand just what exactly God is doing in the church and among those whom He has chosen through these specific items. The work of God's house is not engaging in an enterprise, or in politics, or in human rights, nor is it engaging in any commercial activity; the items of work that God's house does are those found in the work arrangements. And so, some ruling parties and social institutions are always tracking, researching, and investigating what's going on with The Church of Almighty God, and perhaps by looking into this—through seeing the videos and websites of God's house—they've confirmed that The Church of Almighty God is a true faith, and that it isn't involved in the political activities of any country. The Church of Almighty God has suffered the frantic oppression and attacks of the CCP for many years and yet still it continues to preach the gospel and bear witness to God, and it has uploaded God's words, the truth, and all kinds of testimonial videos online, bringing such great and numerous benefits to human society and fully substantiating that God is constantly expressing the truth and saving mankind in the last days. They keep researching and researching, and what result do they get from their research? Don't they get horribly disappointed? They even

pondered on what leverage they might find to pin the label of “cult” on our church, and label the church anti-party and anti-state. But now they see that they can’t do this—judging from the work arrangements issued by the church over the years, they have no way to pin these labels on the church, and their research has all been in vain. This is just the same as when the Jews studied the Lord Jesus back in those days. The scribes, Pharisees, and the senior government officials studied what the Lord Jesus said and did and found that nothing He did was against the law or political, that everything the Lord Jesus said and did was right, was the truth, and was entirely in conformity with the Scriptures, and in the end they were disappointed. The religious world now sees that God’s house is producing more and more movies and experiential testimony videos, and books and recitals of God’s words in particular are growing in number, and so what do they think? If they can’t see that all these things are coming from God, then they really are incredibly foolish! That which comes from God must flourish—this is the result of the Holy Spirit’s work, and no one can conceal this. God’s words have now spread across the entire world and the truths He expresses are laid in front of all mankind; God’s appearance and work stream powerfully onward, no nation or force can oppose it. The great red dragon has already been thoroughly shamed and defeated! No matter how the religious world might condemn it, they cannot resist God’s work, and in the end, they can only be eliminated and drowned by its rolling tide.

I’ve finished fellowshipping now on the items of work arrangements. Isn’t what I’ve fellowshipped on all the work that’s done by God’s house? This work is what you see with your eyes, what you hear with your ears, and what you personally experience and appreciate—there is nothing confidential about it. The great red dragon has all the church’s work arrangements from over the years—the work arrangements they possess are

numerous and comprehensive. They study them every day, and they keep studying and studying them until finally they reach this conclusion: “If these people constantly spread God’s words and bear testimony to God’s work in this way, then that will be terrible! All these people must be exterminated, and they must not be spared even if they flee overseas.” You see, devils are not the same as ordinary corrupt people—they will oppose God till the bitter end. If ordinary corrupt people see the testimonies from the church, they are able to understand them, they think they’re reasonable, and they won’t engage in any persecution. Satan and devils, however, aren’t like this. When they see you following God and bearing testimony to God, they hate you, they want to kill you, and they do not permit you to live. If you don’t do what they say and don’t worship them, then they’ll never be finished with you, and they won’t let you live. They’ll hunt you to death wherever you go; even if you go to the ends of the earth, they still won’t let you go. This is what the great red dragon does. This is the wickedness of Satan, and it is different from ordinary corrupt people. You must be clear on this point.

How to Accurately Communicate and Implement Work Arrangements

I. How to Communicate Work Arrangements

These 10 items of work arrangements are the range and content of all the different work that God performs in the church and among God’s chosen people. Understanding the content and range of this work helps God’s chosen people to supervise leaders and workers in doing this work well. In another respect, it primarily helps leaders and workers to understand and grasp the scope of their responsibilities, and the work they should be doing and the responsibilities they should be fulfilling, and to

have an accurate definition of the title “leaders and workers.” What are the responsibilities of leaders and workers? What likeness should they live out? Should they be like the officials of a state government? (No.) “Leaders and workers” is not an official position or title. One should understand what leaders and workers are from the duties leaders and workers do, and from the commission God entrusts to them and the standards He requires of them. In this way, one will come to have a relatively concrete understanding of the designation of “leaders and workers,” and become clearer on the definition of leaders and workers. What are the responsibilities leaders and workers should fulfill at a minimum? They should accurately communicate, issue, and implement each work arrangement in accordance with the requirements of God’s house, as mentioned in item nine. Regardless of what aspect the work arrangement relates to, so long as it is communicated through the leaders and workers, what they must do is communicate the work arrangement to the churches without delay and without stop, after they have an entirely accurate understanding of it. As for those whom the work arrangements are being communicated to, if God’s house requires the work arrangements to be communicated to all levels of leaders and workers, including people at the level of preachers, church leaders, and church deacons, then they should be communicated all the way down to people at this level, and that’s it; if the work arrangements are to be communicated to every brother and sister, then they should be communicated to every brother and sister in strict accordance with the requirements of God’s house. If the environment makes it inconvenient for work arrangements to be communicated in written form, and to do this would bring safety risks or even greater troubles, then the important and principal content of the work arrangements should be accurately communicated to each person orally. So, how must this be done for the work arrangements to be considered

communicated? If the work arrangements are being communicated in writing, it must be confirmed that everyone has received them, that everyone knows about them, and that everyone is taking them seriously; if they are being communicated orally, then once they have been communicated, people must be asked repeatedly whether they understand them clearly and remember them, and they can even be asked to repeat the work arrangements back—only in this way can the work arrangements be considered to have truly been communicated. If people can repeat back and clearly state what the required principles of God's house are, and what the specific content is, this proves that the work arrangements have already been communicated into their minds, that they have remembered them, and understand them clearly. Only then can the work arrangements be considered to have truly been communicated. If the conditions, environment, and other such factors are all appropriate for communicating the work arrangements in writing, then they must absolutely be communicated in writing; if they cannot be communicated in writing because the environment does not allow for this and must instead be communicated orally, then it must be confirmed that what's being communicated orally is identical to the work arrangements, that they are not distorted, and no personal understanding has been added to them, and the original text is being related—only in this way can the work arrangements be considered to have been truly and accurately communicated. Work arrangements should be communicated entirely according to their specific wording; they should not be communicated in an irresponsible manner or with distorted or absurd interpretations based on people's personal understandings and imaginings. When it comes to communicating them accurately, people should understand the level of strictness for communicating work arrangements; that is, communicating them must be

done accurately. Some people say, “Do we have to communicate them precisely?” No, there’s no need for that. Precision is what’s required of devices; if people can just communicate them accurately, they’ll be doing pretty well. For example, concerning the church life, the work arrangements of God’s house require God’s chosen people to eat and drink God’s words on knowing God—is this easy to communicate? (Yes.) Work arrangements give people a scope and they can read all these relevant words of God. However, if someone misinterprets the work arrangements, adding their personal understanding and notions and imaginings and communicating some extra words, doesn’t this mean that they’ve diverged from the work arrangements? Are they accurately communicating the work arrangements? (No.) They are communicating the work arrangements with their own additions—this is pure nonsense. One must read every work arrangement that comes from the Above several times over and be clear on its correct meaning, the significance of issuing this work arrangement, and what results it’s intended to achieve, and then figure out the correct way to practice the specific items of work arranged by the Above, avoiding making any mistakes. Communicating the work arrangement after these things have been fellowshipped and understood will be entirely accurate. What must be done first is to deliver the work arrangements from the leaders and workers of the pastoral areas to all other levels of leaders and workers, who will in turn finally send them on to the supervisor of every team in every church. Then the work arrangements of God’s house must be fellowshipped on several times at gatherings so that all God’s chosen people understand them and know how to put them into practice—only when this effect is achieved can they be considered to have been communicated. Work arrangements must be communicated according to the method and scope required by God’s house. Of course, the content that is communicated must be accurate

and free from error. Leaders and workers must not casually misinterpret them and add their own ideas—that is not communicating them accurately, and it constitutes a failure to fulfill their responsibilities as a leader or a worker. This is how communicating and implementing work arrangements accurately is to be understood.

What should leaders and workers do if they're still not sure about how to accurately communicate work arrangements? There is a very simple and easy method for this. After leaders and workers receive work arrangements, they should first fellowship on the work arrangements with the other leaders and workers, take a look at how many specific items are being required by the Above for these work arrangements, and list them one by one. Then, based on these work arrangements, they should consider the actual situation of the local church, such as the circumstances of the gospel work, the various kinds of professional work, and the church life, as well as the caliber and family circumstances of all the different kinds of people, and so on, integrating all these things to see how these pieces of work are to be implemented. Through fellowship, all leaders and workers must arrive at an identical and accurate understanding of the work arrangements, and have corresponding methods for communicating them—only in this way will the work arrangements be communicated accurately. If a leader or a worker receives work arrangements, and, without knowing what they specifically entail, blindly gets the brothers and sisters together and issues and communicates them, is this appropriate? The result of this is that a month or two after the work arrangements are communicated, it's discovered that there are deviations in how they've been implemented in every church, and, only when the leader or worker takes a close look at the work arrangements, do they find that the work arrangements have been communicated with deviations. If that leader or worker had conscientiously read and

fellowshipped on the work arrangements back then, it would have been fine, but due to them being momentarily lazy and perfunctory, they caused many errors and deviations to appear in the church work, and afterward, they have to correct them. This adds a whole unnecessary extra step and wastes time. It would have been better if they had directly fellowshipped work arrangements clearly and then communicated and implemented them one by one. Isn't it a mistake when work is not done well? (It is.) Therefore, there are steps to accurately communicate work arrangements. Leaders and workers must first have a genuine comprehension and an accurate understanding of the specific content of work arrangements, and then they must have specific implementation plans, implementation methods, and target individuals for implementation in mind—only in this way can work arrangements be accurately communicated. Is it appropriate if leaders and workers blindly issue and communicate work arrangements when they only have an incomplete understanding of them, only seem to understand them, are vague and unclear on them, or simply do not understand the specific requirements and content in them? (No.) Can such leaders and workers perform work well? Obviously not. So, in situations where brothers and sisters don't know what the specific required standards and principles in work arrangements are, or how exactly to carry them out, leaders and workers will already have an accurate understanding of the work arrangements, as well as concrete plans and steps for implementing them—only in this way can leaders and workers carry out the first step, that is, communicating the work arrangements. Once the work arrangements have been communicated, and the brothers and sisters all accurately understand the content of the work arrangements, and have some knowledge of the significance, value, and standards of God's house doing this work, then leaders and workers should immediately fellowship on how to allocate

people and specific pieces of work, and the specific plan for who is to implement and carry out this work—these are the steps for performing work. What do you think of following up on the work in this way? Can it be considered following up on the work closely? Is it following up on the work promptly? (Yes.)

II. How to Implement Work Arrangements

It's not the case that, once leaders and workers receive a work arrangement, they just need to communicate it and issue it, and that's it. Can the work arrangement be considered to have been implemented once God's chosen people in every church know that it has been issued? This is not truly carrying out or implementing a work arrangement, it is not fulfilling their responsibilities, nor is it the standard that God ultimately requires. Communicating and issuing a work arrangement is not the aim—implementing it is the aim. So, how are work arrangements to be implemented specifically? Leaders and workers must call all the relevant supervisors and brothers and sisters together and fellowship with them on how the work is to be done, while at the same time selecting a primary supervisor and team members to carry out the work. The first thing leaders and workers should do when implementing work is fellowship—fellowship on how to do the work in line with principles and in conformity with this work arrangement from God's house, and how to do it in a way that means this work arrangement from God's house is implemented and carried out. While fellowshipping, brothers and sisters and leaders and workers should suggest various plans, and finally select a way, method, and steps that are most suitable and most in conformity with principles, deciding what to do first, and what to do next, so that the work can proceed in an orderly manner. Once this is understood in theory, when people no longer have any difficulties or imaginings, when they won't feel any resistance toward this

work, and can understand the meaning and purpose of this work arrangement of God's house, the work still cannot be considered as having been implemented. It must also be decided who is most suited for and skilled at this work, who can shoulder the responsibility of this work, and who has the ability to complete this work. The people who will take on this work must be selected, the implementation plan and deadline for completion must be set, and the resources, materials, and other such things needed for the work to be completed must be prepared and stated clearly—only then can the work be considered as having been implemented. Of course, before implementation, it is also necessary to carry out specific communication and discussions with the people responsible for this work individually, asking if they have done this work before and what their views and thoughts on it are. If they provide some plans and thoughts that accord with principles, then these may be adopted. Moreover, in implementing every work, attention must also be paid to discovering how many problems actually exist—this step should not be neglected. After problems are discovered, ways must be thought up to resolve the problems in a timely manner, and only after thoroughly solving all existing problems will the work arrangement be actually implemented. Furthermore, mustn't you also seek how to do this work in a way that accords with the required principles of God's house? Moreover, whether God's house has any requirements in terms of time for this work, within what timescale it must be completed, whether there are any concrete stipulations in terms of professional skills, and so on, are all topics leaders and workers should fellowship on with the relevant supervisors. This is implementation. Implementation doesn't end with oral communication or with theory, but rather it involves the actual progress of the relevant work, as well as certain specific problems and difficulties that need to be resolved. These are all things leaders and

workers should consider when implementing the work arrangement with supervisors. That is to say, before performing this specific work, leaders and workers should conduct this kind of fellowship, analysis, and discussion with the supervisors—this is implementation. This implementation is the responsibility of leaders and workers, and it is what leaders and workers should achieve. To practice in this way is to perform real work. Suppose that a leader says, “Right now, I don’t know how to do this work, either. In any case, I’ve handed it over to you. I’ve also communicated and issued the work arrangement to you, and I’ve told you about all related matters. As for whether you know how to do it or not, how you do it, whether you do it well or badly, and how long it takes you, that’s all up to you. These things have nothing to do with me. By doing this much work, I have fulfilled my responsibility.” Is this something leaders and workers should say? (No.) If a leader says this, what kind of person are they? They are a false leader. Whenever the Above has requirements and it is necessary to perform work according to the work arrangements, this kind of person completely pushes it onto someone else, saying, “You do it, I don’t know how. You understand it all anyway. You’re an expert, I’m a layman.” This is a “famous saying” often spoken by false leaders; they find an excuse and then sneak away.

To sum it up, false leaders are not responsible in their work. Regardless of whether their caliber is high or low, or whether they are up to the work, the main thing is that they aren’t attentive and they don’t put their heart into it, and they’re always perfunctory. These are manifestations of not being responsible. Say that a leader or worker is somewhat lacking in caliber and depth of experience, but they can work attentively and put their heart into their work. Although the results they achieve in their work are not that great, at the very least, they are a responsible person, they put their

whole heart into their work, and they give it their all. It's only because they're somewhat lacking in caliber and small in stature that they don't do the work well. If they will become fully competent in their work after training themselves for some time, then this kind of leader should continue to be cultivated. If a leader has not one shred of conscience or reason, and they only hold onto their position and indulge in the benefits of status, but do no real work at all, then they are a bona fide false leader and they should be dismissed immediately, and never again may they be permitted to be promoted or used. A true leader, a responsible leader, puts their all into their work—they dedicate their mind to it, they find all sorts of ways to accomplish God's commission, and they make the greatest effort they can—in this way, they are fulfilling their responsibilities. While implementing the work arrangements of God's house, responsible leaders will also observe and follow up on the status of the implementation. When an unexpected situation occurs, they will be able to adopt response measures and solutions instead of sneaking away and washing their hands of the matter. Implementing work in this way is called being responsible. When a work arrangement is issued, leaders and workers should regard that piece of work as the most important one at present and take charge of it; they must personally follow up on it, be responsible for it from start to finish, and only let go of the work once it gets on the right track and the leaders of each team know how to perform it. But after letting go of it, leaders and workers still need to understand the status of the work and inspect it from time to time, only in this way can it be assured that the work is done well. Leaders and workers not leaving their posts, persisting from start to finish, getting the work on the right track—this is called doing real work. During this time, leaders and workers also need to attend to and look into the progress of other items of work. No matter what difficulties or problems arise in the

work, leaders and workers should quickly go to the worksite to provide direction and resolution. The primary leader must hold fast to the most critical work, and at the same time, it is also necessary for them to follow up on, understand, inspect, and supervise other work of the church and ensure that all of it proceeds normally. When it comes to the most critical work, the primary leader must personally work on-site and take command of this work, and especially when it comes to critical parts of the work, they certainly must not leave the worksite. If one person is not enough, another person should be arranged to partner with them and direct the work—this is making every effort and uniting together with a common purpose to do the critical work well. Because God's house has a most critical piece of work in every stage and time period, if the primary leader doesn't do the critical work well, there is a problem with their caliber and they must be dismissed. The primary leader must take charge of the most critical work while other leaders do the same for the ordinary work; leaders and workers must learn how to prioritize work in order of importance and urgency, and how to weigh up pros and cons. If leaders and workers can master these principles, then they are up to standard as leaders and workers.

Most of the leaders and workers in God's house are young people, they're beginners, and they're training to perform work, so the most crucial thing is for them to learn to master the principles. Some may say, "Aren't the requirements God's house has for leaders and workers too high?" Not at all, actually. How is requiring people to master the principles a high requirement? How can someone perform the church work well if they can't master the principles? How can someone be a leader or worker if they handle matters without principles? Mastering the principles is a requirement for leaders and workers, not for ordinary people; if someone can't master the principles, then they won't be able to do the work well. People who are

too lacking in caliber fall short of the principles, God's house won't cultivate them, and they're not qualified to be leaders, either. Some people always feel that it's hard to be a leader, and there are two reasons for this: One is that they don't understand the truth at all and aren't able to use the truth to solve problems; the other reason is that they're lacking in caliber, they don't know what it means to do work, they can't explain the principles and path of practice for the work clearly, and they can't even speak doctrines clearly. People like this are not suited to being leaders. Say that someone's caliber is too poor, they don't know how to do work, and they aren't efficient at all in doing their duty—that is, they take several days to do a job that should take one day, and six months to do a job that should take one month—such people are useless, they're good-for-nothings. People whose caliber is too poor can't do any duty well. It's both fair and reasonable for Me to have these requirements of people, and they are things leaders and workers can achieve. Some people feel that the requirements made by God's house are too high—this shows that their caliber is too poor, that they're not qualified to be leaders and workers, and that they should take accountability and resign. You aren't up to taking on the responsibilities of a leader or worker, and you aren't suited to being one, so even though you are a leader, you are a false one. If you can't even do one piece of work well, how could you attend to other work at the same time? Are people whose caliber is too poor worthy of being leaders and workers? If they're not even as good as a guard dog, then they aren't worthy of being called human. When a dog watches over a home, not only does it watch over the front yard, back yard, and vegetable garden, but it can even watch over the chickens, geese, and sheep of the home. The moment it finds a stranger approaching, it lets out a bark—it won't let anyone into the yard and it knows to alert its owner to the stranger's approach. Even a dog's

mind is not simple. If someone's caliber is too poor and they can't even be compared to a dog, isn't that kind of person useless? Some people love leisure and hate work, are gluttonous and lazy, and they want to freeload off God's house without doing anything themselves—aren't they parasites? By requiring leaders and workers to handle matters with principles, God's house is cultivating and training them to be able to practice the truth and enter reality in the performance of their duties. Some leaders and workers are able to pursue the truth and submit to the arrangements of God's house—these people are all blessed by God. Those who love leisure and hate work and who don't do anything real must be eliminated. All those useless people who covet comfort, who fear hardship and fatigue, who always complain about hardships and difficulties and can't endure hardship at all must be eliminated—not a single one may remain! If, when leaders and workers begin their work, they encounter various difficulties, they should search for the source of the problem, and then cleanse away those obstructive and unreasonable troublemakers—those stumbling blocks and obstacles. When those who are left are all people who can accept the truth, obey, and submit, it will be much easier to lead them. When leaders and workers work, they should first fellowship clearly on the truth so that people have a way forward after hearing them. They should not speak doctrines, shout slogans, and much less compel people to heed and obey them and to practice. If leaders and workers fellowship clearly on the truth, then most people will be willing to put it into practice. It is concerning if leaders and workers don't explain things clearly or lucidly yet still require the brothers and sisters to practice, and the brothers and sisters don't know how to practice and can't find the path of practice—this will impact the results of the work. So long as leaders and workers can explain lucidly and fellowship clearly on the truth principles involved in every specific kind of

work, then most people will be understanding and reasonable, and they will be willing to cooperate. Everyone is willing to listen to someone if what they say is correct, in line with the truth, and beneficial to the church work and to the life entry of the brothers and sisters. However, there is a situation where some leaders and workers only speak words and doctrines, and when someone asks them about the specific path of practice, they can't explain it, and they instead speak some grand doctrines and shout some slogans, and then send that person on their way. That person is not convinced, and they think, "You're asking me to go put this into practice but you haven't explained it clearly—how can I practice it then? I have no path to follow! I asked you because I don't understand, but it turns out that you don't understand either, and only know how to speak doctrines and shout slogans. You're not better than me. Why should I obey you? I obey the truth, not you speaking doctrines and shouting slogans!" This kind of situation happens. If leaders and workers can avoid speaking empty doctrines, speak truly, and fellowship the principles and path of practice clearly, then most people will be able to obey. Therefore, the work of the church is actually easy to do; as long as leaders and workers can earnestly implement work arrangements, hold to their work posts, and get involved with specific work, then they will absolutely be able to do the work well. What's worrying is if leaders, workers, and supervisors are irresponsible and act superior, only know how to speak doctrines and shout slogans, and don't get involved in specific work on-site—then there will surely be problems in the work. This is because those below can't see through to these sorts of things, they need someone to show them the way, they need a mainstay, they need someone to personally lead them and tell them what to do, they need someone to provide supervision and carry out inspections, otherwise the work won't be implemented. If you expect that you can just shout a couple of doctrines

and slogans from a position of status, and then the people below will take action and do as you say, dream on. The people below are like machines: If no one activates them, they won't take action. If those who serve as leaders and workers can't even see through to this, then they are too lacking in insight! When false leaders work, they can't see through anything. They don't know what work is critical and what is general affairs work, nor are they able to prioritize tasks in order of importance and urgency. No matter what they do, they have no principles, they can't explain clearly the path of practice, and they just speak doctrines and shout slogans, saying only some impractical things. Consequently, they aren't able to do any work at all and can only be eliminated. Leaders and workers must know how to arrange and implement work, and they must know how to inspect and direct work, and personally solve problems that arise. Only leaders and workers like this can do real work and completely convince people. If a leader can't direct work or discover and solve problems, if they are only able to continually lecture and prune others, and they blame others when they themselves mess things up, then this is being an incompetent leader. Such a leader is a useless person, they are a false leader, and they must be eliminated. If you don't know how to do some specific work, you must at least find two suitable people to act as your assistants to help you do this specific work well, and you must at least first handle and clear out obstructive people who create disturbances. Isn't this creating favorable conditions for doing this work well? If, when you find people who can do something real, you immediately promote them, and if you immediately handle and clear out those who cause disturbances and disruptions, then there will be far fewer difficulties when you continue doing this work. Leaders who are too lacking in caliber aren't able to work like this. They're afraid of offending people, and when they see an evil person constantly causing disturbances and

disruptions, they don't handle them. They also can't tell who is capable of doing something real, and they don't know who is appropriate to promote to take charge of the work. Leaders like this are blind and they aren't capable of performing their work. If leaders and workers don't understand the truth or professional skills, they won't do their work well, so leaders and workers must frequently train to do real work. So long as they master the principles, know how to prioritize tasks in order of importance and urgency, and know how to weigh up pros and cons, then they can do their work well and become up to standard as leaders and workers.

Now that I've fellowshipped on this content of accurately communicating, issuing, and implementing work arrangements in accordance with the requirements of God's house, do you leaders and workers now have some basic understanding of how to approach and implement work arrangements? And do you now have some specific understanding of the responsibilities and obligations you should fulfill when implementing work arrangements? (Yes.) Now that you have this specific understanding, you should consider what you should do and to what extent you are able to do it, and then you should be able to judge whether or not you possess the caliber to be a leader or worker, and whether or not you are up to the work of leadership. As for certain leaders and workers who are of poor caliber and who don't do real work—that is, those we call false leaders—once they've understood the specific content of the ninth responsibility of leaders and workers, what should they do? Some say, "I didn't really understand the responsibilities of leaders and workers before, and after I became a leader, I just relied on my notions and imaginings to do some work for appearance's sake, and I thought that because I was enthusiastic and willing to endure suffering, I was probably up to standard as a leader. I feel dumbfounded after listening to God fellowshipping in this way. It turns

out that I'm a false leader, my caliber is too poor, and I can't do real work. I'm not even capable of implementing a single specific work arrangement of God's house. I used to think that reading a work arrangement several times, passing it on to everyone, and then urging and overseeing the people below as they worked on it, meant that I was implementing that work arrangement. After a while, I discovered that the work hadn't been done well and that many specific jobs had been overlooked, and only then did I realize that my caliber was really lacking, and that I wasn't leader material." So, what should a person like this do? Would it be alright if they gave up their work? (No.) Then is there a way to solve this problem? Or is this problem unsolvable? (No, it's not unsolvable. Those people must strive to do better in accordance with God's requirements.) This is a positive and active perspective; it is a very good perspective. They should strive to do better in accordance with God's requirements, have faith and rely on God, and not become negative, or give up their work—this is one solution. Is it a good solution? (Yes.) But is it the only solution? (No, it's not. If their caliber is too poor and they really can't do any actual work, then they can take accountability for this and resign from their position.) This is the second solution. If they have tried before, and they feel they can't do leadership work—that is, if it's very strenuous and laborious for them, and they feel very anxious about it and can't sleep well, and every day they feel as though a great mountain is pressing down on them so that they can't lift their head or draw breath, and they even feel that their legs are heavy when they walk—and after listening to these specific requirements they feel even more that their caliber is too poor and that they simply can't do the work, what should they do? There is something they can do, and that is to resign immediately. If they can't do real work, then they shouldn't impact the work of God's house—this is the reason they should have. They shouldn't

blindly push themselves beyond their limits, insist on attempting to do something that exceeds their abilities, or do foolish things. Only those who refrain from doing these things possess reason. People with reason have self-awareness; they are clear on their own caliber, and they know their own shortcomings. Only when people clearly know their own measure can they accurately understand what they're capable of, what they're not capable of, and what they're most suited to doing. Why must people know their own caliber? This helps them ascertain the duty they should do, and it also helps them to do that duty well. If you have already examined yourself and seen that you only have this caliber and know that you can't do leadership work, then there's no need for you to examine yourself again and prove it again. You should resign immediately—don't hold onto your position and refuse to step down; don't impact and cause hold-ups for other people while you're not able to perform specific work. Isn't resigning a path forward? These two paths are laid before you, and you can choose one; you're not lacking a way forward, and there isn't only one path. You can make practical and accurate judgments about your actual situation based on your understanding of yourself, as well as based on the evaluations made of you by the brothers and sisters around you who know you, and then make the correct choice. God's house won't make things difficult for you. What do you think of this? (It's good.) Some people say, "I want to try again and strive to do better. I think I can do it. I just didn't pay much attention to pursuing the truth during those years, and after I became a leader, I still didn't know how to seek the truth and worked in a muddled way. I used to think being a church leader was very easy, that all it entailed was organizing people to attend gatherings, taking the lead in fellowshipping on the truth, solving problems in a timely manner when they arose, and immediately implementing any arrangements from the Above, and leaving it at that. I

never imagined that, after being a leader for a while, I'd discover that there were so many problems that I couldn't solve, that when the Above asked about the work, I didn't know how to respond, and that when some of God's chosen people raised real issues, I wasn't able to provide an answer. Over these years that the brothers and sisters have believed in God, they have all read God's words and listened to sermons frequently. They certainly all understand some truths and possess some discernment. Without the truth reality, I really cannot water or provide for them." Now it's clear that it's not that simple to perform any kind of specific work in God's house well. In one respect, people need to possess caliber, while in another respect, they need to bear a burden, as well as understand the truth—all these things are absolutely necessary. It won't do for someone to not pursue the truth or to be lacking in caliber, nor will it do for someone to be lacking in humanity and not bear a burden. Specific work needs a specific approach, and this is not such a simple matter. Some people, however, remain unconvinced. They still want to try again, and they ask to be given another chance—should people like this be given another chance? If their work capability and caliber are both average, but they can perform some specific work, and they're not perfunctory and focus on solving problems to achieve results in their work, and can obey and submit to any arrangement made by the Above, and basically implement work according to the work arrangements and required principles of God's house, and even though they didn't perform their work well before because they were young, didn't understand the truth, and had a shallow foundation, they are right people, then they should be given another chance and continue to train themselves—don't blindly dismiss them. It's not that easy to be a leader or worker, nor is it that easy to elect a leader or worker. Now, most leaders and workers have some

understanding of their responsibilities, and they will at least be somewhat better at their work than they were before—this is a fact.

Now that I've finished fellowshipping on the truth principles regarding the ninth responsibility of leaders and workers—accurately communicate, issue, and implement the various work arrangements of the house of God in accordance with its requirements, providing guidance, supervision, and urging, and inspect and follow up on the status of their implementation—your hearts are all bright, and you have a path of practice. You are not only able to fulfill your duty now and have life entry, but you should also have some knowledge or discernment of leaders and workers, and at the very least have attained clarity and understanding of the responsibilities that leaders and workers should fulfill and the work that they should do. In short, knowing whether leaders and workers are doing real work or not is helpful and beneficial to each and every one of God's chosen people, and in this way their understanding of the responsibilities of leaders and workers will no longer be hollow, but rather will become more concrete.

April 10, 2021

The Responsibilities of Leaders and Workers (10)

Item Nine: Accurately Communicate, Issue, and Implement the Various Work Arrangements of the House of God in Accordance With Its Requirements, Providing Guidance, Supervision, and Urging, and Inspect and Follow Up on the Status of Their Implementation (Part Two)

Providing Guidance, Supervision, and Urging for the Implementation of Work Arrangements, and Inspecting and Following Up on the Status of Their Implementation

Today, we will continue to fellowship on the ninth responsibility of leaders and workers: "Accurately communicate, issue, and implement the various work arrangements of the house of God in accordance with its requirements, providing guidance, supervision, and urging, and inspect and follow up on the status of their implementation." Last time, we mainly fellowshipped about the various contents and specific items in the work arrangements that people need to understand, as well as the most basic responsibilities of leaders and workers, which are to communicate, issue, and implement the work arrangements. Today, we will specifically fellowship on how leaders and workers should provide guidance, supervision, and urging, and how they should inspect and follow up on the status of the implementation of work arrangements after they have been issued. How leaders and workers should treat the work arrangements, and how to accurately implement and execute the work arrangements according to the requirements of the Above and the steps, once they understand the significance of the work arrangements—these are truth principles that leaders and workers must come to understand through fellowship, and they need to grasp these principles in order to perform the various items of church work well. Leaders and workers should know that the basic

requirement of God's house for those serving in this role is mainly for them to perform their work centered around the various work arrangements. It is not for them to engage in their own personal enterprise or do things according to their own desires, and it is certainly not for them to fumble around by themselves in any of the work they do. Of course, it is also not for them to invent or create anything. Instead, it is for them to work specifically and in detail based on the work arrangements of God's house. How should the work be done specifically? What details are involved? The answer to these questions is in the requirements of the ninth responsibility: Besides communicating, issuing, and implementing the various work arrangements of God's house, leaders and workers also need to provide guidance, supervision and urging, and inspect and follow up on the status of their implementation. These are the specific paths of practice for leaders and workers to implement the work arrangements. Next, we will discuss them one by one.

After the work arrangements are issued, leaders and workers must first ponder and fellowship on the various requirements and principles put forward therein. Then, they must find paths and practice plans to specifically implement the work. First, they need to know what the work arrangements require, what specific work needs to be done, and what the principles involved are, as well as which people and which aspect of the work the work arrangements are addressing. This is what leaders and workers must do first after receiving the work arrangements. They should not just casually peruse the work arrangements and then read them aloud to everyone, or pass them down and notify everyone about the work, and then that's it. This is just communicating and issuing the work arrangements; it is not implementing them. The first specific task in their implementation is for leaders and workers to learn about the specific content of the work

arrangements, God's requirements and goals for these pieces of church work, and the significance of carrying out this work, and to then develop specific execution and implementation plans. This is the first step. Is the first step easy to achieve? (Yes.) As long as you can understand written words and human language, the first step should be easy to achieve. Of course, accomplishing the first step also requires leaders and workers to have a serious, earnest, responsible, and meticulous attitude toward the work, rather than being muddled, perfunctory, or going through the motions. Whether the work arrangement has been mentioned before or not, whether it is easy or somewhat difficult for people to achieve, whether people are willing or unwilling to do it, in any case, leaders and workers should not have a cursory attitude toward the church work, just speaking some doctrines, shouting slogans, or making some surface-level efforts to deal with it in a perfunctory manner. What is the attitude that people should have? First, they should have a serious, earnest, responsible, and meticulous attitude. Does having this attitude mean that a person can implement the specific items in the work arrangements well? No, this is just the attitude that one should have when doing any work; it cannot replace the actual implementation of specific tasks. Once they have this attitude and also understand the specific content, requirements, and principles of the work arrangements, the next step for leaders and workers is how they implement the specific tasks in the work arrangements. What should be done first? They must do the preparatory work properly; this is very important. First, they must gather the leaders and workers and supervisors to fellowship on the specific principles of practice for these tasks. Then, they must develop specific arrangements and plans. At the same time, they should seek the suggestions or ideas of God's chosen people regarding these plans. Everyone should then seek and fellowship together until all the

requirements and principles put forward in the work arrangements are understood and clear, and everyone knows how to implement these work arrangements and practice—then the initial step of implementing the work arrangements is considered complete. So, once everyone knows how to implement the work arrangements, does that mean the task of implementing the work arrangements is complete? No, it does not. Some detailed issues and special situations are not mentioned in the work arrangements, but they are problems that do actually need to be solved. While fellowshipping on the work arrangements, leaders and workers should unearth these special situations, these issues that ought to be resolved, and seek the truth to thoroughly solve them, and at the same time they should also develop specific implementation plans for them. This way, when leaders and workers at all levels are implementing the work arrangements, they will know which principles to follow and which problems to solve. This is the minimum understanding and attitude that leaders and workers should have toward the work arrangements. This task can be considered the starting point for leaders and workers to learn how to do church work. Through seeking, fellowshipping, providing guidance, and making arrangements, they learn to treat and handle some actual difficulties and special situations according to the truth principles. Only then can they truly implement the work arrangements.

I. Providing Guidance

When providing initial guidance for a task, besides offering specific implementation plans for special situations, leaders and workers with average caliber and relatively poor work capability should be given more specific and detailed guidance. Although these people may understand the principles and specific implementation plans for a task in terms of doctrine, they still do not know how to put them into practice when it comes to actual

implementation. How should you treat the few leaders and workers who have poor caliber and lack work capability? Some people say, “If a person with poor caliber cannot do the work, why not just find someone with better caliber to replace them?” The difficulty lies here: Some churches cannot find anyone better. In those churches, everyone has believed in God for about the same number of years and they are roughly the same in terms of their stature; in particular, everyone’s caliber and work capability are average. To find someone better, you would need to transfer people from other churches, but it’s not very convenient to do that there, and there aren’t any truly suitable candidates. You can only select relatively suitable candidates from the local church. If their work does not meet the required standards, what should be done in such situations? You need to specifically tell them how to do the work, and how to implement it. You should tell them who should be appointed to and made responsible for this task, and which people should be selected to work on it together. Explain all these details to them and let them carry this out. Why should it be done this way? Because the members of the local church generally only have very shallow experience and lack work capability, making it impossible to select suitable leaders and workers. Only by working in this way can the work arrangements be implemented. If you do not work in this way and treat these people the same as other leaders and workers, only telling them about the specific principles and plans, and being indiscriminate, the work arrangements will not be implemented. If you don’t pay any attention to this, isn’t that a dereliction of responsibility? (Yes.) This is a responsibility of leaders and workers. Some leaders and workers say, “Others know how to implement the work arrangements and practice; why doesn’t this person? If they don’t know, I won’t bother with them. It’s not my responsibility. At any rate, I’ve done my part.” Does this reasoning hold up? (No.) For

example, say that a mother has three children, and one of them is weak, always gets sick, and does not want to eat. If the mother allows this child to not eat, that child might not survive long. What should she do? As a mother, she has to give special care to that weak child. Suppose the mother says, "It's already good enough that I treat my children equally. I gave birth to this child and prepared food for him. I've fulfilled my responsibility. I don't care whether he eats or not. If he doesn't eat, let him be hungry, and when he's really hungry enough, he'll eat." What do you think of this kind of mother? (She's irresponsible.) Are there mothers like this? Only a dim-witted woman or a stepmother would be like that. If she's the biological mother and not dim-witted, she would never treat her own child like this, right? (Right.) If a child is weak, always gets sick, and doesn't like to eat, their mother has to put in more care and effort. She has to find ways to get the child to eat, she has to cook whatever the child wants to eat, preparing special meals for them, and when the child doesn't want to eat, she has to coax them. When they get to eighteen or nineteen years old and their body is healthy like a normal adult, the mother can relax and back off, and no longer needs to give this child special care. If a mother can treat a child with special circumstances like this and fulfill her responsibility, then what about a leader or worker? If you don't even have the love of a mother for the brothers and sisters, then you are simply irresponsible. You must fulfill the responsibilities you should; you must consider the churches where those who are relatively weak and possessed of relatively poor work capability are in charge. Leaders and workers must pay special attention and provide special guidance in these matters. What does special guidance refer to? Besides fellowshipping on the truth, you must also provide more specific and detailed direction and assistance, which requires more effort in terms of communication. If you explain the work to them and they still do not

understand, and do not know how to implement it, or even if they understand it in terms of doctrine and seem to know how to implement it, but you are still unsure and a bit worried about how the actual implementation will go, what should you do then? You need to personally go deep into the local church to guide them and to implement the task with them. Tell them the principles while making specific arrangements concerning the tasks that need to be done according to the requirements of the work arrangements, such as what to do first and what to do next, and how to properly allocate people—organize all of these things properly. This is practically guiding them in their work, as opposed to just shouting slogans or giving random orders, and lecturing them with some doctrines, and then considering your work done—that is not a manifestation of doing specific work, and shouting slogans and bossing people around are not the responsibilities of leaders and workers. Once the local church leaders or supervisors can shoulder the work, and the work has entered onto the right track, and there are basically no major issues, only then can the leader or worker leave. This is the first specific task mentioned in the ninth responsibility of leaders and workers for implementing the work arrangements—providing guidance. So, how exactly should guidance be provided? Leaders and workers should first practice pondering and fellowshipping on the work arrangements, learning about and comprehending the various specific requirements of the work arrangements, and understanding and grasping the principles within the work arrangements. Then, they should fellowship together with leaders and workers at all levels on specific plans for implementing the work arrangements. Additionally, they should provide specific implementation plans for special situations and, finally, they should give more detailed and specific assistance and direction to leaders and workers who are relatively

weak and have relatively poor caliber. If some leaders and workers are completely unable to implement the task, what should be done in such situations? The upper-level leaders and workers should go deep into the church and personally participate in the task, resolving the actual issues through fellowshipping the truth, and get them to learn how to do the work and how to implement the work according to the principles. These steps have been clearly stated in words, but is it easy to implement them? Are there any difficulties involved? Some might say, “You make it sound simple, but implementing it is not so easy. Sometimes the work arrangements are very complicated, and no one knows how to implement them!” Just the first task—fellowshipping on the specific requirements of the work arrangements and providing guidance in a practical manner—some leaders and workers find this quite strenuous. They say, “I have never done these specific tasks, so I don’t know how to fellowship and provide guidance about them. They should just follow the exact words of the work arrangements—what is there to fellowship about? Isn’t that just a formality?” They don’t know how to fellowship, they only know how to shout slogans: “We have to implement this work well! This is God’s requirement for us. We absolutely must hold our ground, meet God’s requirements, and not disappoint God’s expectations for us. As for how to do it, you should figure this out yourselves.” What is the problem with people who say things like this? Can they do the work? Do they have work capability? Is their caliber poor? (Yes, it is.)

No matter what happens, whether it’s a big or small matter, you should pray to and seek from God, as well as think and consider carefully and thoroughly, before making a judgment. If a person does not have normal thinking, it is even more vital for them to pray to God, asking for God’s help, and to seek more from those who understand the truth. Additionally,

for major matters in church work and major matters encountered while doing duties, you must fellowship and discuss them with the relevant personnel to reach a consensus and finally develop a specific and feasible plan of practice. This plan should be a consensus achieved through careful consideration and consultation, and it should hold up in front of leaders and workers of any level. Those who can develop specific plans of practice that hold up are considered to have normal thinking. If, when faced with issues, whether big or small, there's nothing concrete within a person's thoughts, and they cannot think of specific principles of practice, and just use simple theoretical slogans to replace principles for handling problems, can they do their work well? Does such a person have the ability to think and the ability to think through things? (No.) What kind of person lacks the ability to think? (A person with poor caliber.) This is what it means to be a person with poor caliber. Let's take an example. Suppose you are living overseas, and one day you suddenly receive a court summons. This is quite unexpected and sudden, no? First of all, you have not done anything illegal. Second, you have not filed any lawsuits, nor have you heard of anyone accusing you of anything. You receive the summons without knowing any of the circumstances surrounding it. What is the first feeling that an average person would have when faced with such a situation? Getting caught up in legal matters would cause them some panic, worry, and dread; it would leave them feeling caught off guard, and not really in the mood to eat. Whether a person is important or not, bold or timid, an adult or a minor, no one wants to encounter such a situation because it is not a good thing. Faced with this situation, people react in two different ways. The first type of person thinks, "I haven't done anything illegal, nor have I violated any government regulations. What do I have to fear? This is a society governed by law, where everything is based on evidence. Since I haven't done

anything bad, they won't have any evidence against me even if they do prosecute me. I have nothing to fear. What can a summons do? An upright person need not fear accusations. I'll hire a lawyer to defend me; there won't be any problems." After thinking this through, they feel no pressure in their hearts, and their daily life remains unaffected. This is the reaction of one type of person. Now let's look at the reaction of the second type of person. After receiving the summons, they think, "I haven't broken any laws, nor have I committed any crimes, so what could this be about? Could it be because I believe in God? Believing in God isn't illegal. Is it possible that someone has deliberately framed me and reported me? That seems more likely. But could it be something else? I need to consult a lawyer and ask them to go to the court to find out why I received the summons and who the plaintiff is. I need to get to the bottom of this before deciding on a countermeasure. If the lawyer says it is related to my belief in God, then I need to quickly find people to devise a countermeasure and also hurry to hide any books or other such things related to my faith to prevent my enemy from finding something to use against me." After these initial thoughts, although they haven't made any definitive conclusions or accurate judgments about receiving the summons, they already have a clear idea of the specific plan of practice: what to do for Plan A, what to do for Plan B, and if both are not feasible, what they should do next. They consider every step thoroughly and carefully; they first calm their mind and quickly pray in their heart, and then, after settling themselves, they immediately get down to handling this matter. Within a day, they have figured out all of these things and know how to proceed. Regardless of what the eventual outcome of this matter is, let's first look at these two types of people. Which one has the ability to think through problems? Which one has caliber? (The second person.) Obviously, the second person has caliber. Having courage and

determination alone when one encounters a situation doesn't equate to having caliber. One must be able to think, possess discernment, and have the ability to handle problems. In the process of thinking, they must be able to make specific judgments and develop specific operation plans. Only this kind of person has caliber. On the surface, they may seem very timid, acting cautious and careful about even small matters, and treating small matters as significant. However, the method and way they handle problems proves that this person has the ability to think and the ability to think through and handle problems. By contrast, the first type of person is very bold and not afraid of anything. When they encounter a situation, they think simply, "I haven't done anything bad. No matter what goes wrong, there'll always be a more capable person there to fix it. What do I have to be afraid of?" They are carefree and live an easy life, but aren't they a bit foolishly brave and dim-witted? This type of person shouts slogans loudly, and what they say isn't wrong, but what are they lacking? (They don't have normal thinking and they lack the ability to think through problems.) Where does their lack of normal thinking manifest? When encountering a situation, whether it is something that has occurred suddenly or something they already knew about, they cannot think it through or make a judgment, so naturally, they won't have a plan to handle the problem or the ability to solve it. This is very obvious. From the outside, this type of person appears to be eloquent and they can speak doctrines, and they can also boost morale; they seem to have the caliber to be a leader. However, when faced with problems, they cannot see through to the essence of the problems and cannot fellowship on the truth to resolve them. They can only speak some words and doctrines and shout slogans. On the surface, they seem shrewd, but when encountering problems, they cannot analyze or judge the causes of the problems, nor can they assess the serious consequences that will occur if the

problems continue to develop. They cannot sort out these matters in their mind, let alone solve the problems. Such a person appears eloquent but actually has poor caliber and cannot do real work. Similarly, if leaders and workers, upon receiving a work arrangement, can only read it and explain it literally, and though they may issue the work arrangement and fellowship on its key points in gatherings, they do not know how to make specific arrangements and provide specific guidance for the work arrangement's specific requirements, principles, matters that require attention, special situations, and so on, and they have no plans, no ideas, and no ability to solve problems, then they have poor caliber. When implementing work arrangements, the first task that leaders and workers need to perform—providing guidance—is not easy or simple. This first task tests whether a leader or worker has the caliber and work capability that they ought to possess. If leaders and workers do not have this caliber and work capability, they will not be able to provide specific guidance for the work arrangements or implement them.

II. Providing Supervision and Urging

Next, let's fellowship on the task of "supervision." Judging from the literal meaning, supervision means inspection: checking which churches have implemented the work arrangements and which have not, the progress of implementation, which leaders and workers are doing real work and which are not, and whether any leaders or workers are merely dispensing the work arrangements without participating in the specific tasks. Supervision is a specific task. Besides supervising the implementation of work arrangements—whether they have been implemented, the speed of implementation, the quality of implementation, and the results achieved—higher-level leaders and workers must check if the leaders and workers are strictly following the work arrangements. Some leaders and workers

outwardly say they are willing to follow the work arrangements, but after being faced with a certain environment, they fear being arrested and just focus on hiding, having long since relegated the work arrangements to the back of their minds; the brothers' and sisters' problems go unresolved, and they don't know what the work arrangements specify or what the principles of practice are. This shows that the work arrangements have not been implemented at all. Other leaders and workers have opinions, notions, and resistance to some of the requirements in the work arrangements. When it comes time to implement them, they deviate from the true meaning of the work arrangements, doing things according to their own ideas, going through the motions and glossing over things just to be done with them, or taking their own path, doing things however they feel like. All such situations require supervision by higher-level leaders and workers. The purpose of supervision is to better implement the specific tasks required by the work arrangements without deviation and according to principles. While conducting supervision, higher-level leaders and workers must place great emphasis on identifying if there is anyone who is not doing real work or is irresponsible and slow in implementing the work arrangements; if anyone shows a resistant mood concerning the work arrangements and is unwilling to implement them or implements them selectively, or simply does not follow the work arrangements at all and instead just carries out their own enterprise; if anyone is withholding the work arrangements, and only communicates them according to their own ideas, not letting God's chosen people know the true meaning and specific requirements of the work arrangements—only by supervising and inspecting these issues can higher-level leaders know what's really going on. If higher-level leaders do not conduct supervision and inspection, can these problems be identified? (No.) They cannot. Therefore, leaders and workers must not only communicate

the work arrangements and provide guidance level by level but also supervise the work level by level when implementing the work arrangements. Regional leaders must supervise the work of district leaders, district leaders must supervise the work of church leaders, and church leaders must supervise the work of each group. Supervision must be carried out level by level. What is the purpose of supervision? It is to facilitate the accurate implementation of the content of the work arrangements according to their specific requirements. Therefore, the task of supervision is very important. When conducting supervision, if the environment permits, leaders and workers should go deep into the churches to interact with those who are doing the actual work. They should ask questions, observe, inquire, learn about, and grasp the situation of the work implementation. At the same time, they should learn about what difficulties and thoughts the brothers and sisters have regarding this work and whether they have grasped the principles of this work. These are all specific tasks that leaders and workers need to perform. Especially for those with relatively poor caliber and humanity, who are somewhat irresponsible, disloyal, and relatively slack in their work, leaders and workers need to supervise and direct their work even more. How should supervision and direction be done? Suppose you say, “Hurry up! The Above is waiting for our work report. This work has a deadline; don’t drag it out!” Would this way of urging them work? Does urging mean just pushing them a bit, and that’s it? What’s the better way to urge? When you work, do you include urging as part of your tasks? (Yes. If I see that some tasks are not being done promptly, I will try to understand why they are not doing them and follow up on their work.) If you see someone who does not know how to do the work, you must provide specific guidance and help, and give them direction. If you see someone being slack, you must prune them. If they

know how to do the work but are too lazy to do it, are sluggish and procrastinate, and indulge in fleshly comfort, then they should be pruned as needed. If pruning does not resolve the issue and their attitude does not change, what should be done? (Do not let them do this work.) First, give them a warning: “This work is very important. If you continue to treat it with such an attitude, your duty will be taken away and given to someone else. If you are not willing to do it, someone else will be. You are not loyal to your duty; you are not fit for this work. If you are not up to this task and cannot endure physical hardship, God’s house can replace you with someone else, and you can also submit a resignation. If you do not resign and are still willing to do it, then do it well, and do it according to the requirements and principles of God’s house. If you cannot achieve this and repeatedly delay progress, causing losses to the work, then God’s house will deal with you. If you cannot fulfill this duty, then sorry, but you will have to leave!” If after the warning they are willing to repent, they can be retained. But if after repeated warnings their attitude does not change and they show no hint of remorse, what should be done? They should be dismissed immediately—won’t that resolve the problem? It’s not that we hold small faults or minor issues against people when we see whoever has them; rather, it’s that we are giving people opportunities. If they are willing to repent and they change, becoming much better than before, then retain them if at all possible. If repeatedly giving them opportunities, fellowshipping on the truth, pruning, and warning don’t work, and no one’s help is effective, then this is not an ordinary issue: This person’s humanity is too poor, and they do not accept the truth at all. In that case, they are not suitable for this duty and should be sent away. They are not fit to do duty. This is how the matter should be handled.

When supervising the church's work, leaders and workers should not only be adept at identifying various problems but also pay special attention to some church leaders whom they feel uneasy about or find unreliable. These people need to be supervised and followed up on for an extended period; you can't just occasionally ask them about the situation or brush the issue aside with a few words and consider it done. Sometimes, it is necessary to stay on-site to supervise their work. What is the purpose of staying on-site? It is to discover and resolve problems more quickly and to get the work done well. Sometimes, you cannot discover problems as soon as you arrive at the work site. Instead, it is through detailed understanding, inspecting the work, and careful observation that some problems gradually surface and can be discovered. Staying on-site to conduct supervision is not about monitoring or watching over people. What does supervision mean? Supervision involves inspecting and providing direction. It means specifically asking about the work in detail, learning about and grasping the progress of the work and weak links in the work, understanding who is responsible in their work and who is not, and who is and isn't capable of performing the work, among other things. Supervision sometimes requires consulting, understanding, and inquiring about the situation. Sometimes it requires face-to-face questioning or direct inspection. Of course, more often it involves having direct fellowship with the people in charge, asking about the implementation of the work, the difficulties and problems encountered, and so on. While conducting supervision, you can discover which people only outwardly apply themselves to their work and just do things superficially, which people do not know how to implement specific tasks, which people know how to implement them but do not do the real work, and other such issues. If these discovered problems can be resolved in a timely manner, that is best. What is the purpose of supervision? It is to

better implement the work arrangements, to see if the work you have arranged is appropriate, if there are any oversights or things you haven't considered, if there are any areas that are not in line with principles, if there are any distorted aspects or areas in which mistakes have been made, and so on—all these issues can be discovered during the process of conducting supervision. But if you stay at home and do not perform this specific work, can you discover these problems? (No.) Many problems need to be asked about, observed, and understood on-site to be known and grasped. When conducting supervision, you must urge those who, in their work, are irresponsible and careless, deceive those above them and conceal things from those below them, and are perfunctory and slow. We just discussed several steps regarding how to urge them: You can provide direction, fellowship, prune, warn, and dismiss them. Are these steps easy to carry out? (Yes.)

III. Inspecting and Following Up

After leaders and workers urge the work on, the next step is to inspect the work. What is the usual purpose of inspecting the work? Inspecting the work is to determine the progress of the tasks that have been arranged, identify any problems that need to be urgently resolved, and ultimately ensure that the work is fully done well. After the work has been arranged, it is necessary to inspect several aspects: what stage the subsequent work has reached, whether it has been completed, how efficient it is, what the results are, whether any specific problems have been identified, whether there are any difficulties, whether there are any areas that do not conform to principles, and so on. Inspecting the work you have arranged is also a specific and necessary task. Some leaders and workers often make a mistake: They think that once they have arranged the work, their job is done. They believe, "My task is complete, my responsibility fulfilled. At

any rate, I've told you how to do it. You know what to do, and you've agreed to do it. I don't need to worry about how things proceed; just report to me once you've finished." After planning and arranging the work, they believe their task is complete and everything is fine. They do not follow up or inspect the work. As for whether the person they arranged to be in charge of the task is suitable, what the state of most people is like, whether there are problems or difficulties, whether they have confidence in doing the church work well, whether there are distorted or wrong aspects, or whether there are any violations of the work arrangements from the Above, they do not learn about, inspect, or follow up on. They just consider their job done after arranging the work; this is not doing specific work. What should be inspected in the work? The main things to check are whether the implementation plan aligns with the work arrangements, whether it violates the principles and requirements of the work arrangements, and whether there are any people who cause disruptions and disturbances, any people who blindly stir up trouble, or any people who spout high-sounding words during the work. Of course, while inspecting the work, you are also checking whether there were any mistakes in your own implementation of the work arrangements. Inspecting others' work is actually also inspecting your own work.

Fellowshipping on How to Implement Work Arrangements With an Example

Regarding how to implement the work arrangements from the Above, let's give a specific example. For instance, let's say the work arrangement requires people to write experiential testimony articles. This is a specific task that covers a wide range of aspects and is a long-term, ongoing task, not a temporary work arrangement. So, after this work arrangement is

issued, what should leaders and workers do first? According to the ninth responsibility of leaders and workers, which requires them to provide guidance, supervision, and urging, and inspect and follow up on the status of the implementation of the work arrangements, the first thing leaders and workers need to do is fellowship with the team leaders and supervisors on how to specifically carry out this task appropriately and in a way that yields results, ensuring that everyone has a path and principles to follow for this work. Only by fellowshipping to this extent can the work be done well. First, make sure everyone understands the standards required by the Above for writing testimony articles and what kind of testimony articles are required. First, establish the specific content, principles, and scope of these articles, and make sure all leaders and workers are aware of this. Additionally, provide specific fellowship and guidance on the length, format, subject matter, and language style of the articles—for example, let them know that the articles may be written in the form of a narrative, a diary, a personal account, a prose poem, and so on. Isn't this providing guidance? (Yes.) After providing guidance, everyone will know the specific concept and definition of the testimony articles they need to write. Following that, determine who has the caliber and experience to write experiential testimony articles, and who lacks deep experience and can only train in writing average testimony articles. Church leaders need to be keenly aware of these situations. After the articles are written, review them to check if they are genuine and edifying. If they are up to standard, they can be used as sample articles for brothers and sisters who have not yet written articles or do not know how to write them to read and reference. If anyone has experiences and is willing to write testimony articles, they should follow the principles and requirements, share the contents of their heart and speak practical words so that they will edify readers. If some people are not

good at writing articles and can only write a simple account of events, what should be done with them? Even if their articles do not meet the standards, they should still train. They should write articles about their genuine understanding and appreciation gained from experiencing God's words. After copyediting and reviewing these articles, if the content meets the standards for testimony articles, then such articles are valid. Regardless of the writing style of the article, and regardless of its form—whether it is written as a narrative or a diary—as long as it is beneficial and edifying to the readers, it can be written. There are also some people with low educational levels who have some experiential testimonies but do not know how to write testimony articles. What should be done in such cases? They can narrate their experiences orally, and someone with more education can help them record their experiences and then express them accurately according to that person's true meaning, copyediting it into a testimony article that is up to standard. Such articles are also valid. To begin this work, first fellowship on what a testimony article is and its format. Then, make specific requirements and arrangements for people of different educational levels, different age groups, and those with different experiences and statures. Have those with experiences write some articles first. Meanwhile, identify individuals in the church who are suitable for guiding brothers and sisters in writing articles and who are suitable for copyediting and proofreading articles to carry out these specific tasks. This provides an initial arrangement for this work. Does arranging it this way mean the work is thus fully implemented and you can leave it alone? No, this is just providing specific direction, help, and implementation plans based on the requirements of the work arrangement. What should leaders and workers do next? You should supervise the work. Should this supervision have a target? Supervision is not random spot checks; it needs

to have a primary target. You must have a clear understanding of who needs to be supervised and which work stages require supervision. For example, if a certain sister is a church leader who is usually not earnest in her work, likes to boast, aims high but is incompetent, tends to deceive her superiors and conceal things from those below her, speaks in an especially pleasant-sounding way, and tends to be perfunctory in her work, it is imperative that she be supervised in her work. You cannot fully trust her. The first step, then, is to inspect her work and see how her implementation of the work arrangements is going. Is this just arbitrarily supervising people? (No.) This is necessary for the work because this work is too important and those who carry out this kind of work must be reliable. If they do not perform specific tasks and are not trustworthy, blindly trusting them will delay the church's work, and you will also be derelict in your responsibility. For such people, you cannot be swayed by how nice their words sound or how strongly they declare their commitment; in actuality they just talk well but do nothing substantive behind the scenes. Such people are precisely the targets of supervision. Through supervision, observe whether they have repented. If they have not, dismiss them immediately and stop wasting effort on them. In fact, you should practice following up, supervising, and providing direction with most leaders and workers. For those who can do real work and have a sense of responsibility, if it is work they know how to do, there is no need for supervision. However, for new or important work, follow-up, supervision, and providing direction are still necessary. It can be said that supervising and following up on work like this is the job of leaders and workers. Follow-up, supervision, and providing direction are not about distrust but ensuring the smooth progress of the work. Because people have various shortcomings and, on top of that, various corrupt dispositions, without practicing this way, it is impossible to guarantee the work is done

well. Those who have just been promoted to work require even more follow-up, supervision, and direction. This is a specific task that leaders and workers must perform. If you do not practice follow-up, supervision, and providing direction, many tasks cannot be done well, and some work may even be bungled or brought to a standstill. This is an all-too-common occurrence. In particular, leaders and workers who do not pursue the truth require even more supervision. With others, the work can be implemented quite soundly, but with such people, it is uncertain whether the work can be implemented or how well it will be implemented, and whether it will be implemented according to the work arrangement is even harder to say. Such people are not very reliable in their work. If you trust them without supervising their work, this is essentially being perfunctory and irresponsible toward the work. For such people, you need to follow up and supervise, and be involved in the work of their church. If they are unwilling to let you come or do not welcome you, what should you do? You may say, "I'll just swallow my pride and go anyway." Are these words right? (No.) That is not their personal territory; it is a church, and it falls within the scope of your responsibility. You are not dragging out your stay in their house to freeload; you are going to a church to do work. This is not about swallowing your pride. Although they are a leader, God's chosen people are not theirs. It is because they are irresponsible and disloyal in their work that you need to follow up and supervise their work. So, what should you do when you go there? First, ask them who in the church has life experiences and can write experiential testimony articles, who puts relatively greater focus on pursuing the truth, who puts relatively greater focus on writing diaries and spiritual devotion notes, who focuses on sharing their experiences in gatherings, and who has the most experiential testimonies. Let them point these people out first. If they provide several brothers and

sisters, saying that these are the ones who put relatively greater focus on reading God's words, have the enlightenment and illumination of the Holy Spirit, often write spiritual devotion notes, focus on practicing the truth when encountering situations, and frequently share experiential testimonies that others are willing to listen to, then you should meet with these brothers and sisters and fellowship with them. Additionally, there are definitely some people in the church who have low educational levels and cannot write articles but have practical experiences. These people need guidance and training, and you can have those who know how to write articles help them for a period of time. At the same time, select a person to be responsible for implementing the specific work of God's chosen people writing experiential testimony articles. This person will be in charge of collecting, copyediting, reviewing, and then submitting the completed articles. And what should the church leader do? Have them supervise and follow up on these tasks. Some people might say, "Since there is a church leader, why do we need to select someone to be in charge? Isn't that redundant?" Is it redundant? (No.) Why not? It is because this church leader does not do real work and is too unreliable that you have to select another person to be specifically responsible for this work. If the church leader were reliable, they would be able to steadily carry out the work after receiving the work arrangement, and you wouldn't need to supervise them like this. Selecting someone to be in charge is not about sidelining the church leader but about achieving better work results. If you do not select this person, the work might fall through, and when it will be completed or yield results would become an uncertainty.

The purpose of leaders and workers participating in church work is to lead God's chosen people to practically experience God's work. Not only should they do their own duty well, but they should also help and lead

God's chosen people to carry out all the church's work according to the standards required by the work arrangements. Only leaders and workers who do this are aligned with God's intentions. But if you do not specifically participate in the work, and do not practice supervising the leaders and workers who do not do real work, then the results of these church tasks may come to nothing, having been ruined by false leaders. If you clearly understand the situation of a certain church, and you know in your heart that this church's leaders are irresponsible, but you do not follow up and provide direction in a timely manner, isn't this a dereliction of responsibility? For this type of work, if you have specifically followed up and participated, and arranged both the supervisor and people to do the work, can you then leave immediately? (No.) It is best to follow up for a period of time. During the follow-up, for one thing, you can urge and guide the church leaders to actively cooperate with this work. Additionally, you can have an accurate understanding of the work situation of the people you arranged, and at the same time you can give timely corrections and help for any problems they encounter at any time. If you leave too early, and then come back to handle and resolve issues when they arise, it will delay the work. In summary, for this specific work, in addition to participating in arranging the personnel and the supervisor, it is best to also follow up for a period of time to see what problems arise during their work. For one thing, supervise whether the church leaders are fulfilling their responsibility; for another, see how the personnel are performing the work. Because most people have not done this work before and the problems that may arise are unknown, you will continually discover some unknown issues while participating in this work. Of course, it is best to provide timely solutions as well. Staying on-site, supervising, and following up are the best practices. Do not just sloppily go through the motions and call it a day. This is work

done for a special situation, providing some help and guidance. After solving the problems, follow up on their work for a period of time. You see that some articles have already been written, and there are many types of articles, addressing various issues and covering different topics—some are about experiences of CCP persecution, some about experiences of family persecution, some about how people come to understand the corrupt dispositions they reveal, or how the various corrupt states people exhibit while doing their duties are resolved, and so on. These testimony articles must all be reviewed to ensure they completely conform to the facts and genuinely edify people before they can be approved and made into videos. When the work reaches this level, you will have already seen the results. This proves that, in preliminary terms, the personnel and the supervisor you arranged for this work are relatively suitable. Next, if they can complete this work on their own, then it is appropriate for you to withdraw. Do leaders and workers working in this way also receive edification? Is this more rewarding than just prattling on about theories all day and wasting time? (Yes.) This kind of work has great rewards. For one thing, you learn to solve actual problems. For another, you fulfill the responsibilities of leaders and workers. Additionally, your understanding of the truth does not stop at the level of words and doctrines; rather, you apply the truth more in real life. This way, people gain practical experience, and their understanding of the truth becomes more concrete and practical.

After a pilot work project of a church has been guided to this extent and initial results have been achieved, what work should leaders and workers do next? Is your job done once a pilot project is completed? Is there more work for you to do? There is so much work still! After the work of this church has been guided, see which other church's work needs focused guidance, and then go to that church and continue to provide

guidance. Since you already have some work experience and have grasped some of the truth principles, it will be much easier to provide guidance work again. Of course, according to the work steps discussed earlier, you should first check whether the selected personnel are up to standard, whether they are suitable for this work, and whether their caliber, humanity, educational level, degree of pursuing the truth, attitude toward their duty, and understanding of the truth, among other aspects, are relatively ideal, and whether they are relatively top-notch individuals. Through a period of supervision and inspecting the work, you will have the opportunity to discover that some leaders and workers or supervisors are not up to standard. For example, some people have poor caliber and cannot do the work. Others have distorted comprehension, incorrect viewpoints, lack normal thinking, and don't have spiritual understanding. They can only proofread articles based on their academic knowledge but are ignorant when it comes to the appropriateness of specific spiritual terms and the appropriateness of quoting God's words; they are unable to see through these things at all, which shows that it was unsuitable to have selected them and that they should be promptly replaced. Still others, meanwhile, are selected to be supervisors, and although they can do some work, better results are achieved when they write articles on their own. When asked to serve as supervisors, they have no time to write when they become busy with their work, and they do not do the work of a supervisor very well. They are not adept at providing guidance, inspecting work, or rectifying problems but are better at performing a single, specific task. So, selecting such an individual to be the supervisor is not appropriate, and another candidate should be chosen. Therefore, when leaders and workers are inspecting and following up on a specific task, it is not enough to just ask questions and inquire to find out if the supervisor understands the

principles. You also need to observe just what the person's humanity is like, and whether their caliber, comprehension ability, and stature are suitable for doing this duty. If the inspection reveals personnel who are not up to standard, adjustments must be made in a timely manner. This is what inspecting the work entails.

To implement the work of writing testimony articles, leaders and workers, in addition to inspecting whether the supervisor of this work is suitable, must also learn to check the articles and provide some direction and screening for the work of writing articles. Articles that are written specifically and practically can be used as examples. Articles that are written in a hollow and impractical way, without value and not edifying to people, should be directly eliminated. This way, the brothers and sisters will know which types of articles are valuable and which types are not, and in the future, they won't write articles without value, thus avoiding wasting energy and time. In this way, your work will be valuable. When you go to inspect the work, you need to check all kinds of experiential testimony articles they have written to see if there are any adulterations or falsehoods mixed in and whether the articles are edifying or not. You need to first screen these things. When you are screening, aren't you also learning? (Yes.) As you learn, you will do this work better and better. Suppose you do not inspect, do not take things seriously, and are irresponsible, and just go through the motions, only aiming to get the job done and then report to those above you that it is finished, thinking, "At any rate, our church has many people who can write testimony articles. After they finish writing, I will submit all of them. Who cares whether they are up to standard or not? As long as the higher-level leaders know that I have done a lot of work, implemented the work arrangements, and kept busy, that's enough!" Is this a responsible attitude? (No.) This is being irresponsible. If you take

responsibility, you must first screen things on your end. Any article submitted through you must be up to standard; anyone who reads it should say it is edifying and be willing to read it. Only this is fulfilling the responsibility of leaders and workers. Inspecting the work is not about going through the motions, shouting slogans, preaching doctrines, or arbitrarily lecturing people. It is about inspecting the efficiency and results of the work, inspecting whether the work you have done is up to standard, whether it achieves the results of implementing the work arrangements, whether it meets God's requirements, which areas are up to standard and which are not—these are the things to inspect. This involves doing specific work, and is related to people's caliber, whether they have spiritual understanding, how much truth they understand, how much truth reality they possess, and their ability to view things. If you know how to inspect work, and while inspecting the work you can discover problems, grasp the crux of problems, seize upon the essence of problems, and resolve problems, and before submitting testimony articles you screen them according to principles, guaranteeing that the articles you submit are all up to standard and edifying to those who read them, then you are up to standard as a leader or worker, and you have done your work properly.

Most people can do the work of providing guidance, supervision, and urging. However, when inspection and screening are needed, it tests the caliber of leaders and workers and whether they possess the truth reality. Some people can provide guidance, supervise work, and prune or dismiss and deal with unsuitable personnel, but they do not know how to assess the efficiency and results of the work they have arranged, whether it aligns with the work arrangements, and how to resolve it if it does not. Most leaders and workers can, at most, provide guidance, supervision, and urging, but when it comes to inspecting work, they do not know what to do, have no

principles, and are at a loss. They think, “The work arrangements have been implemented, so what is there to inspect? Everyone is working, no one is idle, the people causing disruptions and disturbances have been dealt with, and those who needed to be dismissed or cleansed away have been handled accordingly. What else is there to inspect?” They are just oblivious. Inspecting work requires screening. What does screening mean? It means you need to draw a conclusion. For example, the supervisor of the work of writing experiential testimony articles brings an article to you, saying that the writing style is quite good, the language is smooth, and both the language style and the article’s subject matter are good. However, they feel that it seems to lack practical content and cannot edify people, that it needs to be supplemented and improved upon, but they cannot see through this matter themselves, so they ask you to take a look. What does it mean for them to ask you to take a look? It means they need you to screen it. How you screen it and whether you screen it well tests your actual stature. What does actual stature mean? It means whether you understand the truth principles. If the supervisor does not understand the principles of writing testimony articles, cannot assess whether an article is practical and genuine, and does not know how to make a judgment, and you are the same, unable to make a judgment or decision, this proves one thing: Your caliber is about the same as theirs, and you are unable to screen articles. Is this not the case? The truth you understand is about the same as theirs, and you cannot see through the problems they cannot see through—this indicates an issue. If you can see through problems that they cannot, and you can discover problems through inspection that they cannot, this proves that you can screen articles. For example, they consider most articles to be up to standard and without significant issues, but through your inspection and screening, you find a small portion that is not up to standard. You explain

the problems in these articles through dissection and fellowship; everyone agrees that your points are reasonable, align with principles, and are not nitpicking but are indeed real issues, and that these should be corrected. Some articles are hollow and lack practical experiential understanding; some articles have practical experiential understanding but are not expressed concretely enough; some articles quote God's words inaptly, not choosing more suitable passages of God's words, resulting in worse results; some articles have incorrect viewpoints, with a distorted comprehension and lacking fellowship on the understanding of the truth, leaving readers unedified and easily causing them to develop negativity and misunderstandings; and so on. You can detect and see through all these issues. Through your fellowship, you help them grasp the principles, enabling those with experiences to write genuine experiential testimonies. You select those articles that are edifying and valuable to people as experiential testimonies that are up to standard, so that when God's chosen people read them, they are edified. Meanwhile, those articles lacking genuine experiential understanding or containing distorted comprehension are eliminated. If you do this, aren't you screening? If you have such an ability to perceive matters and do work, isn't your caliber sufficient? Aren't you fulfilling the responsibilities of leaders and workers? (Yes.) If they think most articles are acceptable and bring them to you for screening, and you also think most of them are good, while actually some of them have issues and need further selection, copyediting, and correction of problems, but you cannot see through them—when you submit them to the Above, and the Above finds some articles not up to standard and eliminates them—doesn't this mean you did not screen properly? For one thing, inspecting the work tests the caliber of leaders and workers, and for another, it tests the extent of their understanding of the truth. Some people cannot screen

because their caliber is poor and therefore prevents them from doing so, they do not understand the truth in this area, and they cannot see through the problems. Their inspections are just going through the motions, not knowing what to inspect. Some people have sufficient caliber, but because their understanding of the truth is shallow, they can spot problems but do not know how to resolve them. These people still have room for improvement. However, if people cannot even spot the problems, there is no way for them to make progress.

Implementing the work of writing experiential testimony articles involves an important step of inspection, which depends on whether leaders and workers possess the truth reality. Besides inspecting leaders and workers with relatively poor caliber and who are relatively weak, you should also ask about and understand those with average caliber. If the environment is not suitable, you can send someone to inquire and understand the situation, and make detailed records. If the environment permits, it is best to personally go and interact with the supervisor of this work; ask questions, inquire, and understand the specific situation of this work, and see how well the work is being implemented. In summary, once the work arrangement for writing experiential testimony articles is issued, it is not something that can be wrapped up in one or two months. This is not a temporary task but long-term work. Leaders and workers should not just provide guidance, supervision, urging, and inspection within the first one or two months after the work arrangement has been issued and consider it done. Instead, they must follow up on this work continually over the long term. For weaker church leaders, they need to go and provide personal guidance. For church leaders who can independently implement work arrangements, they should also practice regular inspections to understand the progress of the work and solve any problems that arise. This is a

responsibility of leaders and workers. Therefore, one thing is certain about leaders and workers doing work: They never have idle time. Some leaders and workers always think, “The work arrangements have been issued, and I’ve fellowshipped on how to implement them. I’ve finished my job, there’s nothing else to do. So I’ll do some suitable chores, like helping with cooking and hosting, or buying some daily necessities that the brothers and sisters lack.” They become idle after issuing the work arrangements and feel they have finished their job and have nothing more to do. This shows they do not know how to do the work or take charge of specific tasks. In fact, once the various work arrangements of God’s house are issued, as long as the Above has not called for a stop, the work must continue and cannot be halted midway. For example, the work of writing experiential testimony articles—has the Above called for a stop on this? Has there been any notice saying to stop this work? (No.) So, how should leaders and workers carry out this work? Don’t be motivated only by short-lived enthusiasm. When the work arrangement is first issued, you are very enthusiastic, proactive, and eager to cooperate with this work. After a period of time, however, if the Above does not urge, does not issue new instructions, or does not give further directives for this work arrangement, you may think that since the Above has not arranged anything new, you can ignore this work. This is not acceptable; this is a dereliction of responsibility. No matter how long this work has been implemented, and regardless of whether the Above has inquired about, urged, or emphasized this work during that time, as long as this work has been entrusted to you, you should shoulder it and continually do it, carrying it out well. What does “continually” mean? It means that as long as the Above does not call for a stop, leaders and workers must provide uninterrupted and continual guidance, supervision, urging, inspection, and follow-up on this work. Unless you step down or are

dismissed, as long as you hold your position, this work is something you must do well as a leader or worker. It is also a task that you must continually implement and follow up on. How should this be practiced? Every time you visit a church, you must ask the local leaders and the supervisor of this work: “How have the testimony articles been coming along during this period? Are there any good, relatively moving testimony articles? Are there any articles with special experiences?” If they say there are, you should look over these articles. If they indeed contain practical experiences and truly edify people, they should be quickly submitted. Every time you visit a church, you must first ask about this matter. This is a specific task you must implement, an obligation that you cannot shirk—this is your responsibility. Regardless of whether the Above urges or inquires about this matter, this task is included in what you have to do. If the brothers and sisters are busy doing their duties and have no time to write testimony articles, you must urge them, saying, “Writing good testimony articles is very beneficial for the life entry of God’s chosen people, and it is also an important duty.” However, some leaders say, “The brothers and sisters feel that they have written all their experiences and have nothing more to write.” Is this statement correct? In fact, many detailed experiences are not noticed by people and are overlooked. It is only when they read the experiential testimonies written by others that they remember they also have had similar experiences. Therefore, writing experiential testimony articles requires careful thought and contemplation. There are many experiential understandings that are worth writing about. Is not having any time to write a valid reason? This is a duty that people should do. No matter how busy they are, they should take time to write. If they do not know how to write testimony articles, they should dictate it for someone else to copyedit, thus producing a good article. In this way, through your urging

and direction, another good experiential testimony article is written. Do you know how many people this article can edify? How many people can receive help and benefit from it? If you do not supervise and provide direction, and the local church leaders also do not have a sense of burden, thinking that the brothers and sisters have written all their experiential testimonies and there are no more articles to write, then this good experiential testimony article will not come into existence. Sometimes when you visit a church, some brothers and sisters chat with you and say, "I have suffered all kinds of hardships in my life. After believing in God, I have also been persecuted a lot. Every step of the way, it has been God leading me. I have seen God's wonderful deeds, and realized that everything is ordained by God and that God truly holds sovereignty over all —this is totally true!" After they tell you their experience, you ask if they have written it down as an article, and they say, "No, I have a low level of education and can't write. Besides, others say this experience is not valuable." "How could such a wonderful experience be without value?" you tell them. "After each step of your experience, you deeply felt God's sovereignty, God's leading, and God's ordaining. What experience could be more valuable than this? Such experiences should be written down and not missed." You then quickly arrange for more educated brothers and sisters to help them copyedit it. Within three days, a good and excellent testimony article is written and then made into an experiential testimony video. Everyone who watches it says, "The protagonist's experience is fantastic! It is so edifying to watch! It truly shows that God is sovereign over everything —that's exactly how it is! This has been confirmed to an even greater extent now, and our faith in God has increased." Others say, "This experiential testimony article is written very practically and is very moving. It would be even better if it were made into a movie!" Many brothers and sisters eagerly

look forward to it being quickly made into a movie. So, because leaders and workers treated the church's work with responsibility and loyalty, a casual conversation was able to lead to a good article and good material for a movie. This is the best testimony and the best subject matter for bearing witness to God's sovereignty and ordination. Such stories can increase the faith of so many people and edify many as well! What do you think of leaders and workers doing work in this way? They do not adhere to any formality in their work. Wherever they go, they ask questions, inquire, and interact with the brothers and sisters, integrating themselves among them without putting on airs. They not only have a sense of burden in their hearts but also a strong sense of responsibility. By consistently doing this, they naturally achieve results. Won't this be remembered by God? These are good deeds, no? Tell Me, is it strenuous to do this bit of work? Does it require suffering? Does it require scaling sword-tipped mountains or plunging into seas of fire? No. It isn't difficult. It just requires putting your heart into it. With this work in your heart, wherever you go, you ask questions and inquire: "How is the work progressing? Have there been any good testimony articles during this period? For brothers and sisters who have experiences but haven't written articles yet, do you know how to guide them to narrate their experiences? Do you know how to help them express themselves and guide them to write them out?" Wherever you go, you always have to fellowship about this matter, do things related to this work, and speak words related to this work. Doesn't practicing this way make the work of leaders and workers more abundant? Could there be a situation where you are idle with no work to do? (No.) Can leaders and workers working this way get tired or die from exhaustion? (No.) They won't get tired or die from exhaustion, the work will have results, and it will be remembered by God. If you work in this way, many will be edified, and the

brothers and sisters will feel that writing experiential testimony articles is valuable and meaningful. Previously, they thought their experiences had no value, but through your guidance, they understood how to write experiential testimony articles. This also benefits their life entry. Only when you work in this way are you fulfilling the responsibilities of leaders and workers.

By fellowshipping on how leaders and workers should inspect the work, have you learned how to inspect the work? Inspecting the work is not about finding faults or nitpicking, but rather about seeing how the work has been done, whether it has been arranged, whether there is anyone taking charge of the work, how the work is progressing, what the progress is like, whether it is going smoothly, whether the work is done according to principles, whether it yields results, and so on. At the same time, you need to observe, review, and evaluate the effectiveness of the work, and then from this, find better and more suitable ways to implement the work. For a work arrangement, such as the arrangement of writing experiential testimony articles, as long as the Above has not called for it to stop, this work needs to be continually followed up and implemented, and this is beneficial to the life entry of God's chosen people. If some people feel that there are already enough experiential testimonies and that God's chosen people cannot read them all, can this work be stopped then? It cannot be stopped. The more experiential testimonies there are, the better; the more there are, the more abundant they will be—this is what most helps God's chosen people enter into the truth reality. Some new believers, after reading these experiential testimonies, will know how to experience God's work. After going through a period of experience and gaining results, they will naturally be able to write experiential testimony articles. Some people with shallow experiences can also be edified by reading those relatively deeper experiential testimonies, and they can achieve deeper experiences and write

better testimony articles. These testimonies benefit both people in religion and God's chosen people in God's house. Therefore, the work of writing experiential testimony articles can never stop. Leaders and workers must continually follow up on this work and should not stop it for any reason or excuse. This is an important item of work in the church. Leaders and workers should take the lead in writing experiential testimony articles. This practice best reveals whether they possess the truth reality. If they cannot write experiential testimony articles, they are not up to standard as leaders or workers and cannot do real work; they should be dismissed and eliminated. After doing this work well, leaders and workers need to continually visit various churches to inquire about the progress of the work. They can ask questions and learn about the work: "The several brothers and sisters in your church who are relatively earnest in their pursuit all have some experiences—can they write some testimony articles?" They should also ask those who have just accepted the true way how it was they investigated and came to accept it, and whether they can write down their impressions regarding this. Leaders and workers not only need to continually inquire, learn about, follow up, and implement this work, but they also need to inspect how well the implementation is going: "During this period, have you arranged for people to do this work? How many experiential testimony articles have been written? How many are up to standard? What is the proportion of articles that are up to standard?" The supervisor replies: "After the last fellowship, some experiential testimony articles have already been written in our church, and a few articles that are up to standard have been submitted. We have been continually doing this work." This is fine; this means you have done this task properly. With this in mind, is there a direct relationship between a church being able to produce genuine experiential testimony articles and the role of leaders and

workers? In one regard, you need to continually fellowship on this aspect of the work; in another regard, you need to lead by example, continually inquiring about the work, and also participating in and following up on the work. After following up for a period and then leaving this church, you should later return to inspect the implementation. Is this not what leaders and workers should do? This is the responsibility of leaders and workers.

For every work arrangement issued by God's house, leaders and workers must treat it seriously and implement it seriously. You should frequently use the work arrangements to compare and inspect all the work you have done. You should also examine and reflect on which tasks you have not done well or implemented properly during this period. For any task assigned and required by the work arrangements that has been neglected, you should quickly make up for and inquire about it. If you are busy with a specific task and cannot get away, you can entrust others to inspect and follow up on the work that has not been done well. Do not just issue orders and think the task is completed after assigning and arranging the work, and then just stand by idly. As a leader, you are responsible for all the work, not just one task. If you see that a particular task is especially important, you can oversee that task, but you also need to find time to inspect, direct, and follow up on other tasks. If you are only content with doing one task well and then consider things finished, and assign other tasks to other people without caring or asking about them, this is irresponsible behavior and a dereliction of responsibility. If you are a leader, then no matter how many tasks you are responsible for, it is your responsibility to constantly ask questions about them and inquire, at the same time also inspecting them and resolving problems promptly as they arise. This is your job. And so, whether you are a regional leader, district leader, church leader, or any team leader or supervisor, once you have known the scope of your

responsibilities, you must frequently examine whether you are doing real work, whether you have fulfilled the responsibilities that ought to be fulfilled by a leader or worker, as well as which tasks—out of the several entrusted to you—you haven't done, which you don't want to do, which have yielded poor results, and which you have failed to grasp the principles of. These are all things you should examine often. At the same time, you must learn to fellowship with and ask questions of other people, and must learn how to identify, in God's words and the work arrangements, a plan, principles, and a path for practice. Toward any work arrangement, whether it relates to administration, personnel, or church life, or else any kind of professional work, if it touches upon the responsibilities of leaders and workers, then it is a responsibility that leaders and workers are supposed to fulfill, and within the purview of what leaders and workers are responsible for—these are the tasks you should attend to. Naturally, priorities should be set based on the situation; no work may fall behind. Some leaders and workers say, "I don't have three heads and six arms. There are so many tasks in the work arrangement; I absolutely can't manage if I'm put in charge of all of them." If there are some tasks that you can't personally be involved in, then have you arranged for someone else to do them? After making this arrangement, did you follow up and make inquiries? Did you vet their work? Surely you had the time to make inquiries and conduct vetting? You definitely did! Some leaders and workers say, "I can only do one job at a time. If you ask me to conduct vetting, I can only vet one task at a time; any more than that is unfeasible." If that is the case, you are a good-for-nothing, your caliber is extremely poor, you have no work capability, you are not cut out to be a leader or worker, and you should step down. Just do some work that suits you—don't cause delays to the church's work and the life growth of God's chosen people because your caliber is too

poor for you to do work; if you lack this reason, you are selfish and vile. If you are of ordinary caliber but are able to be considerate of God's intentions, you are willing to train, and you feel unsure that you can do the work well, then you should seek out a couple of people of good caliber to cooperate with you in the work. This is a good approach, and counts as having reason. If your caliber is too poor and you are genuinely incapable of shouldering this work, and yet still wish to continue occupying this position and enjoying its benefits, then you are someone selfish and vile. Leaders and workers must be possessed of conscience and reason—this is of the utmost importance. Without even this humanity, they absolutely cannot be a leader or worker, and even if they do a bit of work, they will be a false leader that will only bring harm to God's chosen people and jeopardize the work of the church. Leaders and workers should consider God's intentions; they absolutely must not be dictatorial and take on everything themselves, only to end up not doing any work well and delaying all of the church's work, as well as the life entry of God's chosen people. Wouldn't that be a great transgression? Therefore, people with too poor caliber absolutely cannot be leaders and workers. Those who lack a God-fearing heart and who cannot consider God's intentions even more so cannot be leaders and workers; they cannot be put in charge of any task. As leaders and workers, it is important to have self-awareness. If you cannot do real work but still want to take everything on yourself, and love enjoying the benefits of status, this is the very definition of a false leader, and you should be dismissed and eliminated.

After fellowshipping on the responsibilities that leaders and workers should fulfill regarding the work arrangements of God's house, do you now have a path on how leaders and workers should treat and implement the work arrangements? (Yes.) Are there any difficulties? Among the various

tasks outlined within the responsibilities of leaders and workers that we have fellowshipped about, some people might only focus on one or two aspects, while others might not even be able to accomplish one or two aspects. For leaders and workers who can focus on one or two aspects of work, if they have sufficient caliber and can also learn to follow up on other aspects of the work, then they are basically up to standard. However, if they only stay at the level of preaching doctrines and holding gatherings but cannot do specific work, and when asked to participate in inspecting and following up on specific tasks, they become worried, without plans, steps, or paths to follow, not knowing what to do, this indicates poor caliber. Can people with poor caliber implement work arrangements? (No.) Such leaders and workers are not up to standard. How should you deal with such leaders and workers? Tell them, “The work arrangements have been issued, and we have a clear understanding of what tasks to perform and what principles to uphold, but you don’t know what to do and have no path to follow. And yet you still have the gall to fellowship and preach sermons to us. You should step down immediately! You are not fit to be a leader or worker, you cannot fulfill this responsibility. Quickly hand it over to someone competent! Stop shouting slogans here, no one wants to listen!” Is this an appropriate way to handle it? (Yes.) If you can’t do the work, what’s the point of blindly shouting slogans! Everyone can read the words in the work arrangements; everyone can speak doctrines—it’s all about how you actually do it. If you can’t do it, then you are not suitable to be a leader or worker. No task is as simple as one plus one equals two. Every task requires leaders and workers to develop specific implementation plans within the scope of principles based on the specific situation. At the same time, they must know how to supervise, inspect, and follow up until the work is implemented properly, fully meeting the requirements of the work arrangements, coming to

fruition and producing results. Only then have they fulfilled the responsibilities of leaders and workers; only then are they up to standard as leaders and workers.

The Attitude and Manifestations of False Leaders With Regard to Work Arrangements

We just fellowshipped about what the responsibilities of leaders and workers are when it comes to work arrangements. Next, we shall fellowship on what manifestations false leaders have. Among the false leaders you have encountered, what is their attitude toward work arrangements? What actions and manifestations do they exhibit? False leaders usually understand from the words of the work arrangements what should be done, the specific requirements of the Above, and what the specific work projects are, but they only understand it in terms of doctrine. They still do not understand or thoroughly perceive the specific principles, standards, and paths of practice for implementing the work arrangements. After receiving the work arrangements, they also go through the motions, fellowshipping on how to do the work and how to issue and implement the work arrangements. However, no matter how much they fellowship, it is only a literal, doctrinal understanding of the work arrangements. As for how to specifically implement the work arrangements and what results can be achieved, as well as how effective implementation will be if they select certain people to do the work or choose a certain plan to implement it, or whether the goals and results required by the work arrangements can be met, they are unaware and unclear about these aspects. When false leaders implement work arrangements, they usually just hold a gathering to preach some words and doctrines, assign the work, mention a few of God’s requirements, and then have everyone express their determination. They consider this to be doing

their job. They believe that as long as they have assigned the work, appointed someone to be in charge, and mentioned the results that God's house requires, they have fulfilled their responsibility. They then feel completely at ease, as if the work is done. They have no idea when to inspect the work, what problems and difficulties might arise in the work, and which problems can and cannot be resolved by those below. They also do not know which important tasks must be followed up on and provided with guidance. For example, important steps like supervising, urging, and inspecting never cross the minds of false leaders. Slightly better false leaders, who comparatively have some conscience and do not want to eat for free, believe they should do some work. They will visit the church and ask the brothers and sisters if they have any problems. Someone tells them, "We brothers and sisters often have disputes when we are together. When our opinions differ, we argue endlessly and reveal hotheadedness." The false leaders say, "This is easy to resolve," and then hold a gathering, where they fellowship: "People should learn forbearance and patience; people should learn to be humble, not be arrogant, and learn submission. This is God's intention. Whoever reveals a corrupt disposition should reflect on themselves and accept pruning, not live by their corrupt disposition." After they've fellowshipped all this doctrine, they say, "You can handle the remaining issues yourselves. I am not very proficient in technical matters. At any rate, I have held this gathering for you; you just do the work as you see fit. The key and important thing is to be loyal in doing your duties and not cling to your own ideas." After listening, people ponder and say, "Our problem is not just the revelation of corruption, hotheadedness, and selfish desires, but also that we are uncertain and unclear about some technical issues and don't know how to act in accordance with principles. This problem hasn't been resolved!" The false leaders reply, "Read more of

God’s words. Once the corrupt dispositions that you reveal are resolved, these issues will be resolved as well.” The work that false leaders are most adept at is spouting doctrines and shouting slogans. They do not anticipate the frequent problems that may arise in the work. When someone raises an issue, they only have one solution, which is to explain with some words and doctrines, then offer some exhortation or a piece of advice, and consider it done. They cannot come up with any specific plans and cannot provide correct guidance and help. Isn’t the work of false leaders simple and easy? Wherever they go, they just preach, primarily focusing on speaking doctrines and shouting slogans. This situation is quite common among leaders and workers, is it not? They cannot implement specific work and do not know how to carry out, implement, or follow up on the work arrangements that are issued. They do not know what their work responsibilities are or what tasks they should perform. When asked to do specific work, they just shout slogans. When someone raises an issue, they take it as an opportunity to start preaching. If a crucial issue is brought up that they cannot resolve, they resort to pruning and reprimanding people. They have no other solutions and cannot at all resolve the problems and deviations that arise in the work. This is a main characteristic of false leaders. There are also false leaders who are asked to implement a work arrangement and inspect which difficulties arise while the work is being carried out—if they can resolve the difficulties, they should do so promptly; if they cannot, they can gather some questions and seek upward, and the Above will resolve them. But what happens is that when they go on-site to participate in this work, they convene everyone for gatherings all day long, and besides discovering who has conflicts with whom, who always argues with whom, whose humanity is not too good, who has a distorted comprehension, who is arrogant and always clings to their own ideas, who

is gluttonous and lazy, who resembles disbelievers, and who are evil people, they cannot identify any problems or difficulties that arise in implementing the work, nor can they see these issues. Do you think such leaders and workers can carry out their work? (No.) Where does the problem lie? (Their caliber is too poor, they have no ability to discern, and cannot identify problems.) How many of such leaders are there around you? Can your leaders identify problems? If a work arrangement is issued and the leaders and workers only shout slogans and preach without any specific plans or steps to implement the work arrangement, not knowing how to do the work, then the work cannot be implemented. It is effectively rendered null and void. The key to how well a work arrangement is implemented in the church and its effectiveness lies in whether leaders and workers can do real work. If the leaders and workers have good caliber, work capability, and loyalty, then the work arrangement will be implemented well. If the leaders and workers have poor caliber, are muddled, and lack work capability, then regardless of whether the church contains anyone talented in the area of the work or how willing the brothers and sisters are to cooperate, the work arrangement cannot be implemented, let alone achieve any results.

The work of false leaders is limited to what people can see on the surface. Even when they do implement work arrangements, it is just as a formality, without any follow-up or inspection afterward whatsoever. Their work stays at the level of just going through the motions; it doesn't have any real force behind it and fails to achieve any results. For example, with the work of writing experiential testimony articles, after receiving this work arrangement, a false leader convenes people for gatherings to fellowship and addresses various questions they have about the work arrangement they don't understand. After they finish preaching doctrines, and people seem to understand, the false leader thinks, "The work has been assigned, so what

should I do? Since God's house requires writing experiential testimony articles, I also need to write. If I don't write, won't people have a low opinion of me as a leader?" They ponder at home about what to write and after a day, they still haven't written anything. They think, "Writing an article is quite challenging. Normally, I feel I have experiences, but why do they disappear when I start writing? Where did those experiences go? No, I do have experiences, it's just that the writing method is stumping me. I've been going out and interacting with people too much, which is distracting me, making it hard to concentrate. I can't always be fellowshipping and discussing work with people; otherwise, my mind will keep wandering, and I won't be able to write the article. I need to take some quiet time to think carefully about how to write it properly before I can write." They have made writing articles their main task and treat the work that a leader or worker should be doing as a side task. They spend all day writing articles at home, paying no attention to the implementation of the work and not learning about or grasping how many people in the various churches can write articles or whether there are suitable people to direct and screen the work—they have no idea about these things. A month passes, and not only have they not written an article themselves, but they also do not know how this work is progressing in the church. What is the problem here? After the work arrangement is issued, some church leaders with poor caliber do not know how to do real work. Like this individual, they just preach some words and doctrines and shout slogans, and that's it. Whether the brothers and sisters are willing to write or not doesn't matter to them; the leaders do not urge or guide them, much less correct them. And the false leader does not concern themselves with such leaders and workers. Some brothers and sisters write one kind of article, and some write another kind, but there is no one to screen whether what they write is practical and in accordance with

principles. The brothers and sisters do not understand the principles and do not know whom to ask; they just write because they are told to, they obey the arrangements of God's house. There are also some who have experiences but lack education; these people have no one to help them copyedit their articles, and no one makes arrangements for this matter. All sorts of problems arise, and where are the leaders and workers? What are they doing? They are in "seclusion" writing articles! False leaders do not know what they should be busy with or what tasks they should perform. The work arrangements are implemented in the church in a variety of ways, with different approaches being taken, and they do not inquire about any of it. When brothers and sisters encounter various problems while doing their duties and report these problems to them, they do not resolve them. As a result, many problems and difficulties pile up, and all sorts of experiential testimony articles also accumulate without anyone to copyedit, review, or screen them. Yet the false leaders do not follow up on or inspect these issues, and the brothers and sisters cannot find them when they have problems. False leaders do not realize that this work is their responsibility and that they should be following up on this work. Aren't they trash? (Yes.)

How a leader or worker implements the work, as well as the efficiency and results of their work, test whether they are up to standard. This also tests their humanity, their caliber and work capability, and whether they have a sense of burden. When false leaders receive a work arrangement, they consider it done after fellowshipping about it. They do not participate, supervise, urge, or inspect it, nor do they follow up on the implementation. They do not understand that these tasks are what they should be doing; they do not understand that these tasks are their responsibilities as leaders and workers. They believe that being a leader or worker only requires being able to preach. Aren't they blockheads? Can blockheads be up to standard

as leaders and workers? (No.) They cannot be up to standard as leaders and workers, yet they think they are quite good and believe they can do the work. Aren't they a few cards short of a full deck? They cannot even implement such a simple task as writing experiential testimony articles. This is one of the easiest tasks—just mobilize those with good caliber and life experience to write testimony articles, and then follow up and provide direction. Some leaders and workers have average caliber and low educational levels and are not good at text-based work, but they can assign suitable people to be in charge. This way, they can still do some real work. If they do not even know what kind of people to assign to be in charge and conduct screening, they cannot do the work and are false leaders. Some people say, "A false leader might not be able to do text-based work due to poor caliber and low education, but they should be able to do other work." Does this statement hold? (No.) Why doesn't it hold? (The work of writing experiential testimony articles is simple. If they cannot explain it clearly or implement the work, then they certainly cannot handle other tasks. They do not know how to do or follow up on the work.) This shows their caliber is too poor. They are blockheads. They think that being a leader or worker is like being an official of the great red dragon: As long as they learn to flatter, talk big, shout slogans, and engage in fraud, deceiving their superiors and concealing things from those below them, they can establish themselves and draw a government salary. They do not understand that the most crucial aspect of being a leader or worker is learning to do real work. They imagine the job of leaders and workers to be very simple. As a result, they do no real work and become a false leader.

What other specific manifestations do false leaders have? Can false leaders see through and grasp the principles and standards required in work arrangements? (No.) Why can't they? They can't see through to what the

principles of this work are, and they can't vet it. When special situations arise during the specific implementation of the work, they don't know how to resolve them. When the brothers and sisters ask them what to do in one of these situations, they get confused: "This isn't mentioned in the work arrangement, how would I know how to handle it?" If you don't know, how can you implement this work? You don't even know but still ask others to implement it—is that realistic? Is that reasonable? When false leaders and false workers implement work arrangements, for one thing, they have no idea about the steps and plans for implementing the work arrangements. For another, when problems are encountered, they can't conduct vetting according to the principles required by the work arrangements. Therefore, when myriad issues of all sorts arise during the implementation of the work arrangements, they are completely unable to resolve them. Because in the early stages false leaders cannot identify or anticipate problems and cannot fellowship in advance, and in the later stages, when problems arise, they cannot resolve them but just emptily preach doctrines and rigidly apply regulations, problems keep recurring and persist, with some work suffering delays in implementation, and other work not being implemented to a sufficient degree. For example, regarding the work arrangement of God's house for clearing out and expelling people, when false leaders carry out this work, they only clear out the obvious evil people, antichrists, and evil spirits that cause disruptions and disturbances, as well as the disbelievers whom the brothers and sisters all find repulsive and loathsome. However, there are still some who should be cleared out, that is, those hidden, insidious, cunning evil people and antichrists. The brothers and sisters cannot see through them, and neither can the false leaders. In fact, according to the work arrangements of God's house, these people have already reached the level of being cleared out. However, because false

leaders cannot see through them, they still regard these people as good and even promote, cultivate, and use them for important work, allowing them to hold power and occupy important work positions in the church. Can the work arrangement of God's house to clear out and expel people be implemented then? Can various problems be thoroughly resolved? Can the work of spreading the gospel proceed normally? Clearly, the work arrangements of God's house cannot be thoroughly implemented, and a lot of important work cannot be done well. Because the people used by false leaders have no truth reality whatsoever and can even commit evil deeds, this prevents various items of church work from being carried out well. False leaders use these evil people, letting them do important duties and undertake important work in the church, even allowing these evil people to manage offerings. Will this disrupt and disturb the church's work? Will it cause losses to God's offerings? (Yes.) This is a very serious consequence. Because false leaders cannot see through these people, are unable to screen them, and let these evil people take on important jobs, the work gets completely bungled. In doing their duties, these evil people always act perfunctorily, deceive those above them and conceal things from those below them, and do no real work; they act with willful recklessness, mislead people, and commit all manner of evil deeds. However, false leaders cannot see through them, and by the time they notice the problems, a great disaster has already occurred. For example, in the Henan pastoral area, some evil people who became leaders used various despicable means to steal God's offerings; they stole huge amounts, and these amounts have never been recovered. Does this have anything to do with leaders and workers choosing and using the wrong people? (Yes.) According to the work arrangements, if one cannot see through the people selected, they can first be assigned to do some simple work, and one can then follow up on

their work and observe them for a period of time. People who cannot be seen through absolutely must not be assigned any important work, especially if it entails risk. Only after long-term observation and seeing through their essence should decisions be made on how to treat and handle them. False leaders do not work according to the work arrangements and cannot grasp principles; even more so, they cannot see through people and they use the wrong people. This leads to losses in both church work and God's offerings. This is the calamity brought by false leaders. Antichrists deliberately make use of evil people, while false leaders are muddleheaded, cannot see through anyone, and cannot see through to the essence of whatever problems they identify. They use and assign people based solely on their feelings. Most of the people arranged by false leaders are unsuitable; they cause losses to the church's work, with consequences identical to those of antichrists deliberately using evil people. False leaders, with poor caliber and inability to do work, also bring quite serious consequences, don't they? (Yes.) So don't think that only antichrists violate work arrangements; false leaders can also violate work arrangements. Even if it is not intentional, the nature of it ultimately is still a violation of the work arrangements. False leaders, due to not understanding the truth principles and not being able to see through people or matters, end up violating work arrangements and being unable to perform real work. This delays the church's work and harms God's chosen people. The nature and consequences of their actions are the same as those of antichrists doing the work, also causing losses to the church's work and causing harm to the life entry of the brothers and sisters.

False leaders, when doing work and implementing work arrangements, just go through the motions and turn things into a complete mess. They are quite self-righteous and never seek or fellowship, foolishly thinking that

they have good caliber; they dare to take action, and can speak eloquently. Because the brothers and sisters elect them or God's house temporarily promotes and cultivates them, they think they are up to standard as leaders and can fulfill their responsibilities. Little do they know that they are nothing and cannot fulfill any of the responsibilities of leaders and workers. They have no measure of their own inadequacies; they just shamelessly dare to do things. As a result, after various work arrangements are issued, they cannot implement any of them according to the requirements from the Above. Every work arrangement they handle ends up being a complete mess and utterly chaotic. Their implementation of administrative work is poor; they are unclear about how many new believers were gained through preaching the gospel, how to establish churches, select leaders and deacons, and how to conduct church life. As for who has the most results in taking charge of gospel work, who testifies the most effectively, who is best suited to watering the church, which team leaders should be reassigned and dismissed for being irresponsible, and how to resolve problems that arise in certain aspects of the work, false leaders are unclear about all these specific tasks, and they make a complete mess of their work. For the various professional tasks in the church that require a higher level of technical expertise, false leaders also make a complete mess of them. They have no clue how to carry out these tasks specifically. Even if they want to inquire about them, they don't know how to do so. They want to ask the Above how to approach these tasks, but they don't even know how to frame their questions. As a result, the work cannot be done. Even the simple task of managing assets required by the work arrangements—assigning suitable people to safeguard and allocate assets, and establishing various systems—is something false leaders cannot handle. They make a complete mess of it. False leaders are in utter confusion about every task they handle. When

asked if they have implemented the work arrangements, they feel proud and confidently say, “Yes, I have. Everyone has a copy of the work arrangements, and everyone knows what work God’s house requires.” If you ask them how they did it, to explain the specific work steps, which tasks were done relatively poorly, which tasks were done more smoothly, whether each task was done properly, which tasks need continual follow-up and inspection, and whether any problems were found after inspection, they are oblivious about all of these. Some false leaders, since becoming leaders, don’t even know what tasks they are required to do or what the scope of their responsibility is. Isn’t this even more troublesome? Do most leaders and workers currently have this problem to varying degrees? (Yes.)

The Criterion for Testing If Leaders and Workers Are Up to Standard

Through today’s fellowship, do you now have a clearer understanding of the responsibilities that leaders and workers and supervisors should fulfill? Do you have a better idea in your mind? Is your understanding of the role of leaders and workers more accurate? (Yes.) For one thing, leaders and workers have gained some understanding of which tasks they should perform; for another, everyone else now has some paths for how to discern whether a leader or worker is up to standard. According to the requirements of the ninth responsibility of leaders and workers, are most leaders and workers up to standard? (No.) So, which leaders and workers can become up to standard, and which cannot? Those with caliber that is up to standard, some practical experience, some principles in their handling of things, and a sense of burden for church work can become up to standard as leaders and workers after a period of training. However, those with poor caliber and no comprehension ability, who cannot grasp principles no matter how much

truth is fellowshipped, cannot become up to standard as leaders and workers and can only be eliminated. Therefore, if you want to become a leader or worker who is up to standard, and want to be chosen by others as a leader or worker, you should first assess whether your caliber is sufficient. How can you evaluate this? By seeing whether you can implement work arrangements. Take a recent work arrangement, read it over, and test yourself to see if you have the steps and plans for its implementation. If you have ideas and plans and know how to implement it, then you should take on the work as your bounden duty when brothers and sisters choose you. However, if after reading the work arrangement your mind is blank, you utterly cannot see through to who is most suitable to be arranged to take charge of the work, and even more so you cannot see through to how to specifically implement the various items of work of the church, nor do you know how to fellowship, supervise, inspect, and follow up, and you have no steps or plans for implementation in your mind, but some brothers and sisters mistakenly think you are very talented and suitable to be a leader or worker, what should your attitude be? You should say, “Thank you for your praise, but I actually don’t have much talent. I don’t have what it takes—you’ve misjudged me. If you select me as a leader, it will delay the church’s work. I know my own stature; I don’t even know how to implement a simple work arrangement—I have no idea where to start and don’t have any leads. Without understanding the truth, the church’s work cannot be done well. Even if the Above appointed me, I wouldn’t be able to do it. I’m truly not cut out for this role.” What do you think of this kind of admission? This approach shows reason; people who say this have much more reason than false leaders. False leaders could never say something with this much reason. False leaders think, “I was chosen, so I ought to be the leader. Why shouldn’t I be? I’m talented, so I deserve it. Is not being able to implement

work arrangements a problem? Who is born knowing how to do it? Isn't it something I can learn? As long as I can preach, that's enough. I have spiritual understanding, I know and understand God's words, I can fellowship, and I can find the path of practice in God's words. I am adept at resolving people's corrupt dispositions and various states. Implementing the work arrangements of God's house is no big deal. Isn't it just administrative management work? I studied administrative management before, so this bit of work of God's house is no problem for me!" Isn't such a person in danger? (Yes.) Where does the danger lie? Can you see through this matter? (They cannot do the work and will disrupt and disturb the work of God's house, not only harming themselves and the brothers and sisters but also delaying the work of God's house.) Is it just harm? Is that what it ultimately leads to? If it were only this, it could still be remedied. The key issue is that if a false leader continues in their role for a long time, they will follow the path of antichrists and eventually become an antichrist. Do you think being a leader or worker is that simple? With status comes temptation, and with temptation comes danger. What is this danger? It is the possibility of following the path of antichrists. The worst consequence of following the path of antichrists is becoming an antichrist.

Some people say, "Some false leaders just have somewhat poor caliber but their humanity is not bad. Can they follow the path of antichrists?" Who says that having humanity that is not bad means they won't follow the path of antichrists? How bad do they have to be to be considered antichrists? Can you see through this? If a false leader continues in their role for a long time, they have already started down the path of antichrists. Is there a gap between following the path of antichrists and becoming an antichrist? (No.) Think back: What path are those false leaders following? False leaders do not do specific work, nor are they capable of doing specific work, yet they

still want to stand in high positions to lecture others and make people listen to and obey them. Is this following the path of antichrists? What is the consequence of following the path of antichrists? (They naturally become antichrists.) Although false leaders are not innately antichrists or evil people, if they follow the path of antichrists for a long time without supervision or anyone reporting and dismissing them, can they seize power and establish independent kingdoms? (Yes.) At that point, haven't they become antichrists? So you see, isn't the role of a false leader dangerous? (Yes.) Being a false leader is already very dangerous. Although we are currently dissecting false leaders and not touching upon antichrists, there is a connection between the essence of these two. In fact, false leaders are following the path of antichrists. Following this path will naturally lead them to become antichrists, which is determined by their nature essence. At that point, there is no need to look at their humanity essence; their path alone determines whether they are antichrists. Consider those false leaders who have been dismissed. If they were not dismissed in time, then, judging their essence by how they behaved and what they revealed during their tenure, would they eventually follow the path of antichrists? Would they become antichrists? In fact, some people have already shown signs of this, and it was God's house that promptly dismissed them. If they had not been dismissed, they would have started living off the church and misleading people. They would have begun to act like officials or lords in high positions, bossing people around and issuing commands, making others obey them as if they were God. They would even claim to be perfected by God and to be people used by God. Isn't that troublesome? So how should we view and characterize the states and manifestations of such false leaders? They can be preliminarily characterized as those of hypocrites, people who live off the church, Pharisees. And what happens if this

continues to develop further? Although false leaders may not be as vicious or wicked as antichrists, and although on the surface they may appear capable of enduring hardship and doing hard work, helping others at every turn, and capable of being patient with and tolerating people, just like the Pharisees who traveled over land and sea to preach and work, what does it ultimately matter? If they cannot implement a single task, how are their actions and behavior any different from those of the Pharisees? Are their deeds in cooperation with God's work, or are they defying and disturbing God's work? Clearly, they are resisting God's work and hindering the normal progress of the church's various items of work. Isn't this no different from the behavior of Pharisees and those pastors and elders in the religious world? False leaders are just like them. So how should we characterize them? What will happen if false leaders continue to operate? They will not only fail to implement the work arrangements of God's house but will also start to denounce, criticize, judge, condemn, and do other such things to these arrangements—a whole series of antichrist behaviors will emerge. Not only do they fail to implement the work arrangements, but they also find various excuses to resist and hinder their implementation. This is not cooperating with God's work but hindering and disturbing the work of God's house. This is them using their own notions and imaginings, and the power and status given to them by God's house, to hinder the implementation of the work arrangements of God's house. Isn't this the essence of the problem? (Yes.) False leaders do not do real work and cannot implement the various tasks arranged by the Above, yet they still assert their status to preach to people, feeling that they are the heads, the captains, of God's chosen people. This already makes them antichrists—bona fide antichrists. Is this characterization of such people accurate? It is extremely accurate, without any error! This is not logical reasoning but a

characterization based on their essence. Those who cannot implement the work arrangements of God's house are false leaders, and those who do not implement the work arrangements of God's house are also false leaders. Before they are revealed as Pharisees, they can be characterized as false leaders. However, from the moment they become Pharisees and live off the church, rely on their "past achievements," and occupy positions without implementing work arrangements or doing specific tasks, becoming stumbling blocks to the work of God's house, such people should be characterized as antichrists. How do you determine whether someone is a false leader or an antichrist? A false leader is characterized based on whether they can implement work arrangements and do real work. Those who do not implement work arrangements and do not do real work are false leaders. However, if they know they cannot do real work and cannot implement the work arrangements from the Above, yet still want to assert their status to preach and shout slogans to win people's hearts, and ignore the work arrangements of God's house, and expect God's house—in light of the fact that they have believed in God for many years and have suffered for the church's work for many years—to keep them around so they can live off the church and exploit God's house as a retirement home, continuing to mislead brothers and sisters, even seeking the power to frame discourse and decision-making authority, then such people are antichrists. This is how you determine whether someone is a false leader or an antichrist. Is this principle and standard for characterization clear? (Yes.)

The ninth responsibility of leaders and workers primarily involves work arrangements. Whether or not a leader or worker implements work arrangements is the criterion for testing if they are up to standard. Evaluating whether leaders and workers are true or false based on whether they carry out church work according to work arrangements is the most

accurate method. Using their attitude toward work arrangements to discern and dissect false leaders, and to determine whether they are false leaders or antichrists, is completely fair. Evaluating leaders and workers based on how they implement work arrangements, whether they can implement work arrangements, and the effectiveness and thoroughness of their implementation is fair and reasonable for any leader or worker. It is not intended to deliberately make things difficult for anyone. Can you discern that some false leaders do not implement work arrangements and eventually become antichrists? Does this assertion hold up? (Yes.) Why does it hold up? (Because false leaders do not implement work arrangements and occupy their positions to establish their own independent kingdoms. This means they have already started down the path of antichrists.) This is the phenomenon—what is the essence of the problem? Not implementing work arrangements is resisting God and opposing Him. What does it mean to oppose God? Those who follow the path of antichrists are opposing God, standing in direct opposition to Him. If one is merely a false leader, they simply do not know how to do the work or implement work arrangements; they are not deliberately resisting God. However, the qualities of antichrists are much more serious in nature than those of false leaders. Some false leaders have long been following the path of antichrists. These individuals start by not doing real work and not implementing work arrangements. After being leaders for a long time and being able to preach some words and doctrines, they feel that their position is secure, that they have capital, and that they have gained prestige among people. They then dare to start doing whatever they want and oppose God. They always overestimate themselves, believing they have gained prestige among the brothers and sisters, that their words carry weight, and therefore they should have absolute discursive dominance and decision-making authority in everything

they do. They think people should listen to them; people should save face for them if they embarrass themselves while doing something or flub their words—as should God's house. God's house should consult them on any issues that come up and give them a share of good things, and they should receive better perks and higher praise than others. They think God should also regard them in a different light. Given these perceived advantages and superiority of theirs, they believe God's house should not easily prune them or expose their corrupt disposition in front of others, much less dismiss them without giving any consideration to their feelings. Such people are in danger. They are relying on their "past achievements." They are Pharisees, and have already become antichrists. Isn't this determined by their nature essence? If someone pursues the truth and possesses the truth reality, would they make these unreasonable demands of God's house and of God? (No.) There is one kind of person who, after doing work for a long time, feels that they have gained status and have capital, and thus develops these kinds of thoughts and this sense of superiority. What kind of person is this? It is someone with the essence of an antichrist. Because they do not pursue the truth and follow the path of antichrists, they are arrogant and self-righteous, making all sorts of unreasonable demands of God and God's house. They rely on their "past achievements," live off the church, cling to their status, and ultimately become an antichrist. This is a textbook antichrist. Are there such people in the church? Anyone who prides themselves on being a spiritual person is of this type. They are clearly worthless and cannot do any specific work, yet still consider themselves spiritual; they consider themselves to be people who are looked upon favorably by God and who are the targets of His perfection. They believe they are God's beloved sons, the overcomers. What path are such people following? Are they people who pursue the truth? Are they people who submit to the truth? Are they people

who submit to God's orchestrations and arrangements? Absolutely not, one hundred percent not. They are people who pursue status, reputation, and blessings, and walk the path of antichrists. When such people hold a position for a long time, serving as false leaders for a long time, they will inevitably become antichrists. Antichrists are obstacles to the work of God's house. They cannot possibly do work according to work arrangements, and they cannot possibly follow God's will or do things according to God's requirements; even more so, they cannot possibly give up their status, reputation, and interests to do the work of the church, because they are antichrists.

The fellowship on the ninth responsibility of leaders and workers is primarily about the implementation of work arrangements. Whether a leader or worker is up to standard and fulfills their responsibilities is primarily determined by how they implement work arrangements and the results of these implementations. Of course, this standard is also used to expose false leaders and the paths they follow, as well as the consequences they bring to the church's work and the life entry of God's chosen people. All these determinations, judgments, and final characterizations are based on false leaders' implementation of work arrangements. Implementing work arrangements is a primary task, so determining whether a leader or worker is up to standard based on their implementation of work arrangements is very realistic and extremely fundamental. Furthermore, holding every leader and worker to this standard is perfectly reasonable and fair, without any impurity.

April 24, 2021

The Responsibilities of Leaders and Workers (11)

At the last gathering, we fellowshipped on item nine of the responsibilities of leaders and workers: “Accurately communicate, issue, and implement the various work arrangements of the house of God in accordance with its requirements, providing guidance, supervision, and urging, and inspect and follow up on the status of their implementation.” We fellowshipped on the responsibilities that leaders and workers must fulfill and the work they must do, and we also dissected a few of the behaviors of false leaders. Though we didn’t fellowship on the specifics of how leaders and workers are to implement each work arrangement, we did fellowship on the specifics of the principles for implementing those arrangements, as well as what leaders and workers must do. Have you gotten a more specific, accurate definition of the work leaders and workers are to do through our fellowship on item nine? Are you now clear about what the work is that leaders and workers must do? The main thing for them is to implement the work according to God’s requirements and the work arrangements of His house. That’s basically it. Now, we’re all clear. What work a leader or worker must do in God’s house, and what their responsibilities are, should have been fellowshipped on quite specifically within item nine. It’s basically comprehensive. The scope of their responsibilities is delimited, and the work they should do, as well as how they should do it, is clearly stated, too. If someone still doesn’t know how to do concrete work now that it’s been clearly stated, that’s a problem of them having poor caliber. They’re the sort of false leader that can’t do work. There’s another sort of false leader that arranges work only by their own notions and imaginings, and uses people haphazardly, resulting in a case of too many cooks. The work isn’t just not done well—they make a

complete mess of it, leaving it with no way ahead. False leaders will never implement the work arrangements, much less do real work. They just do the work they like, focusing only on the work of general affairs; when they work, they only know how to issue orders and shout hollow catchphrases and doctrines. They never follow up on the work, nor do they care if it's been effective. This is one sort of false leader. In short, whether someone can't do real work or doesn't do real work as a leader—whatever the circumstances may be—if they can't fulfill the responsibilities of leaders and workers or do the work of God's commission, and if they can't manage to implement the various pieces of work arranged by God's house, then they're a false leader.

Now, through our fellowship on item nine of the responsibilities of leaders and workers and our exposure of the various ways in which false leaders manifest, have you gained some basic knowledge and understanding of how to fulfill the responsibilities of leaders and workers? (Yes.) Do you see the work of God's house as easy to do, then? Are the requirements of man high? Are they excessive? (They're not high; they're all requirements we can meet.) Are there leaders and workers who say, "There are too many items and types of work that God's house requires us to do. The higher up a leader, the greater the scope of their work, and the more items of work they're responsible for. To do that work well and see it implemented according to the Above's requirements—we'd die of exhaustion, wouldn't we?" Has anyone keeled over from exhaustion for having done all the concrete work well, for having implemented every item of work to where it should be? (No.) Has anyone gotten ill with exhaustion? Is anyone so busy they don't have time to eat or sleep? (No.) Some may say, "What do you mean, no? Some people do get exhausted doing church work, because they go a long time without being able to eat on a regular schedule, or to work

and take breaks in a regulated way, with labor and rest in balanced measure. They wind up with illnesses from exhaustion." Have you heard of such a situation happening? (No.) Has anyone come away from hearing item nine and seeing the specific contents of the various items of work in God's house, as well as its required standards for leaders and workers in doing this specific work, feeling fearful and afraid? Do they feel, "It's not easy being a leader or worker. Without soundness of body, good caliber, expansiveness of heart, and superhuman energy and strength, who could do the job well?" Has anyone had this thought? Is it valid? (No.) What makes it invalid? First, when performing the work of God's house, no matter what their rank is, and whether their responsibility is comprehensive or for a single item of work, leaders and workers must at least do their primary work well, along with one or two additional items of work, at the very most. Even if they're tasked with comprehensive work, that doesn't mean they're to offer comprehensive follow-ups or direction. They must focus on taking charge of the most critical work, or attend simultaneously to the weak links in certain items of work. Some people may be full of energy, have a strong sense of responsibility, and good caliber, and they're able to do a large range of multifaceted work, but their main work primarily consists of just one or two items of work. With other work, they need only ask after it, make inquiries about it, and try to understand it, and resolve only such problems as they discover. That's part of it. Another part is that even if they are concurrently handling several items of work, they need only rely on primary supervisors to do those items of work. All they do is supervise the various items of work, check up on them, and direct them; the main work they're to do themselves is still a single item of work. And would one get exhausted by doing a single item of work? (No.) If the person's caliber is sufficient and their mind flexible, they'll arrange the work reasonably in

terms of how time is allocated and how to make it efficient. They won't be in a disorganized jumble, with no way ahead. They won't look so busy—they'll be working according to a prescribed routine—but the work won't be inefficient, and it will yield good results. That's someone with caliber, who knows how to allocate manpower and time reasonably. People without caliber or of poor caliber are a mess, whatever work they're doing. They're quite busy every day, but what's keeping them busy, they themselves can't say for sure. They have no schedule, no concept of time; they wake up quite early and go to bed quite late; they can't eat at regular times—but given the efficiency of the work, they do no real work at all. Is this not a case of an excessively poor caliber? (It is.) This sort of person seems to be bustling around every day without rest, but they can't get to the pith of the work, nor can they distinguish what's urgent from what can wait, and they're inefficient at resolving problems. This slows down the work. They're anxious to bursting at heart, and they develop mouth sores. Even in these cases, though, they don't keel over from exhaustion. People of poor caliber may work more than eight hours a day, yet the efficiency of their work is much poorer than that of people of good caliber. So, they have to be busy, don't they? They should be—they can't get results, even when they are busy; if they didn't keep busy, the work would be paralyzed. This is someone of such poor caliber that they're not up to being competent with the work or taking it on. Furthermore, there are many items in the work of God's house, and the requirements are somewhat strict in terms of personnel and time. With most people, when they're a bit busier, it's in order to strive for excellence and get good results, because the work of God's house is different from that of the businesses and factories of the nonbelieving world: Those demand economic benefits, whereas we emphasize the results of the work. But because most people are of poor

caliber, unprincipled and exceedingly inefficient in their work, it takes them more time to produce results. Do most of you now have no negative thoughts about the responsibilities of leaders and workers? One thing's for certain: Leaders and workers won't crumple from exhaustion by working according to the requirements of God's house. Beyond these external, objective factors, there's something else you can be certain of: If a person has a burden and is of a certain caliber—and don't overlook the fact that there's the work of the Holy Spirit—then, with some problems they can't imagine or predict, and with some matters they haven't been through before and have no experience of, the Holy Spirit will give them constant reminders, enlightening and helping them at any time. The work of the church doesn't entirely rely on human strength, energy, and burdens to be done—a part of it must rely on the work and leadership of the Holy Spirit, as most people have experienced. So, whichever way one looks at it, fulfilling their responsibilities is something a leader or worker should achieve. It's not an extra requirement of them. When nonbelievers work in the world, they act on the basis of their personal caliber. Doing a duty in God's house is different: One doesn't just do it on the basis of their caliber —they must also rely on their understanding of the truth principles if they're going to achieve results. Sometimes, they must also help each other and cooperate in harmony if they're going to do their duty well. Some may ask, "Does working in God's house require us to 'bend to a task and strive to do our utmost until our dying day'? 'The silkworms of spring weave till they die'—do we need to achieve that? Will God's house only be done with us when we're dying of exhaustion?" Is this what God requires of man? (No.) Our fellowship on the requirements for the responsibilities of leaders and workers is meant merely to give people clarity and understanding about how to cooperate with God's work according to the truth principles and

work methods He requires, so that His work may proceed ahead in an orderly, effective way, and so that His words and work will be able to achieve better results in His chosen people. One aspect of it is about developing and spreading the work; the other is about having God's words and work achieve the effects they ought to on those who follow Him. These are the responsibilities of leaders and workers, and what they're to achieve in their work.

Item Ten: Properly Safeguard and Sensibly Allocate the Various Material Items of the House of God (Books, Various Equipment, Grain, and So on), and Carry Out Regular Inspections, Maintenance, and Repair to Minimize Damage and Waste; Also, Prevent Evil People From Taking Possession of Them

Today, we'll move on to fellowship about item ten of the responsibilities of leaders and workers: "Properly safeguard and sensibly allocate the various material items of the house of God (books, various equipment, grain, and so on), and carry out regular inspections, maintenance, and repair to minimize damage and waste; also, prevent evil people from taking possession of them." Item nine is a relatively comprehensive requirement of leaders and workers. Item ten is another big section of the work, one that comprises another specific requirement for the responsibilities of leaders and workers. This part of the work involves items that belong to God's house, some of which are purchased to meet the life necessities of people who do their duties full-time, and others of which are equipment, materials, and so on that are bought for the work of spreading the gospel. There are also some books of God's words and some such things that involve the life entry of the brothers and sisters, and that should be kept by God's house. These are goods that involve people's belief in God. Three

categories, in total: items necessary for life, items necessary for work, and items necessary for belief in God. Whether these items are bought by God's house or offered up by brothers and sisters, once they come into the possession of God's house, they become related to the issue of the management and allocation of material items by leaders and workers. Though this work doesn't seem so important from the outside compared to church life, administrative work, or professional work, and not something that needs to be on the agenda, it's still important work that leaders and workers need to do. The various items of God's house are involved in the work, life, studies, and all such things of all personnel doing duties, so their safeguarding and sensible allocation are very important and must not be overlooked.

Proper Safeguarding

As leaders and workers, what's even more central than doing the administrative work of the church well and making the church life good is doing the work of gospel-spreading well, as well as its various associated work. In addition, the various material items of God's house should also be afforded appropriate management. These things should be safeguarded well; don't let them become moldy or bug-infested, and don't let people take possession of them as though they were their private property. God's house also has specific requirements and steps for how leaders and workers are to do this work well. They are to begin by checking whether the personnel who manage these items are appropriate, responsible people, and whether they know how to manage them, and whether they can diligently fulfill their responsibility—whether these things will be kept safe in their hands. In keeping grain, for instance, is the place where it's kept during the rainy season—when the weather is humid and there's a lot of rain—damp?

Do the people who manage this check it in time? If the grain does get damp, do they take it out to dry? Do they manage these things as scrupulously as though they were their own? Do they have such humanity? Do they have such loyalty? They're to start by conducting an audit of the people who manage these things, to see what their humanity is like, and whether they have a conscience and are virtuous. If a person seems to be of fine humanity and kind-hearted, and most others give good reports of them, yet you don't know whether they're suited to managing the items of God's house, what's to be done then? You must follow up, check on things, and supervise. You must ask after things after a while, to see whether the custodian has been fulfilling their responsibility. With grain, for instance, the greatest concern is moisture. The custodian should check whether the granary is humid and whether there are liable to be insects in the grain, and they should find someone who knows about such things, to consult with and gain understanding about what practices may guarantee that the grain won't get damp and grow moldy or be infested by insects. Once they've put the grain away, they should frequently check on the granary, or open the windows for ventilation. That would truly be fulfilling their responsibility. If the custodian takes the initiative to do these things without needing to be urged or reminded, then they're reliable, which is reassuring. What about the people who safeguard various types of equipment, then—are they right for the job? You don't know yet; you must check on them, too. How is most equipment—electronics, furniture, facilities, and so forth—safeguarded if it's not normally in use? Does the custodian take care of it and maintain it? Do they conduct regular checks on the electronics, powering them on and starting them up? By asking around, you may learn that the custodian of these things is doing this regularly. Those things may just be sitting there idle, but there's no dust on them, which means that someone comes often to

take care of them—you'll see that their custodian is fine, that they're fulfilling their responsibility. You can then rest assured. There are also books of God's words. Each of those is hard to come by, and in addition, books of God's words are more important to every believer in God than any other thing—more than grain, electronics, or any other such item. So, with these things, all the more should you find the right person to manage them and the right place to store them. Proper ventilation, oversight, and inspection are necessary, too—they can't let the books get damp or wet, or chewed up by mice. These things must all be watched out for. So, are the people managing such items right for the job? You must often check up on this, as well. If the caretakers are lazy, neglectful, and careless, some items will be damaged, if not to dampness and mold, then to insects. These are all losses, caused by lax monitoring and inspection on the part of the leaders and workers. If the caretakers take proper care of these items, this responsibility of the leaders and workers has been fulfilled. Whether these items are big or small, and whether they're frequently used or not, so long as they're in a class of items that belong to God's house, it should be arranged for someone to manage them. An item should be safe, whatever its sort and wherever it's stored, and it should be ensured that nothing will go wrong with it. That's what it is to be loyal and responsible. If a person who manages things is found to be unfit, what's to be done? They must be reassigned at once, and someone found to replace them. Some people, for instance, are idle loafers, fond of eating but not of working, taking no responsibility. They treat the church's things casually, as if they were public property, thinking that it's fine so long as they're not lost. As to whether those things are moldy or bug-infested, or whether any have been damaged, they neither care nor ask. Whenever you ask them, they say they've been to check on them, and everything's fine. In fact, they haven't been to check on

things in a long time. Then, a day comes when someone suddenly finds that the grain has gone moldy, and the wiring in some equipment has been chewed up by mice, and even books of God's words have gotten so damp that the writing in them is blurred and unclear. To find out about these things only then—isn't that too late? (Yes, the damage has been done.) That's the result of improper management. Is the person who's managing them not unfit, then? Are they not of poor humanity and immoral? (They are.) Nonbelievers would call this kind of person immoral; what do we say? That this person's humanity is bad, that they're not loyal. They can't even fulfill that little responsibility; they can't even do something that someone who takes just a few pains, who has just a bit of conscience and humanity, could do. Are they still a believer in God? Even nonbelievers hold the view, "Do your best to faithfully handle whatever other people have entrusted to you"—this person doesn't even meet the minimal moral standard of nonbelievers, so they're obviously unfit to serve as a member of the item-management personnel. Unfit people must be handled promptly, and suitable replacements found. If you don't trust your item-management personnel, and you have no time to check on things yourself, or can't follow up on things and check on them for some circumstantial reason, what's to be done in that case? You may have the person who manages things write guarantees, saying that if there's damage to the items they manage, they'll pay for it, or that they'll be willing to accept any sort of penalty from God's house. It must be resolved according to the administrative system. If a leader or worker can do their job up to this level, they will be fulfilling their responsibility.

Any material item of God's house, whether it's big or small, expensive or cheap, whether or not it's of use to you, if you're made to manage it, then it's your responsibility. This work falls within the scope of responsibility of

leaders and workers, so you should find the right person and right place for it to be safeguarded appropriately. Don't allow the items of God's house to be damaged. With safeguarding books of God's words, for instance—once a leader or worker has arranged suitable personnel for them, they should still ask after it from time to time: "A lot of books have been issued out recently, but don't be careless, even though there are fewer left. In keeping books, the main thing is not letting them get damp or sun-damaged, and not letting them get crushed and bent out of shape." They must ask after it and make inquiries from time to time. If new books have come, they must ask how well they're being safeguarded; whether they'll all fit in the original spot, and if not, whether another spot has been found for them, and what that spot is like, whether it's safe and dry; whether the books are stored well; and if there's worry about mice, whether there's need of keeping a cat. All such things are what leaders and workers must do, and their responsibility to fulfill. This work might appear somewhat insignificant, but it, too, is one of the tasks that leaders and workers should do on a regular basis. Don't sell it short—it must be taken seriously. Those things may be public property and not belong to any individual, but they must be safeguarded well; regardless of whether they'll be of use to you in the future, and regardless of whether they're yours to use, safeguarding them well is your responsibility, a matter that falls to you, and you shouldn't look for any reason or excuse to pass it off and pay it no mind. So long as something is your responsibility, it's something you should manage, work you should do. With all of it, you should make inquiries and try to understand things, or participate in it personally. If you have time to go to the site and have a look for yourself, that would be better, of course. But if circumstances and conditions don't allow that, or if you're too busy with work, you should still make inquiries and ask about it in a timely manner, in an effort to keep the items of God's

house from being damaged or wasted in any way. Doing this means that you have fulfilled the responsibility of leaders and workers.

Sensible Allocation

With the material items of God's house, there's another important piece of work beyond safeguarding them: sensibly allocating them. All these items are for people's use—they're all useful things—so the main goal in safeguarding them is so that they may be sensibly used. Before putting these items to sensible use, it's up to leaders and workers to allocate them sensibly. What is sensible allocation? As to whom these items should be given to use, God's house has principles and rules. The main purpose of these items, whether they are offered up by the brothers and sisters or purchased by God's house, is not in stockpiling them for relief or as alms for welfare work; instead, they're for the use of all brothers and sisters who do their duties full-time. So, how they're to be allocated—what the principles are for their allocation—is another responsibility that leaders and workers should fulfill in their management of the various material items of God's house. We've mentioned here sensible allocation; in this case, being "sensible" is the principle required by God's house.

I. Sensibly Allocating the Books of God's Words

We'll start with books of God's words. Every time new books are issued, God's house has requirements and rules in terms of principles concerning who should be issued those books. In the church, there are people who read God's words and people who don't, there are people who love the truth and people who don't, and there are people who do duties and people who don't—differentiations should be made between these types of people. There are also some special books in the class of textbooks—grammar, dictionaries, and other such instrumental books. All these should

be distributed in strict accordance with the principles. They must be given to those who need them, and not to those who don't. And then there are some instrumental books printed in relatively small quantities—if these are issued to an individual, what's required of that individual? You may read them, but don't damage them; don't leave them around or tear paper out of them indiscriminately. And they should be returned to their original place when you're done reading them. With books of belief in God, leaders and workers should distribute them in strict accordance with the work arrangements of God's house, and they should let God's chosen people understand the principles, too, and act according to them.

II. Sensibly Allocating Various Sorts of Equipment

What follows is how to allocate various sorts of equipment. This is a relatively critical task. Various sorts of equipment are somewhat stricter in their allocation. Such equipment includes electronics, as well as the tools required for various professions. When leaders and workers distribute these, there should be principles to that, too. Those to whom they're issued must be people who are able to operate such equipment familiarly and make correct, sensible use of it. If someone's a novice or simply doesn't know how to use the thing, it must not be issued to them. This holds especially for good, high-end electronics, such as high-end cameras and pricier computers, as well as recording equipment, photographic devices, or equipment needed for video post-production—less still may equipment like this be issued to such a person, in order to prevent damage. Leaders and workers are to ensure that those who use such equipment are, first, able to value the machinery, and second, are able to use and maintain it correctly. Some machine, for instance, must by its rules be given a ten-minute rest after two hours of use, to cool down. If it doesn't cool down, it will damage the machine and shorten its useful life. People who value a machine will

use it in strict accordance with its maintenance precautions; they'll follow them on their own, without your telling them to, and they'll be stricter and more precise still if you do urge them. Such people are fit to use machinery; they're suited to using high-end things, because they know to value machinery, and they take its maintenance and repair precautions seriously. Such people, who can treasure machinery and use it normally, are those most fit for the allocation and distribution of high-grade machinery. Leaders and workers should carry out proper vetting in this regard. If there's a high-end computer, and it's issued out for the use of anyone who applies by stating their need of it, is the principle there right? (No.) What's not right about it? For leaders and workers, part of distributing and allocating such things should be based on the professional competency of the person tasked with the work; the other part is that they must base it on the degree to which that person cherishes machinery, on whether they have humanity, whether they value machinery when they use it. If the person doesn't know to care for machinery and is unfamiliar with the skills of the profession, and just wants to play with the machine out of curiosity, then they should be restricted and forbidden from using it. They're not fit to use and take care of high-grade machinery. It's enough to give those doing ordinary duties ordinary machinery. Those who know a profession; are of good humanity; and know how to use, maintain, and value machinery may use higher-grade things, because they're versed in a profession and are able to make use of high-grade machinery. If you give a muddled or coarse person something high-grade to use, they'll ruin the machine in just a few days. Others won't be able to use it, and it won't be easy to fix. This not only impedes the work of the church, but also wastes a material item of God's house. What's implicit in this? That such people aren't fit to use good machines. Good machines must be given to people with humanity, who know their way

around a profession, to use. It's good enough for those who aren't experts in a profession and whose humanity is poor to use ordinary things. Is allocating things like this sensible? (It is.)

With all manner of material things, different people have different ways of treating them. Some people buy a high-end computer, and after two years of use, it still looks new; there's never a fingerprint to be seen on the screen, and the keyboard's always so clean, without a speck of dust. The desktop is nice and neat, too, and what's stored on the computer is all quite organized and clear. If someone tells them that it's bad for the screen if it's in use for a long time, they'll ask right away how best to protect the screen —whichever way is best, that's what they do. If someone tells them that the computer needs to idle after long usage, that it'll function worse if it gets too hot, affecting the machine's longevity, then when they realize that they've been using their computer for more than two hours, they'll stop at once to let it cool off. If it cools slowly because the weather's too hot, they'll set a fan to blow on it. They treat the machine with as much special care as though it were their child. They're especially attentive and careful when putting it in its bag, and when they place it on a table, they've got to clean its surface and place the machine properly. Is this not a strength of theirs? (Yes.) Such people don't just cherish machinery themselves—when they see others ruining and damaging machinery, they find it hard to bear. Such people are fit to use good machinery. Some people with money will also buy high-end computers, which they don't cherish at all once they've gotten them home. They don't clean them, however much dust settles on them, and they get them quite dirty. Others will use a machine for two years, and it'll still look new; these people use a machine for two months, and it looks as if it's been used for ten years. Tell them that machines need maintenance, and they'll say, "What's the point of maintaining that thing?

Machines render service to people, in service of people. If it breaks, just buy a new one!" As a result, the machine breaks down in less than six months due to improper use. What do you make of such people? Are they fit to use high-grade machinery? (No.) However nice the computers they buy, they don't think to cherish them, but toss them around and place them carelessly. Some of their computers are marred with scratches; some are water-damaged; some fall to the ground and break. They use them quite roughly. There's something missing in such people's humanity. Are you willing to allocate good machinery for the use of such people? (No.) Some people wear glasses, and the lenses are always wiped so clean, whereas other people's lenses have filthy surfaces, with dirt and fingerprints and the like on them. How can they even use them like that? Those who would take care of their glasses are particular when putting them down; they absolutely won't let the lens touch a tabletop or any object, nor will they let the lens be scratched or have any abrasions. Glasses are so important to near-sighted people in particular—how will you use them if you scratch the lenses? Some people are rough with their glasses, and their lenses get blurred after they've worn them for just a short while. They can't see anything clearly when they're wearing them—they'd be better off without them on. Yet they think it's fine to go on wearing them as they are, as if it made no difference. I'm puzzled by this: Isn't their goal in wearing glasses to be able to see things more clearly? What can they see clearly, with their lenses all scuffed? Are these not coarse people? Coarse, indeed! There's something missing from the humanity of excessively coarse people—they don't know how to take care of things, much less do they think to cherish them.

When it comes to the important equipment and tools of God's house, what's the responsibility of leaders and workers? When allocating such equipment, it's to be given to appropriate people. Those using such

important, high-grade equipment absolutely must be people who know how to cherish things. They'll cherish it, take care of it, and maintain it; when it's in their possession, you can be assured that they'll never destroy or damage it intentionally or due to self-made factors, unless through a moment's carelessness or lack of some element of common knowledge. Such people may use this equipment; high-grade, good equipment may be allocated to them. With people who are naturally rough in their use of things, it'll do just to give them ordinary stuff to use. Also, the custodians of such equipment and tools are responsible for keeping records of their usage: who's taken what and how long they've used it for, or which item is for someone's exclusive use, who, if it's damaged, should compensate for it according to its value. Both parties must sign off on these things, so that things are fair and sensible for everyone. Machines and equipment are to be taken care of well, whether their usage is short-term or long-term; the user must learn to use them correctly, and if they malfunction, they should be repaired promptly. The more meticulously this work is done, the better. If a situation arises where Satan's regime is arresting people, leaders' and workers' most central responsibility then is to allocate the important equipment and tools to reliable, trustworthy people. Once they've sent it, they should give the person some counsel, telling them, "These are things from God's house, for you to use in doing your duty. They're not to be toyed with. You should use them sensibly and take care of them well. Don't damage them. As these pieces of equipment and tools are needed for the performance of duty, if there's damage to them, compensation should be paid according to their value. If the work is delayed because of damaged equipment, that's an issue of a more serious nature, meaning that there's some disturbance and destruction to it. So, you must know how to use all sorts of equipment and tools correctly in doing duties—you absolutely must

not damage the property of God's house. Be sure to remember these principles: sensible usage, and regular inspection, repair, and maintenance —if something malfunctions, report it promptly and apply for repair." To do this work well, leaders and workers must, in part, know the principles of allocation and usage; the other part is that they should let the users know how to perform maintenance and upkeep, and if a malfunction should occur, how to perform repairs, and so on. This is standard knowledge that people should understand and possess when it comes to taking care of and using all sorts of equipment and tools.

Leaders and workers are to sensibly allocate the various equipment of God's house. If, for instance, a work personnel needs a computer with relatively comprehensive features, you should allocate one to them. If they say one isn't enough, you must ask them why that is, and you must ask around and see whether what they're saying is factual. Don't just go by their application and give them as many computers as they ask for, giving two if they say one's not enough, giving three if they say two's not enough. Wouldn't you then be distributing the computers as though they were toys? Wouldn't that be reckless? You should first investigate the situation and make a decision based on the principles of God's house. You must absolutely not arbitrarily approve all manner of applications, in case some people are just making indiscriminate applications under the guise of doing a duty. Furthermore, some people doing important work may need higher-grade computers, yet their personal computers have lower-grade configurations. Leaders and workers must promptly look into this, too, and allocate equipment sensibly. The provision of computers should be decided based on the nature of a person's work and the requirements for the computer's grade. If someone's just an ordinary leader or worker, and they don't engage in computer technology or video production work, and only

use computers to do such things as going on the internet, looking up resources, and making calls, and they don't require much in terms of the specs of their computer, then it'll do for them to use an ordinary one. Some older people only know how to do simple operations such as typing, going online, and making calls, yet once they become a leader or worker, they're issued very high-end computers. Is this sensible? Are they not seeking special privileges? Are they not enjoying the benefits of status? (They are.) What is this kind of high-end, high-grade equipment to be used for? They're to be given to the relevant work personnel and professional personnel to use. They don't have to be matched to a person's status. Some leaders and workers mistakenly believe that they should enjoy privileged usage rights over the various items of God's house. Is that a rule in God's house? No. Once some people have become leaders and workers, they are quickly issued high-grade computers, cell phones, and headphones, they're furnished with all sorts of high-grade equipment. What's the consequence of this? Is this really done to attain good results in the work? Are those people not hankering after fleshly enjoyment? What are you using high-grade computers for, anyway? Aren't you just holding gatherings online and preaching words and doctrines? Do you know how to upload videos, or are you able to produce videos? Do you know how to maintain network security, or can you set up websites? Do you know these professions? If you don't, what use do you have for some high-grade computer? Is this not a disgusting thing to do? (It is.) If you have your own money, no one cares how many computers you buy with it, and no one will interfere no matter how high-grade they are. We're talking now about how the material items of God's house need to be sensibly allocated. What does "sensibly" mean? When leaders and workers use this high-grade equipment of God's house, does that count as using it "sensibly"? (No.) They don't know the

profession or how to do anything. Does having a high-grade computer make them high-grade? What are they showing off for? God's house has no rule that gives privileged rights of usage and allocation of its material items to leaders and workers; they don't have that special privilege, and this isn't a sensible principle for God's house allocating items—it is not sensible at all. Someone may buy these things themselves if they're in a position to do so; if they're not, and need to be allocated them by God's house, then it's enough for them to use ordinary ones. This is fair and sensible. Those who truly know how to use this high-grade equipment are the professional personnel involved in this work, so God's house should allocate this equipment to them. These are some principles that leaders and workers should understand and grasp regarding the allocation of the material items of God's house. Check again, based on these principles, to see whether these things have been insensibly allocated anywhere. If they have, hurry up and rectify it. After some people become leaders or workers, they see that no one in God's house is sucking up to them, that no one is issuing them high-grade items, and that they're still wearing their own, old outfits, still using their own, extremely ordinary little computer, and that God's house hasn't furnished them with a good one. So, they go to the finance team and apply to buy a computer. Is this sensible? (No.) They say, "If you don't issue it to me, I won't do my duty—I'll find an opportunity to make god's house buy me a higher-grade computer, a newer model, a faster one!" They're very bold—there's nothing they wouldn't dare do. After these people become leaders, they treat God's house as their own, thinking, "The money of god's house is mine, too—I'll spend it as I please!" This is something antichrists are capable of doing.

III. Sensibly Allocating Various Daily Supplies and Food

We're now through speaking about the sensible allocation of various material items and equipment. Next, we'll talk about stuff for daily living, for example: grain, vegetables, and dried food, as well as necessary ingredients for cooking, various supplementary foods, and so on. These items aren't just to be sensibly safeguarded, but to be sensibly allocated, too. So, how are these various items to be sensibly allocated, then? God's house has standards for its food, and those who manage such items should allocate them sensibly in rigorous adherence to those standards. They aren't to give more of the good food to those close to them. For instance, if some tasty, good-quality rice is purchased, or if some fruit or meat is only bought occasionally, and you issue more of it to whomever you're on good terms with, or issue all of the good stuff to them, sending the bad stuff to others—is that considered sensible allocation? (No.) How is "sensibility" to be measured here, then? What way of allocating things could be considered sensible? Even allocation, according to the principles and to the required standards that God's house has stipulated for foods, issuing out as much as should be issued. If you feel you're close with someone, you may give them your own portion. Don't be generous with other people's things, and don't use the material items of God's house to show generosity to other people; if you want to be generous, do it with your own things. Generosity isn't a principle in God's house—the principle of God's house is sensible allocation. The distribution of daily life necessities and various foodstuffs should be done in accordance with the standards set by God's house, not indiscriminately. Naturally, leaders and workers may supervise and see whether the people responsible for the distribution of such things have their hearts in the right place, whether their distribution is sensible, whether the distribution is done in accordance with the principles of God's house, how most people report it to be, if they have any complaints, and if everyone has

been taken care of. What's to be done if things are scarce at times? Is it alright for leaders and workers to keep them to eat themselves? Some may say, "Leaders and workers have the highest status and prestige, and they're usually the ones who speak the most to us, which makes their mouths dry. If there's any good stuff, let's leave it for them to eat." Is it alright to allocate things like this? (No; things should be left for those who truly need them.) If some relatively expensive healthcare products are in short supply, how should they be allocated? They should be allocated to those who have expended themselves for God for many years and made a contribution. These people are in poor health due to their age, yet they're still conscientiously doing their duties, and the brothers and sisters have benefited considerably from them. These people need to maintain and take care of their bodies a bit, and it's only right that they be allowed to eat and use those healthcare products. No one should fight over scarce supplies. This is how leaders and workers must allocate these things. Is this sensible? (Yes.) Would most people have objections to such allocation, then? Is there anyone who says, "I may not be that old, but I have plenty of work to do—I work more than eight hours every day. My work may not be that efficient, and I may not have been doing it for so many years, but my health isn't so great sometimes, either. Why is no one looking out for me? When there are good things, it's never my turn to get them, but when there's work to be done, it's always me who's sought out"? Is someone like this to be given a portion? Since they had the nerve to ask for this, leave some for them—is that sensible? Would you agree to doing that? (No.) If it were Me, I'd agree. Why get so bothered about such things? People don't live their lives for enjoyment; they don't live to eat, drink, and make merry. Why fight over such things? If someone really wants to fight over them, and their circumstances are somewhat appropriate, then let them enjoy those things a

bit. They'll have been shown some special favor, but you won't have lost out for it; there's no need to get so bothered. So, suppose that someone was to say, "Why don't you give me some? My health isn't great, either; if I really did get to eat something good, I'd be able, with my improved health, to do more work and take more pains for God's house, and my work would be more efficient." Since they've made this request, don't embarrass them by rejecting it, distribute some to them. Other people shouldn't get so bothered about this—be a bit more generous. Wouldn't your life go on as it has been without those things? What God gives people isn't scarce; it's bountiful and abundant—there's no need to fight over things. If there's some special item, and no one feels that they require it or that they need to enjoy it, then whichever sort of person the majority ultimately agrees is most suitable should be given it to eat. We emphasize humanity and sensibly allocating things. Those who obtain these things should accept them from God and thank Him for His grace. Others aren't to fight over them. If you do, you're unreasonable, you are willfully making trouble, and you are out of line. This is how such special circumstances are to be dealt with. There are principles for special circumstances and ordinary ones alike; they're not to be treated indiscriminately, much less on the basis of the requirements of human relationships. When these things are allocated sensibly, leaders and workers have fulfilled their responsibility.

In allocating daily supplies and food, leaders and workers should also do so based on real situations, real headcounts, and real amounts needed, so as to allocate them in a truly sensible way, with the aim of not allowing them to be wasted or suffer losses. This is a responsibility leaders and workers should fulfill. Sometimes, when they don't have an understanding of specific circumstances, they may allocate some things according to a basic principle, and learn afterward, through everyone's feedback and

subsequent monitoring, that the allocation wasn't sensible, that it was a bit regulation-bound. In that case, they must improve the next time, to avoid that problem's recurrence and to reduce waste and loss. That's fulfilling their responsibility. Of course, in order to avoid damage and waste, they must, in part, make more consultations when allocating things; they must also strictly adhere to the principles. This is necessary. Don't issue things out indiscriminately, not giving them to those who truly need them, not giving them to those doing their duty sincerely, who have the truth reality, but giving them specifically to flatterers who don't have spiritual understanding. Is doing that acting in accordance with the principles? (No.) Is doing that not wanton recklessness? Not to act according to the principles is not to fulfill one's responsibilities. What does fulfilling one's responsibilities refer to? It's not going through the motions and abiding by regulations, and it's not fulfilled by taking a series of set steps—instead, it's acting in truly strict adherence to the principles required by God's house, while also ensuring that no cases of waste or damage occur with anything of God's house. That's what it is to truly fulfill your responsibility. For example, in issuing eggs to five people, you should give each person one per day, and issue them every ten days, so you'd send exactly fifty. You should issue them like this, in part, because it's a small number and easy to take care of; furthermore, it's exactly the right amount for them to eat. To practice like this, according to the standards and specifications required by God's house, is quite right—it's acting according to the principles. If a leader or worker, fearing the hassle, issued them one hundred days' worth of eggs at a time—five hundred eggs—would that be appropriate? Tell Me, are fifty eggs easier to transport and take care of, or five hundred? (Fifty.) A smaller number is easier to transport and take care of. Some people do send a hundred days' worth, and as a result, some are broken on the way, and

some are crushed when they're carried at the destination. With one little breakage after another, a portion sustains damage. Add to this that when people see a lot of eggs issued, they'll casually waste them, and so they'll have no eggs to eat before the day of the next shipment. So, when these eggs are broken and sustain damage, is it not the leaders' and workers' dereliction that causes it? (It is.) If they ask for more, can you give them to them? According to the principles, you can't give them any more before the appointed date, but they feel aggrieved when they have none to eat. What's to be done here? (They should be given on time and in the right quantity.) Giving them out on time and in the right quantity is acting according to the principles—that's sensible allocation. When allocating these things, leaders and workers absolutely must abide by the principle of sensible allocation and the standard required by God's house, issuing them on time and regularly. Beyond that, they must have a prompt understanding of whether there have been cases of waste, whether there have been reapplications or requests for things that are scarce due to wastage, and whether there have been cases of waste with things issued out that people didn't like. Meats and vegetables, for instance, are both issued, and most people prefer meat, so they may consume it in three or five days, and the vegetables are left. Vegetables don't keep well; some go bad and rot after a while, and so they run out before the next batch is issued. Someone may then reapply and ask for more. Are more to be given in a case like this? Is it sensible to give them more? (No.) Other people will sneakily eat up the meat and eggs, and eat up all the vegetables they like while giving all sorts of reasons and excuses not to eat the ones they don't. When the vegetables yellow and go bad, they say they're inedible, and they wind up feeding them to the pigs and chickens, or else just toss them, then ask for more. When leaders and workers encounter this kind of case, how are they to handle it? If they say,

“I’ll give you more next time, seeing as it’s not enough—I’ll provide you with more, since you eat a lot,” is that the appropriate way to handle it? Isn’t that blind? (Yes.) How is it that they’re blind? (They don’t understand what’s really going on: The main reason the food they issued wasn’t enough is that it was wasted.) They jump to conclusions without understanding what’s really going on. There’s enough food to eat in most places that’s issued according to the specifications of God’s house. Why is it never enough for that one place alone? Doesn’t that need specific investigation? They must go to the site and ask carefully and in detail about the situation, to see what’s happening. In the end, through their investigation and understanding, they find that the cook in that place is a bad and immoral person, who fed food for people to chickens, intentionally wasting the food of God’s house. They’re quite finicky about what they eat, and they only like to eat delicious food. They won’t eat vegetables when there’s no meat, and when there is, they won’t even eat tofu. When they get eggs, they eat them at every meal. They exclusively pick out tasty food and don’t eat any ordinary vegetables, nor do they care if they go bad. Understanding has shown the cook to be a bad person—should they then be given an increased allowance next time things are issued? (No.) Is not giving them more all there is to it? How is this problem to be handled, once discovered? Replace them at once; switch them out with someone with a bit of humanity to take on the duty. Discover and resolve the problem promptly, and eliminate such evil people, such rotten apples. Some may ask, “Since they’re not cooking anymore, would it be okay to have them feed the chickens?” (No.) If they feed the chickens, the chickens won’t lay eggs; if they feed the pigs, the pigs will grow lean. It won’t do to have them feed anything. Such people must be sent away—they’re unfit to do a duty in God’s house. If any other problems are found while allocating the material items of God’s house, they

should also be resolved promptly. What is the goal of resolving these problems? To lessen the waste and spoilage incurred to the material items of God's house. Some may ask, "To resolve those problems, one has to go investigate the kitchen. Haven't You said that leaders and workers aren't allowed into the kitchen? Why are they allowed to now?" Those are two separate issues. I didn't say that they're not allowed to go—it was a dissection of leaders' and workers' not knowing how to work, loitering idly and strolling around, indulging in the benefits of status, always going to the kitchen to find good things to eat. In the present case, they're going to the kitchen to resolve problems, not to find good things to eat. Go when you're supposed to, and don't go when you're not. Leaders and workers have a lot of work to do, and this is one of their tasks, one whose particular problems can only be known by going into the depths of the kitchen and getting an understanding of the details. If a cook is found to be unsuitable, they're to be dismissed at once and replaced with someone suitable. Doing so ensures that the items issued by God's house aren't met with waste and spoilage. However I put it, the requirement of leaders and workers is that they fulfill their responsibilities—if it's yours to worry over and do, then you absolutely must worry over it and do it. You must observe with your eyes and use your ears to listen attentively to what each sort of person has to say —and of course, you must also learn at heart to have opinions, thoughts, and discernment about all manner of things; another important piece is taking to heart the principles that are required to be followed by God's house, and not changing from them at any time. Whatever work you're doing, you must first understand what the principles and rules required by God's house are; before you get to work, you must ask yourself a few more times such questions as: Am I clear on the principles required by God's house? How should this be done, if it's to be done according to the

principles of God's house? How should it be done according to the principles in special circumstances? How's it to be handled in ordinary circumstances? You absolutely must ask yourself more of these and other such questions before you get to work, and pray more before God. Part of it is self-examination; the other part is accepting God's scrutiny. Doing so is of aid to leaders and workers in making fewer mistakes and deviating less in their work, reducing waste of the material items of God's house, and reducing losses incurred to His house. What's more important is that doing so upholds the responsibilities of leaders and workers and fulfills those responsibilities. It's what leaders and workers truly should do. This is the requirement of leaders and workers. Safeguarding and allocating the various material items of God's house isn't a complicated task. In part, it's a matter of leaders and workers being themselves familiar with the principles; the other part of it is that leaders and workers must fellowship these principles more to the people in charge of managing the various material items, following up on things more and trying to understand things more and investigating more on the state of the management, all while fellowshipping more with the supervisors of allocating the various material items of God's house, to give them a more thorough grasp on these principles. Of course, leaders and workers must also continually inquire and ask how those people are allocating and issuing the items, and whether there are any special circumstances—for instance, whether the supervisors are allocating items according to the principles required by God's house in different seasons, at different times, and in cases where various sorts of people have different requirements. The goal in doing so is to enable the various items of God's house to perform their functions effectively, and to be used sensibly to the greatest possible extent, and to be safeguarded in the

best possible care, with the best possible maintenance. This is the responsibility of leaders and workers.

Managing the Material Items of God's House Well Is the Responsibility of All God's Chosen People

Having understood the responsibilities of leaders and workers, have you also understood the principles that each and every brother and sister should grasp in their treatment of the various material items of God's house? You may not be leaders and workers, but you should still fulfill the responsibility of supervision. This is the right of God's chosen people. Also, with the various material items of God's house—books and instruments of all sorts; daily food, drink, and items; and so forth—everyone must treat them with love and care. Everyone should also conduct regular checks, repairs, and maintenance on the various things they're using, and they should use them sensibly—don't let them come to be damaged and wasted in your possession, or dispose of them indiscriminately. Some say, "This thing isn't mine, anyway. I didn't buy it with my money. God's house issued it to me—it's public property. I don't need to care about when it's maintained and repaired, or where it's stored. I can't take it around with me, as though I'd hijacked it." Is this a sensible thought? Is it not quite selfish and lacking in humanity? (It is.) So, what principles should be followed in using the material items of God's house? If something has been allocated for your use, then it's yours to repair and take care of while you're using it. You're entirely responsible; without anyone else's urging or supervision, you should treat, cherish, and protect the item as if it were your personal property. That's what it is to have humanity. Whatever condition the thing was in when it was issued to you, when you're no longer allowed to use it or are finished with it, you should return it to the person who safeguards it

perfectly undamaged and in its original condition. This is called having reason; this is something that should be there in humanity. You say that you believe in God, that you have a conscience and reason, that you love the truth, pursue it, and submit to it, but if you don't even have the most minimal humanity that you should in your treatment of a material item, how can you even talk about loving the truth or practicing it? Isn't that a bit too hollow? If you can't even fulfill the responsibility you should in your treatment of a material item, it means your humanity is no good—"lacking humanity" is a common way to put it. In addition, however you use your own things, whether you're rough or meticulous in your treatment of them, that's your right. No one will interfere. But God's house has principles for the use of its things. These principles are all grounded in conscience and reason, and though they may not rise to the height of the truth, they at the very least conform to the standards for humanity. If you can't even meet this standard for humanity, if you can't even correctly treat and use the instruments and supplies God's house issues to you, then whether you can understand the truth and enter the truth reality is a problem—it calls for a question mark on it. So, when it comes to your treatment of these things, you have the right to use them, and you naturally also have the responsibility to repair, maintain, and care for them. You must take these things seriously. If you, like the nonbelievers, say, "It's not mine, anyway. I didn't buy it with my money. If a public thing breaks, it breaks—just buy a new one, or fix it, in the worst case. Still, it's not as if I've lost out." If that's how you think, that's trouble—you're in danger. You do not possess upright character, and your heart isn't in the right place. To use one's own things sparingly, but to treat the things of God's house as unimportant, not to take care to cherish them—is that not someone whose heart isn't in the right place? Does God like people whose hearts aren't in the right place? (No.)

Tell Me, does God scrutinize people whose hearts aren't in the right place? (He does.) God scrutinizes those whose hearts are and those whose aren't alike. When you accept God's scrutiny, what's to be done if you discover you're thinking that way? Pay it no heed? Leave it unchecked? Not care about it? "What I think is my business. Who are you to meddle in it? If you let me use something, then I have a right to use it—and at any rate, it'll be fine if I just don't break the machine. Why are you making such high and so many demands?" Is this a good way of thinking? (No.) It's "lacking humanity." If you have such thoughts, you must accept God's scrutiny and say, "God, I have a corrupt disposition, and my humanity is poor. I used to think I was quite noble and honorable, that I had dignity; I wouldn't have thought this little item would reveal me: I have selfish desires; my heart's not in the right place; I have my own little aims. I'm willing to accept Your scrutiny and Your discipline, and I'm willing to turn myself around." You must pray and repent before God, and let Him scrutinize you. When you have accepted His scrutiny, how should you turn yourself around? You will say, "It was immoral to think as I once did—that's the thinking of nonbelievers, of disbelievers. I can't think like that anymore. I must not take that road. I'm a believer in God; I need to be a person with humanity and dignity, I need to do things that God loves. I need to change my way of using instruments and machines in the future. I must let them rest when they should, repair them as needed, and maintain them as needed. I must clean them often, and regularly check their various components to ensure their normal usage. And I'll clean up right away when I'm through with them, and get them back into safekeeping, so as not to let uninvolved people tamper with them." And then, when you use machines again in the future, you'll be particularly careful and attentive. Your views will constantly be changing, and your ways will improve, turning from your

previous selfish, despicable thoughts and actions toward a sense of responsibility, a mind to care for things, and a mind to take responsibility. A change in your thinking is the beginning of truly turning yourself around. It becomes a change in your ways when you actualize your thinking and thoughts in your practice. It's when it reaches this level that God sees that you are truly turning around and repenting; these reversals and changes you make will be truly acceptable to God. This is practicing the truth. What's the most fundamental thing one must possess in practicing the truth? The conscience and reason that people ought to have. And does a selfish, despicable person have a conscience and reason? (No.) You may know as a matter of doctrine that you can't leave the items of God's house lying around, or damage and waste them, or be irresponsible with them—but what's your attitude in your heart and thoughts? "What's the point of caring about those things? The thing's not even mine." Such thinking will steer your behavior, and will the doctrine you know be of any use then? No—it will just be doctrine that comes to no avail at all. Only when your thinking and views reverse, and you've truly turned around and repented before God, will your behavior and your practical actions begin to change. That's when what you live out will begin to have humanity; that's when you'll begin to enter the truth reality. Such a small matter reveals a person's humanity, as well as whether that person truly does love the truth.

Managing the various material items of God's house is a responsibility that leaders and workers should fulfill, and every one of God's chosen people should collectively offer supervision, help, and the utmost cooperation. This is everyone's responsibility. God's chosen people should serve as examples. They should begin with themselves—only when they do a good job themselves are they qualified to supervise others, and to evaluate whether what others do is appropriate and in line with the principles. This is

a matter that involves everyone, that little thing reveals people's humanity, as well as their attitude toward the truth. Leaders and workers should do this work well and with extreme vigor, according to the principles of God's house, and every ordinary brother and sister should also regard this matter with strictness and caution. You must reflect on yourself often, on whether there are problems in your humanity and thinking, on what sort of attitude you have. When you find that there's a problem with your attitude and thinking, you should promptly pray and turn yourself around—and when managing or using the things of God's house, you should strive in part neither to be rebuked by your conscience nor come up short to God, and in part to be admired by others and have them approve of what you do, and say you have humanity, which is there for all to see. The main thing is for people to uphold the principles when doing this. This is the obligation people should fulfill, something any member of God's house should achieve. It's not just the responsibility of leaders and workers.

Are you now more or less clear on item ten of the responsibilities of leaders and workers? Having understood the principles, people should be more attentive and meticulous in doing this work, and they should take more pains with it, and not be lazy—they'll then basically be able to reduce damage and waste of the material items of God's house, and keep them from being taken into the possession of evil people. This should be achievable. Why do I say it's easy to achieve? These are matters that everyone's daily life at home may touch on. It's easy to be attentive in managing the things of your own home, so if you safeguard the things of God's house as though they were your own, according to the requirements of His house, allocate them sensibly, and come to reduce damage and waste, and don't let evil people take possession of them, you will then be fulfilling the responsibility of leaders and workers. This work seems by its nature to

be a general affairs task. Why are we calling it a general affairs task? It involves the management of material items. Manage them and allocate them well, and you'll be fulfilling your responsibility. Also, the principle of this work is quite simple—it only involves a single principle, and it doesn't involve complicated truths. So long as one has a burden and the right intentions, they can do this work well without needing to understand too much truth, and without needing too much truth to be fellowshipped to them. Therefore, this work is a single task, and it's a general affairs task. It's work that's easy for leaders and workers to do. So long as you're a bit more industrious, ask more questions, make more inquiries, concern yourself more, and have the right intentions, you can do it. It's not complicated at all. We've finished our fellowship on item ten of the responsibilities of leaders and workers. It's that simple.

The Attitude and Manifestations of False Leaders With Regard to the Material Items of God's House

Now that you've understood this responsibility of leaders and workers, with regard to it, we'll go on to dissect the manifestations that false leaders display when they perform this work, and what things they do that mean they can be characterized as false leaders. First, when false leaders do this work, they aren't capable of safeguarding various items properly. Safeguarding is the first item of important work when it comes to all sorts of material items. False leaders are a mess in everything they do; in addition to being mired in a morass when it comes to the truth and the various principles that involve it, they're likewise a mess when it comes to safeguarding the various material items of God's house. They don't know what kinds of people to look for to manage them or the way they should be safeguarded. They have no precise goals and no specific plans, much less

detailed steps for doing this work. If there's someone willing to take the trouble, these items can be safeguarded; if there's not, a false leader lets these items be casually set aside. They don't find an appropriate person to safeguard them or an appropriate place to store them, and less still do they fellowship the specific principles of safeguarding them. At the same time, they make no arrangements for the future placement, repair, and maintenance of these material items. Some false leaders are even completely ignorant regarding what items God's house has—they don't care and they don't ask about this. Say that God's house has printed new books of God's words, for instance. How many books are left after they've been distributed, who's been arranged to store them, how they are being stored, and whether they are being stored in the right place—a false leader will know none of these things, nor will they ask or make inquiries about them. Why won't they make inquiries? They think that safeguarding the material items of God's house is a minor matter, that they're a leader, someone who does important things, who exclusively preaches. They pay no mind at all to these "minor matters," but hand them off to be done by people who don't understand anything, and they don't care if they're done well or badly. Therefore, they don't take the work of safeguarding the material items of God's house seriously at all. This is one reason. The other is that some false leaders are muddleheaded—their minds are a jumble. They don't have normal thinking or an awareness for safeguarding things, and they have no procedure or path as to how to safeguard the items of God's house. So, they don't know how many of these things are damaged, and they don't know if there are instances of waste, either. When some things are taken by evil people, a false leader says, "Let them be—in any case, everything is in God's hands." Some important items are used by individuals without anyone's approval; those people take these things, and others can't use them

in their work, and no one dares ask for them. A false leader says, “No big deal. Just buy a new one. They took that thing, so let them use it first. It’s just a thing—it’s all the same no matter who uses it. If they’re not using it sensibly, that’s between them and God. There’s no need for us to interfere.” Look at how they preach a grand doctrine to “handle” the issue, turning big issues into small ones and small ones into nothing. False leaders fulfill none of their responsibilities when it comes to safeguarding the various items of God’s house. They don’t care or ask about it, and they don’t resolve or handle any problems. Even if the Above looks into their work, they just speak evasively to fob them off, and that’s it.

Some brothers and sisters buy equipment, clothes, and medicine for God’s house to use, and when a false leader sees those items, they’ll pick through them and take the good clothes, shoes, and bags for themselves, and only allow others to take the leftover stuff that they themselves don’t need. When the blockheads they lead see this, they say, “Our leader’s picked what he wants—now, it’s our turn. When we’re done, we’ll toss the worthless stuff that’s left to the brothers and sisters beneath us.” Whosever hands these things fall into, that’s who they belong to, and the remaining things that no one likes are tossed aside, and no one safeguards them. And so, the various material items of God’s house nominally have places to be safeguarded, but in fact, they’re not being safeguarded at all—those places are dumps, without anyone at all managing them. They just toss things in some spot and allow them to pile up. There are clothes, shoes and socks, medicine, and electronics, as well as daily goods and kitchenware—it’s a jumble, with all sorts of junk in it, and even food for people and food for dogs get mixed together. If you ask who’s managing these things and whether they sort them; or whether there are instructions for these things, and how they need to be safeguarded; or, if these things are not needed for

the work of God's house, whether the brothers and sisters have need of them—nobody knows the answers. It's quite normal for the brothers and sisters not to know, but the leaders and workers also don't have the answers for any of these questions—they completely shirk responsibility for these things, saying either "I don't know," or "Someone's taking care of that," thereby dismissing you, and cheating God's house. This causes these problems to go unresolved. It's not difficult for leaders and workers to find suitable people to manage the various material items of God's house, is it? False leaders don't even do the simple work of finding someone loyal to safeguard these things properly, to keep good records and keep them well sorted. What do they do, then? When brothers and sisters have offered clothes or daily necessities to God's house, and false leaders see these items, they swarm around them, like a pack of hungry wolves devouring meat together. They try on whichever garments suit them, over and over, endlessly picking things out for themselves. When God's house purchases different sorts of important and expensive machinery and equipment, they rush to pick out the good ones for themselves first. Why do they pick out the good ones? They think that as a leader or a worker, they have privileged usage rights over the items of God's house. Whatever God's house issues, they always pick the best stuff first. This is how they treat the items of God's house. Is this doing work? Is this not a manifestation of false leaders? When it comes to things that have expiration dates—food and medicine, for instance—false leaders just don't care about them. They don't find suitable personnel to manage them, nor do they tell the personnel, "Some of these things have expiration dates, so make a record of them right away. Hurry to allocate them to brothers and sisters before their expiration dates, so that they are used sensibly—don't wait for them to expire; don't let them go to waste." False leaders never do these things. When something expires, they

just throw it away. When leaders and workers perform work in God's house, strictly speaking, they should be the stewards of God's house. The first thing they should do is sensibly safeguard the items of God's house well, keeping a firm watch over them and conducting proper vetting in this regard. This is also a fundamental item of the work of God's house, yet false leaders can't even do such fundamental work as this. Are they muddled, of poor caliber, and dim-witted—or are their hearts not in the right place? If they are dim-witted and muddled, how do they know to pick the good items for themselves? Why don't they part with their own things or casually give them to other people? Why don't they spoil or damage their own things? And why is this their attitude toward the things of God's house? Clearly, they lack morals, and their hearts aren't in the right place. Once leaders and workers have gotten status, and come into contact with a greater scope of the work of God's house, they get to have privileged access to the various material items and public property of God's house, and they're the most informed about these things. And yet they ignore them, don't safeguard them properly, and let anyone use them and take them, they just let whoever is willing to care about them do that, and if someone isn't willing to care about them and is irresponsible, they don't mind, and even if they learn that someone has a problem, they don't resolve it. These are false leaders. At this point, we've concluded that false leaders, beyond being poor of caliber and not bearing a burden, also have their hearts in the wrong place, and have poor character. Since these leaders are of poor caliber and lack comprehension ability, their doing a bad job at work that involves the truth and life entry is understandable. And since they're of poor caliber and don't have work capability, their doing a bad job at work that involves administration is also something that can be tolerated. But their not even being able to perform work that involves managing the various items of

God's house—which is the most minimal, simple work—demonstrates something even more clearly: For some false leaders, their problem isn't as simple as having poor caliber and not bearing a burden, even more so they are of particularly low character and poor humanity. Through our fellowship on the tenth responsibility of leaders and workers, another manifestation of false leaders has been revealed: They aren't just of poor caliber, bearing no burden, and indulging in fleshly comfort—they're also of poor character, and their hearts aren't in the right place. Things that aren't theirs are of no concern to them—they don't even safeguard them. You have been made stewards of God's house, and yet you bite the hand that feeds you and you do not protect the interests of God's house while living off it; you casually toss the things of God's house to one side, as if they belonged to outsiders, and you don't safeguard them, and you think they're no big deal. This isn't a failure to fulfill your responsibilities—it's a problem with your humanity, it's a great lack of morals! Safeguarding the things they're supposed to poorly, or not safeguarding them, indicates that false leaders have no humanity, and that their hearts aren't in the right place. They can't even safeguard the items of God's house well, so if they were to allocate them, could they do so sensibly? They fall even further short of acting according to the principles. They see the things of God's house being carelessly thrown away, damaged, and wasted, without anyone good there to manage them, and they know all too well in their hearts that doing that isn't right—yet still, they don't handle this. That's having one's heart in the wrong place. Can those scum, whose hearts are in the wrong place, sensibly allocate the various material items of God's house? They're even less able to do that—if you have them allocate those things, they'll do things that are even more lacking in morals.

In one farm church that keeps dogs, the person responsible for keeping them cares very much for the newborn puppies. They were afraid that the puppies wouldn't get the nutrition they needed, so they applied for organic eggs for the dogs to eat. The false leader there signed off on the request at once; they didn't think about how scarce organic eggs are. There aren't even enough for people to eat, so why would they give them to the dogs? Is this not an absurd way to handle this matter? What is the nature of this behavior of that false leader? How's it to be characterized? Isn't this practice of that false leader absurd? What that false leader says all the time, whenever they open their mouth, are doctrines that suit people's tastes, but in fact, they don't understand the least bit of the truth principles, so when something happens, they approach it and handle it according to human imaginings, preferences, and subjective wishes—and they ultimately wound up doing such a disgusting thing as feeding organic eggs to dogs. Can this sort of allocation of the items of God's house by that false leader be considered sensible? (No.) Why can't they achieve sensible allocation? On the surface, it seems that false leader was intervening in, caring about, and following up on even this very small matter, and that they had ample reason and grounds to support this application—but were they acting in alignment with the principles? Were they acting according to the principles required by God's house? No. So, looking at the nature of this action of theirs, is it a good deed or an evil deed? Is it a fulfillment of their responsibility or a dereliction? It's a dereliction—it's unprincipled, it's recklessly doing bad things! Through this matter, what do you see the essence of this false leader's humanity to be? Is it not distorted comprehension and the blind application of regulations? What they say with every breath is correct doctrines, and it sounds as if there's not a wrong phrase in it, yet in fact, it's distorted. Such people are falsely spiritual and have distorted

comprehension—they are pieces of trash that lack spiritual understanding. We mentioned just now that the humanity of false leaders is that they're low of character and have their hearts in the wrong place. They lack principles when it comes time to allocate the items of God's house, and they allocate them blindly, which reveals that false leaders are distorted in their comprehension and blindly apply regulations, and that they're unprincipled in their actions—they just act blindly and randomly. False leaders seem on the outside to be so benevolent and kind, when in fact, this is false benevolence and false kindness. When a female dog birthed puppies, for instance, the dog-keeper said they should give the dogs a new blanket meant for people. Someone then said, "It'd be a pity to give a new blanket to the dogs—it'd be better to give it to the brothers and sisters instead, and give the old blanket we're replacing to the animals." What do you think of this suggestion? Allocating new things to people and old things to animals is quite sensible. This is the principle; this is sensible allocation. How do false leaders handle such things when they encounter them? After hearing this, the false leader there pondered: "The animals never get to use new things. They're always using old, dirty things. We people always get to use new things. God's words have said that sometimes we're not even as good as pigs or dogs. So, don't fight with pigs and dogs over things. That's a lack of humanity." And so, they wound up giving the new blanket to those animals. The people there may not have lost out by using an old one, but the way this thing was handled is very illustrative of the issue. What role did the false leader play in this matter? Would you say that normal people would be able to do such a thing? (No.) What sorts of people, then, would allow things to get to this point while handling this matter? (Absurd types who lack the reason or thinking of normal people.) These answers are all correct—those people are less than nothing. When normal people encounter

something like this, they know how to handle it sensibly, but falsely spiritual false leaders with distorted comprehension don't know how to handle it. Their way of handling it also seems to have a basis, and it also seems to accord with the principles of God's house, and to be backed up by abundant, sensible justifications—yet people come away from hearing it not knowing whether to laugh or cry, it's so ludicrous. How is it that they can't even make sense of such simple, obvious logic? How do they wind up handling it in such a distorted way? It's sickening. If you have them act as stewards, they'll have dogs catching mice, cats guarding the house, and pigs in the beds—everything will be in a muddle. Are false leaders capable of sensibly allocating the various material items of God's house? (No.) They're a kind apart, muddled people, and absurd types. Aside from those false leaders with particularly distorted comprehension and their hearts in the wrong place, the majority of false leaders also make a mess and a jumble of this kind of work, though they have a bit of caliber and aren't distorted in their comprehension. They can't even fulfill the most minimal responsibilities they ought to. So, when you ask them about this work, their answer is always the same: "So-and-so is on it. So-and-so knows. If you've got any questions, I'll have to go ask So-and-so." And that's the last you'll hear of it. This is the manifestation that false leaders display when they're doing this work.

When it comes to the work of allocating the various material items of God's house, false leaders aren't just unable to do this according to the principles required by God's house, they also let lots of their personal feelings, preferences, and desires, as well as their personal understandings, get mixed up in this. They make a jumble and a confused mess of this work, with no principles to speak of at all. So, when a false leader is managing the various items of God's house, it often happens, in circumstances where no

one knows what's going on, that things are damaged, wasted for no reason, or that things go missing and the numbers don't add up. Other items are taken by individuals for their personal use, without them registering or reporting this. False leaders can't even manage such a simple piece of general affairs work well. They make a mess of this work, yet they still feel at ease, thinking that they've done a lot of work. False leaders never carry out the regular inspection, maintenance, and upkeep of the various material items of God's house; at heart, they don't care a bit about these items. Suppose that you ask them, "Is there anyone taking care of the maintenance and upkeep of these pieces of equipment? Have there been any cases of wastefulness in the acquisition of spare parts when repairing them? Or of anyone overspending or getting ripped off? Was anyone held accountable after those incidents? Was anyone fined or given a warning?" False leaders won't know or care about any of this. Whether money was illegitimately spent when buying things for God's house, whether anyone has been assigned to manage those things after they were bought, whether the things bought are suitable and whether they can be put to effective use, and, if not, whether they were returned or exchanged within the designated timeframe —they know about none of this. They're such idiots—they don't know anything. The only thing false leaders think about is how to preach doctrines at gatherings to make people esteem them; they have no work capability when it comes to the specific matter of the management of items, nor do they have any attitude toward this matter. They don't know that this is work they should be doing, nor do they know how to do it. The view that false leaders take on the items of God's house is that they belong to everyone, so whoever would like to use something may do so, and whoever needs something may take it or apply for it from the higher-ups—that this is everyone's right, and that the items of God's house shouldn't be under any

individual's management or control. So, if someone should break or lose a machine, they don't care, and if someone should apply to buy something, they don't care if it's expensive or cheap, either. The fact is that God's house has rules for these things. So long as leaders and workers fulfill their responsibilities and carry out proper vetting according to the principles of God's house, all such losses and waste can be avoided. Yet false leaders don't even do this simplest work that may prevent losses. Aren't they just eating the food of God's house for free? Aren't they freeloading? Is this not a specific manifestation of the "falseness" of false leaders? How would you handle such a leader, if you encountered one? (By dismissing them.) Just dismiss them, and that's it? Don't you need to teach them a thing or two? "That machine was put there, and it got damp, and no one checked up on it for days. It's not clear if the power still works, or if mice have chewed the cables. Why don't you concern yourself with these things? The computer I use is broken and needs to be repaired. It'll delay the work if it goes unrepaired. Yet I've applied for it so many times from you—why haven't you paid attention? What are you blindly busying yourself with all day, like a chicken with its head cut off? When a leader like you is counted on to do work, you delay all of the work, and all machines and material items get destroyed by your hand. You don't look after or manage the various items of God's house. You're unfit to be a leader—hurry up and step down!" Is it alright to lecture them like this? (Yes.) What is possessed by a person who dares to lecture leaders and workers? They must first be brave, and they must have a sense of justice. Some may say, "I wouldn't dare lecture the leaders and workers. They're officers, and I'm just a soldier, my rank is so much lower than theirs. They have the truth and they can preach sermons. I'm no good at anything, and in no position to lecture them." Isn't this the logic of a scoundrel? (It is.) So, how would you lecture this kind of leader,

then? “If you can do this work, then try your best to do it, and do it in accordance with the principles of God’s house. Whatever you arrange for us to do, we’ll obey it. But if you don’t try your best to do this work, if you don’t do it according to the principles of God’s house, you’ll never get us to listen to you! Furthermore, if you don’t do any real work, we have the right to remove you from your post and clear you out! Harm yourself, if you want to harm someone—you must not try to harm all of us.” Would you dare lecture them like this? (Yes.) You say so now; would you really, when the time comes to do it? Generally, with things that touch on the truth principles and important matters, you don’t dare to speak casually, for fear that a lack of insight, and clarity in speaking, may mean that you are just passing judgment on the leaders and workers and causing a disturbance. But you should be capable of having insight into the matter of managing material items; you should learn discernment in this matter and get a grasp on its principles.

There was a man who was in charge of clothing in a film production team. He was unruly in his actions, and always sneakily misappropriating the items of God’s house. When he left the film production team, he took some things with him, and a later check of the accounts showed that a lot of the money he’d received didn’t square up. Moreover, although he wasn’t working, he had money, and he’d also bought a lot of high-end items. A lot of people had flattered him while he was in the film production team, and they all wanted to get on good terms with him, so that when they needed clothes, they’d just have to ask, and he’d give them some. If a person was on bad terms with him, he wouldn’t even give them the clothes they were supposed to get. What problem is this? It’s a problem with management personnel. Part of it was that he was misappropriating these things himself; the other part was that he did not allocate the items of God’s house in line

with the principles, but instead went by his feelings, his own will, and his relationships. According to the principles, this person should have been cleansed away. This was an obvious problem. The false leader not only didn't do so, but took him to be a good person and arranged for him to go to another place to do his duty. Was this not compounding the mistake? What do you think of how this work was done? Was it in line with the principles? Did this leader fulfill the responsibilities that leaders and workers ought to? (No.) Putting aside for the moment what benefits the leader could reap by handling that person in this way—just judging by how they handled the matter, what was the nature of this? It was that of harboring an evil person based on feelings, and not handling him according to the principles of God's house. So, to link that up with item ten of the responsibilities of leaders and workers, what mistake does this sort of leader and worker make in their treatment of the various material items of God's house? Did this leader fulfill their responsibilities? Was their handling of the matter based on protecting the items of God's house? It certainly was not. They didn't take the items of God's house seriously, even turning a blind eye as they allowed these items to be ruined or taken at whim by the evil person. Is that how they'd handle it if their own things were damaged or taken into the possession of other people? No—then they'd be thinking about revenge and compensation. So, why didn't they handle the items of God's house in that way? They even said, "He can take a few items, if he likes—he's not taking that much. He can misappropriate these things a bit, if he likes—who doesn't have a slight desire to do that? What does the little amount he misappropriates matter? It's not as if others are getting less." What kind of attitude is this? Is this the attitude leaders and workers should have toward the items of God's house? (No.) Are they not biting the hand that feeds them? And what logic did they offer in the end? "Let him misappropriate

those things—there's no need for us to settle these accounts with him. What do those petty funds and items amount to? Antichrists misappropriate so much more than that. His misappropriation of those items is between him and God—it's his business how he'll account for himself before God, when the time comes. It has nothing to do with us." What thoughts and feelings do you experience after you hear a leader say such a thing? Anyone with any sense of justice, with a bit of the awareness of conscience, would weep inside to hear these words, and they'd feel heartbroken and disappointed, even if they were just an ordinary follower, let alone if they were a leader or a worker! This type of false leader enjoys so much of God's grace and protection, and so many of His truths, but they still have this sort of cold-blooded attitude toward the items of His house. Do they possess humanity? Are they fit to be a leader or a worker? (No.) Once such a person has been dismissed, are they qualified to be a leader or a worker in the future? (No—their humanity is poor.) How does their poor humanity manifest? (In them not upholding the interests of God's house.) What is the specific action in which they don't uphold the interests of God's house? What is the essence of this specific manifestation? People like this don't have their hearts in the right place and they are of lowly character; they speak quite nicely, but they don't do anything real. Such people absolutely must not be leaders and workers. Those whose hearts aren't in the right place aren't lovers of the truth, but are out for their own gain; those whose hearts aren't in the right place give absolutely no thought to God's chosen people, and they absolutely do not uphold the work of the church or the interests of God's house.

The first fundamental thing that leaders and workers must do is to keep a proper watch over the various material items of God's house, to properly carry out vetting and keep guard for God's house, not letting any items get

damaged, wasted, or taken into the possession of evil people. This is the minimum they should do. As soon as you're chosen as a leader or a worker, God's house regards you as its steward: You're of the managerial class, and the task that you shoulder is heavier than that of others. You bear a great responsibility. That's why your every attitude, your every action, your every plan for handling issues, and your every method for resolving problems, all involve the interests of God's house. If you don't even consider the interests of God's house or take them to heart, you're unfit to be a steward of His house. What sort of person is this? Why aren't they fit to be a steward of God's house? Among false leaders, there are some who aren't just poor of caliber—their key problem is that they bear no burden; they don't know how to work, but they don't seek the truth, and they're incapable of fulfilling even the minimal responsibilities that a steward should. They have no conscience or reason. This is because their hearts aren't in the right place, they are of lowly character, and they're selfish and base; they don't uphold the church's work at all, but often damage and sell out the church's interests, currying people's favor and upholding their relationships with other people at the expense of doing harm to the church's interests. They allow the material items of God's house to be damaged, wasted, lost, or even taken into the possession of the evil people, and they don't care about this at all, or feel the least bit of indebtedness or guilt about this. So, when it comes to selecting leaders and workers, looking at this from the perspective of humanity, what's the most basic thing that they should possess? They must have a conscience and a sense of justice, and their motives should be proper. Their humanity must first pass the bar. No matter how much work capability they possess, or what level of caliber they possess, people of that sort will be up to standard as stewards if they serve as supervisors. At the very least, they'll be able to uphold the interests of God's house and the

common interests of the brothers and sisters. They absolutely won't sell out the brothers' and sisters' interests, nor those of God's house. When the interests of God's house and the brothers and sisters are about to come to harm or injury, they'll have thought of it beforehand, and they'll be the first to step forward and safeguard them, even if doing so will affect their own safety, or require them to pay a price or suffer. These are all things that people with a conscience and reason can do. Some false leaders and workers rush to find a safe place to hide themselves away in when they're faced with dangerous circumstances, yet with the important items of God's house—books of God's words, cell phones, computers, and so on—they neither care about them nor ask after them. If they were worried about how them being arrested would affect the bigger picture of the church's work, they could send others to handle these things—yet these false leaders hide only for their own safety's sake. They're scared to death, and in order to ensure their own safety, they don't do what they can. There are therefore many instances where false leaders' negligence, inaction, and irresponsibility cause various items of God's house and offerings to God to be plundered and taken by the great red dragon when dangerous situations arise, which leads to serious losses. When those situations have just arisen in the church, the first thought of leaders and workers should be to put the equipment and material items of God's house in suitable places, to hand them off to suitable people for management; the great red dragon absolutely must not be allowed to take them. But false leaders never have such things in mind; they never put the interests of God's house first, instead they put their own safety first. False leaders' failure to do real work often causes various important items of God's house to suffer losses or damages. Is this not a serious dereliction of responsibility on the part of false leaders? (It is.)

Regarding item ten of the responsibilities of leaders and workers, what is the main manifestation of false leaders that we are exposing? The attitude of false leaders toward the material items of God's house is one of indifference and disregard; they don't go by the principles, but allocate those things haphazardly, based on their own imaginings and preferences. While they're managing things, the items of God's house are often subjected to greater or lesser degrees of damage and waste, which causes losses to the work of God's house. This is the main manifestation of false leaders. False leaders can't even handle this simplest, single piece of general affairs work; they can't even do that or do it well—what can they do, then? So, when you see such people acting as leaders, you may inspect and supervise their work. If they make a mess of this single piece of general affairs work, not doing even what they can, and not finding other suitable people to do it when they don't have the time, then such leaders are to be dismissed and removed from their posts at once. God's house will never use them. Is this fitting? (It is.) Why? A person whose heart isn't in the right place, whose comprehension is distorted, and who acts only according to their feelings and their selfish, base ambitions and desires, is not trustworthy. What work can an untrustworthy person do well? What duty can they do well? Are they capable of doing a duty with loyalty? (No.)

Through today's fellowship on item ten of the responsibilities of leaders and workers, haven't I clearly laid out another of the principles and standards that are required of leaders and workers? What's involved here isn't a question of caliber, nor is it a question of work capability, but a question of humanity. Observe people who are serving as leaders and workers, or those whom the church is cultivating, and see if there are any among them who are of poor humanity and whose hearts aren't in the right place, whose humanity is the same as that of the false leaders dissected in

item ten. If you truly do find such leaders and workers, you should dismiss them, and you must remember never to elect such people as leaders, and never to cultivate such people to be leaders and workers. If some people don't understand the character of those people and elect them, report them right away. Don't give them the chance to be leaders and workers. Those people don't become leaders and workers to do real work, but to destroy the work of the church. If they become leaders, the various material items of God's house will only go to ruin in the wake of this. Are you willing to see such a consequence? (No.) So, how should you treat such people, then? If they're currently serving as leaders, report them and remove them from their posts. If they're not, if they haven't yet been elected, then tell everyone: "This person's no good. Don't elect them, whatever you do; it would be detrimental to the church." And if people have been hoodwinked and misguided into electing them, you must inform everyone at once: "We did something wrong today. We elected someone of poor humanity, whose heart is in the wrong place, as our leader. Now that we have done this, the interests of God's house are going to be subjected to losses and harm. We have to remove them from their post at once, in order to keep the interests and various items of God's house from being damaged. We must not let them succeed with their scheme." Is this a fitting thing to do? (It is.)

Those chosen as leaders and workers are required to have caliber and work capability; now there are also requirements for their character. What do you say, is it the case that most people do not fulfill the criteria for being leaders and workers? Which of these three is most crucial? (Humanity.) And second? (Work capability.) After that? (Whether or not they have caliber.) That order is pretty accurate. When you elect leaders in the future, measure them according to this order. Some people say, "There's a problem with this order. Suppose that humanity comes first, and there are some

people who are of good humanity but fairly bad caliber, and if they are selected as leaders, they won't be able to do any real work—is it still OK to only consider people's humanity then?" People's humanity is of chief importance, and it's the first thing that you should look at, but it is not the only thing to consider when electing leaders and workers. If a person's humanity is up to standard, next look at their work capability. If they lack work capability, and cannot do any real work, you can ask them to undertake work that is not overly taxing of their abilities. If they are of good humanity, and they are able to shoulder the work and try their best to do it well, and they are someone trustworthy, and the house of God need have no qualms about making use of them, and they are edifying, helpful, and beneficial to most of the brothers and sisters, then they are up to standard. If their caliber is poor and they lack work capability, or if they are just average in terms of their work capability, get them to perform some simple work or a single job. If they have good caliber and strong work capability, they can perform some important work or several different jobs. Can you not even manage to make these kinds of arrangements? If they are of poor humanity and their heart is not in the right place, then no matter how great their work capability is, will they be able to do the work well? (No.) If they managed a company or a few staff, it might not be a problem—but what issues would arise if they were asked to manage the various material items of the house of God? First of all, they absolutely would not manage those items or handle things according to the principles required by the house of God. Their heart is not in the right place, they do not love the truth, and there is nothing but scheming in their heart, nothing but wicked ideas and thoughts, so whenever they act, they do so according to their own preferences, and based on their own interests, not based on the truth principles, nor on fairness. They consider only what they have to lose or gain, and give no

thought to the principles required by the house of God—and thus they are destined to fail in the work of leaders and workers. What is this determined by? By their character; it is not determined by their work capability. And so, when weighing up whether someone is noble or lowly, and whether they meet the house of God's standards for the selection of leaders and workers, first look at their humanity: If their humanity is dependable and up to standard, next consider whether they possess work capability and have a burden; then consider the other aspects.

This is item ten of the responsibilities of leaders and workers. This is more or less what's dissected in item ten of the various manifestations of false leaders. One can see in the attitude and manifestations with which false leaders treat the material items of God's house, that most of them lack a conscience and reason, that they're too poor of humanity and take no responsibility—you could say their hearts are in the wrong place. Do we not now have one more piece of evidence which can be used to determine that someone is a false leader? Some false leaders can't do work because their caliber's poor, and because they're blind and have no insight into things. Some don't do actual work because their hearts aren't in the right place, and they're out exclusively for their own benefits—they don't uphold the interests of God's house, and they don't care if God's chosen people live or die. Every sort of false leader must be dismissed and eliminated as quickly as possible, to prevent delays to the work of God's house and harm to His chosen people.

May 1, 2021

The Responsibilities of Leaders and Workers (12)

At our last gathering, we fellowshipped on item ten of the responsibilities of leaders and workers: “Properly safeguard and sensibly allocate the various material items of the house of God (books, various equipment, grain, and so on), and carry out regular inspections, maintenance, and repair to minimize damage and waste; also, prevent evil people from taking possession of them.” Item ten’s fellowship was on the work leaders and workers should do and the responsibilities they should fulfill with regard to the various material items of God’s house, and at the same time, it exposed by comparison the various manifestations of false leaders. If leaders and workers fulfill the responsibilities they should and can in each item of the work of God’s house, then they’re up to standard as leaders and workers; if they don’t fulfill their responsibilities and don’t do any real work, then it’s quite clear that they are false leaders. With regard to item ten, false leaders of course don’t do a great job at the work of safeguarding and sensibly allocating the various material items of God’s house—those items aren’t safeguarded well, or may even not be safeguarded at all, and the false leaders make a mess of their allocation. They may not even take this work seriously at all. Though it’s general affairs work, it’s still a responsibility that leaders and workers should fulfill and work they should do. Regardless of whether they do the work themselves, or whether they arrange for suitable people to do it, and also carry out supervision, inspections, follow-ups, and so forth, in any case, this work is inseparable from the responsibilities of leaders and workers—they’re directly related. Therefore, when it comes to this work, if leaders and workers don’t properly safeguard and sensibly allocate the various material items of the house of God, they aren’t fulfilling their

responsibilities, and they aren't doing their work well. This is one manifestation of false leaders. At our last gathering, we conducted a simple exposure and dissection of the manifestations that false leaders display while handling this item of general affairs work, and we gave a few examples. If someone's a false leader, then they absolutely have not fulfilled their responsibilities in this work, and the work they do isn't up to standard. This is because false leaders never put effort into actual work—once it's been arranged, they're through with it, and they never follow up or participate in the work. Another main reason is that false leaders don't understand the principles of any work they do. Even if they're not being idle in their work, what they do is inconsistent with the principles and rules required by the house of God, or even entirely out of line with the principles. What does it mean to be out of line with the principles? Its implication is that they are acting recklessly, acting wildly based on their imaginings, will, and feelings, and so on. So, no matter what, there are two primary manifestations of false leaders when it comes to this item of the responsibilities of leaders and workers: The first is that they don't do actual work, and the second is that they can't grasp the principles, so they can't do actual work. These are the basic manifestations. At our last gathering, we fellowshipped and exposed how the humanity of false leaders manifests in their handling of this sort of general affairs work. Even with this simple, single piece of work, false leaders can't fulfill their responsibilities. They have the ability to do this work, but they don't do it. This has to do with the character and humanity of people of this sort. What's the problem with their humanity? Their hearts aren't in the right place, and their character is low. We've basically finished our fellowship on the responsibilities of leaders and workers, the general principles, and the various manifestations of false

leaders under item ten. Today, we'll go on to fellowship about item eleven of the responsibilities of leaders and workers.

Item Eleven: Choose Dependable People Whose Humanity Is Up to Standard Especially for the Task of Systematically Registering, Tallying, and Safeguarding Offerings; Regularly Review and Check Incomings and Outgoings So That Cases of Squandering or Waste, As Well As Unreasonable Expenditures, Can Be Identified Promptly—Put a Stop to Such Things and Demand Reasonable Compensation; Additionally, Prevent, by Any Means, Offerings Falling Into the Hands of Evil People and Being Taken Into Their Possession

What Offerings Are

The content of item eleven of the responsibilities of leaders and workers is: "Choose dependable people whose humanity is up to standard especially for the task of systematically registering, tallying, and safeguarding offerings; regularly review and check incomings and outgoings so that cases of squandering or waste, as well as unreasonable expenditures, can be identified promptly—put a stop to such things and demand reasonable compensation; additionally, prevent, by any means, offerings falling into the hands of evil people and being taken into their possession." What are the responsibilities of leaders and workers in this work? What's the main work they're to do? (Safeguarding offerings properly.) Item ten was about safeguarding and sensibly allocating the various material items of the house of God; this one is about safeguarding offerings properly. The various material items of God's house and its offerings are somewhat similar—but are they the same? (No.) What's the difference? (Offerings mainly refer to money.) Money is one aspect of it.

How are the various material items of God's house and offerings different in nature? Are books of God's words offerings? Are the various machines used for work offerings? Are the various daily necessities God's house buys offerings? (No.) So, what are these, then? In the house of God, all the books of God's words, and all of the different sorts of devices required for its work that it purchases with money offered by God's chosen people, including a variety of items such as cameras, audio recorders, computers, and cell phones—all of these are the material items of the house of God. Beyond these, tables, chairs, benches, food, and other such daily necessities are also the material items of the house of God. Some of these items are purchased by brothers and sisters, and others, God's house buys with offerings; they're all classified as the material items of the house of God. We fellowshipped on this topic at our last gathering. We'll go on now to look at something important which we will fellowship on under item eleven: offerings. What are offerings, exactly? How is their scope prescribed? Before we fellowship on the responsibilities of leaders and workers, it is necessary to clear up the question of what offerings are. Although most people believed in Jesus in the past and have accepted this stage of work for several years, their concept of offerings remains fuzzy. They're unclear as to what offerings really are. Some will say that offerings are money and material items that are offered to God, while others will say that offerings mainly refer to money. Which of these statements is accurate? (So long as something is offered to God, regardless of whether it's money or any item, big or small, it's an offering.) That's a relatively accurate summary. Now that the scope and limits of offerings are clear, let's accurately define what offerings are exactly, so that everyone may be clear on the concept.

On the subject of offerings, the Bible records that originally God asked man to offer the tithe to God—this is an offering. No matter if the amount offered was big or small, and regardless of what was offered—be it money or material items—as long as it was one-tenth of a person's income that should be offered up, it was definitely an offering. This was what God asked of man, it was what believers in God were supposed to offer to God. This tithe is one aspect of offerings. Some people ask, "Does that one tenth only refer to money?" Not necessarily. For example, if a person harvests ten acres of grain, then regardless of how much grain there is, one acre's worth of this grain ought to ultimately be offered to God—this one tenth is what people should offer up. Thus, the concept of "one tenth" does not just refer to money—it doesn't just mean that when a person earns a thousand dollars, they must offer God a hundred—instead it refers to everything people obtain, which covers much more, including material things and money. This is what the Bible talks about. Of course, nowadays the house of God does not go by the Bible in so strictly requiring that people give one-tenth of everything they obtain. Here I am merely fellowshipping and disseminating the concept and definition of the "one tenth," so that people know that the tithe is one aspect of offerings. I am not calling upon people to offer one tenth; how much people offer depends on their personal comprehension and willingness, and the house of God does not have any additional requirements with regard to this matter.

Another aspect of offerings is the things that people offer to God. Broadly speaking, this of course also includes the tithe; specifically speaking, apart from the tithe, anything that people offer to God falls into the category of offerings. A large scope is encompassed by things that are offered to God, for example, food, appliances, daily necessities, health supplements, as well as the cows, sheep, and so on that were offered on the

altar during the Old Testament times. These are all offerings. Whether something is an offering depends on the intent of the offerer; if the offerer says this thing is offered to God, then regardless of whether it is given directly to God or placed in the house of God for safeguarding, it falls into the category of offerings, and cannot be arbitrarily touched by people. By way of example: When someone buys a high-end computer and offers it to God, it becomes an offering; when someone buys God a car, it becomes an offering; when someone buys two bottles of health supplements and offers them to God, those bottles then become offerings. There's no specific, definite definition of what the material items offered to God are. In sum, it's a very broad scope—it's the things that are offered to God by those who follow Him. Some may say, "God is now incarnate on earth, and things offered to Him belong to Him—but what if He weren't on earth? When God's in heaven, are the things offered to Him then not offerings?" Is this correct? (No.) This isn't based on whether God's in a period of incarnation. In any case, so long as something is offered to God, it's an offering. Others may say, "There are so many things that are offered to God. Can He make use of them? Can He use them all?" (That has nothing to do with man.) That's a correct and incisive way to put it. These things are offered to God by humans; how He uses them and whether He can use them all, and how He allocates and handles them, have nothing to do with man. There's no need to fret or worry yourself about that. In brief, as soon as someone offers something to God, that thing falls under the scope of offerings. It's God's, and it has nothing to do with any person. Some may say, "The way You're saying it, it sounds as if God is forcibly claiming ownership of that thing." Is that what's happening? (No.) That thing is God's, so it's called an offering. People can't touch it or allocate it at will. Some may ask, "Isn't that a waste?" Even if it is, that's none of your business. Others may say,

“When God is in heaven and not incarnate, He can’t enjoy or make use of the things people offer to Him. What’s to be done then?” That’s easily taken care of: God’s house and the church are there to handle these things according to the principles; there’s no need for you to fret about it or worry yourself about it. In sum, regardless of how a thing is handled, as soon as it falls within the category of offerings, as soon as it’s classified as an offering, it has nothing to do with man. And because that thing belongs to God, people can’t do with it as they will—there are consequences to doing so. In the age of the Old Testament, at harvest time in the fall, people offered up all sorts of things at altars. Some offered grains, fruits, and various other crops, while others offered cows and sheep. Did God enjoy them? Does He eat those things? (No.) How do you know He doesn’t? Did you see it? That is your notion. You say God doesn’t eat them—well, if He took a bite, how would that make you feel? Would that be out of line with your notions and imaginings? Don’t some people believe that since God doesn’t eat or enjoy those things, there’s no need to offer them? How can you be so sure? Do you say “God doesn’t eat them” because you think that He is a spiritual body and can’t eat, or because you think that God has His identity as God, He’s not fleshly and mortal, and He shouldn’t enjoy these things? Is it shameful of God to enjoy the offerings people make to Him? (No.) Is it out of line with people’s notions, then, or is it out of line with God’s identity? Which is it exactly? (People shouldn’t discuss this.) That’s right—it isn’t something people should concern themselves with. You don’t need to decide that God must enjoy them, or that He shouldn’t enjoy them either. Do what you should, fulfill your duty and your responsibilities, and fulfill your obligations—that will suffice. You will then have completed your job. As for how God will handle those things, that’s His business. Whether God shares them with people, or leaves them to spoil, or whether

He enjoys a bit of them, or takes a look at them, this is not open to criticism, and it is legitimate. God has His freedom when it comes to how He handles these matters. It's not something people should concern themselves with, nor is it something they should pass judgment on. People shouldn't go arbitrarily imagining about these matters, much less arbitrarily pass judgments or verdicts on them. Do you understand now? How should God handle the offerings people make to Him? (He'll handle them however He wants to.) That's right. People who understand this in that way possess normal reason. God will handle these things however He wants to. He may glance at them, or simply not look at them or take any notice of them at all. Concern yourself only with making offerings when the time comes for that, and making offerings when you wish to, according to God's requirements, and with fulfilling man's responsibility. Don't concern yourself with how God handles and treats such matters. In brief, it's enough if what you do is within the scope of God's requirements, in line with the standard of conscience, and in line with the duty, obligation, and responsibility of mankind. As for how God handles and treats these items, that's His own affair, and people absolutely must not pass judgments or verdicts on this. You made a big mistake within just a few seconds. I asked you whether God enjoys or eats these things, and you said He doesn't eat or enjoy them. What was your mistake? (Passing judgment on God.) It was making rash delimitations and passing rash judgments, and this proves that people still have demands of God inside them. To them, it's wrong for God to enjoy these things, and it's wrong for Him not to. If He does, they'll say, "You're a spiritual body, not a fleshly, mortal one. Why would you enjoy these things? It's so unthinkable!" And if God pays no mind to these things, people will then say, "We've labored painstakingly to offer up our hearts to You, only for You to not even glance at the items we've offered. Do You

have any regard for us at all?" Here, too, people have something to say. This is lacking in reason. In summary, what's the attitude with which people should regard this matter? (People are to offer what they should to God, and as for how God will handle these things, people should have no notions or imaginings about this at all, nor should they pass judgment on it.) Yes—that's the reason that people should possess. This has to do with items that are offered to God, which are also one aspect of offerings. The material items offered to God include a broad range of things. This is because people live in a material world, and in addition to money, gold, silver, and jewels, there are many more things that they consider to be quite good and valuable, and when some people think of God or they think about God's love, they are willing to offer that which they consider precious and valuable to God. When these things are offered to God, they fall within the scope of offerings; they become offerings. And at the same time as they become offerings, it becomes up to God to handle them—people then can't touch them, they are not under the control of people, and they do not belong to people. Once you have offered something to God, it belongs to God, it's not up to you to handle it, and you can no longer interfere in this matter. Regardless of how God handles or treats that thing, it has nothing to do with man. Material items that are offered to God are also an aspect of offerings. Some people ask, "Can only money and precious gold, silver, and jewels be offerings? Say someone offered a pair of shoes, a pair of socks, or a pair of insoles to God—do they count as offerings?" If we go by the definition of offerings, no matter how big or small, or how precious or cheap something is—even if it is a pen or a piece of paper—as long as it was offered to God, it is an offering.

There is another aspect of offerings: material items which are offered to the house of God and the church. These things also fall into the category

of offerings. What do such material items include? Say, for example, someone bought a car, and after driving it for a while, they felt it had gotten a little old, and they then bought a new one, and offered the old one to the house of God, so that the house of God could use it in its work. This car then belongs to God's house. Things that belong to the house of God should be classed as offerings—this is right. Of course, devices and equipment aren't the only things that are offered to the church and the house of God, there are some other things, too; this scope is fairly large. Some people say, "The one tenth that people offer of all they obtain is an offering, as are the money and material items offered to God; we have no objection to these being classed as offerings, there's nothing questionable about this. But why do the material items offered to the church and the house of God also fall into the category of offerings? That doesn't make much sense." Tell Me, does it make sense for them to be classed as offerings? (Yes.) And why do you say that? (The church only exists because God exists, and so anything that's offered to the church is also an offering.) Well said. The church and the house of God belong to God, and they only exist because God exists; there is only a place for the brothers and sisters to gather and live because the church exists, and all the problems of the brothers and sisters only have somewhere to be solved, and the brothers and sisters only have a true home, because there is the house of God. All of this only exists on the foundation of God's existence. People don't offer things to the church and to the house of God because the people in the church believe in God and are members of the house of God—that is not the correct reason. It is because of God that people offer things to the church and to the house of God. What is the implication of this? Who would offer things to the church lightly if not because of God? Without God, the church would not exist. When people have things that they don't need or that are surplus to requirements, they

could throw them away or let them go unused; some items could be sold, too. All these methods could be used to deal with these things, right? So why don't people deal with them in these ways—why do they offer them to the church instead? Is it not because of God? (Yes.) It is precisely because God exists that people offer things to the church. Therefore, anything that is offered to the church or the house of God should be classed as an offering. Some people say, "I offer this thing of mine to the church." Offering that thing to the church is equivalent to offering it to God, and the church and the house of God have full authority over the handling of such things. When you offer something to the church, it loses any connection to you. The house of God and the church will sensibly allocate, use, and handle these material items according to the principles stipulated by the house of God. So, where do these principles come from? From God. Basically, the principle for the use of these things is that they should be used for God's management plan, and for spreading God's gospel work. They are not for the exclusive use of any individual, much less any group of people, but are to be used for the work of spreading the gospel and for the various items of work of the house of God. Therefore, no one has the privilege to use these things; the only principle and basis for their use and allocation is to do so according to the principles required by the house of God. This is reasonable and proper.

These are the three parts of the definition of offerings, each of which is the definition of one aspect of offerings, and one aspect of their scope. You're all clear on what offerings are now, right? (Yes.) There were previously some who said, "This thing isn't money, and the person who offered it didn't say it was for God. They just said they were offering it. So, it can't be for the use of God's house, and much less can it be given to God." And so, they kept no record of it, and they used that thing in secret as

they pleased. Is that reasonable? (No.) What they said is itself unreasonable; they also said, “Offerings to the church and to God’s house are common property—anyone can use them,” which is clearly unreasonable. It’s precisely because most people are fuzzy and unclear about the definition and concept of offerings that some base villains and some people with covetous hearts and improper aspirations take advantage of the situation and think about seizing those things. Now that you’re clear on the accurate definition and concept of offerings, you’ll have discernment when you encounter such events and people in the future.

The Responsibilities of Leaders and Workers With Regard to Safeguarding Offerings

I. Properly Safeguarding Offerings

Next, we’ll go on to look at exactly what responsibilities leaders and workers should fulfill when it comes to safeguarding offerings. With offerings, leaders and workers must first understand what offerings are. When people offer one-tenth of what they take in, that’s an offering; when they clearly state that they’re offering money or items to God, those are offerings; when they clearly state that they’re offering an item to the church and God’s house, that’s an offering. Once they’ve understood the definition and concept of offerings, leaders and workers must have a definitive grasp of and manage the offerings people make, and carry out proper vetting in this regard. First, they’re to find dependable people whose humanity is up to standard to act as custodians to systematically keep records of offerings and safeguard offerings. This is the first task in the work that leaders and workers must do. These custodians of offerings may be of average caliber and incapable of being leaders or workers, but they will be reliable, and they won’t embezzle anything, while in their possession, the offerings

won’t go missing or get mixed up, and they’ll be safeguarded properly. There are rules in the work arrangements for this. Nothing less than a dependable person whose humanity is up to standard will do. When people of poor humanity see something nice, they covet it, and they’re always looking for chances to take it for themselves. Whatever happens, they’re always seeking to take advantage. Such people cannot be used. A person whose humanity is up to standard must at least be an honest person, someone whom people trust. If tasked with safeguarding offerings or managing the church’s assets, they’ll do it well, meticulously, diligently, and with great care. They have a God-fearing heart and won’t misappropriate these things, lend them out, and so forth. In brief, you can rest assured when you’ve put the offerings in their hands that not a cent will go missing and not a single item will be lost. A person like this must be found. Furthermore, God’s house has a rule that not just one such person is to be found; two or three is best—with some of them keeping records and some doing the safeguarding. Once these people have been found, the offerings are to be categorized, and systematic records are to be made of who’s safeguarding what category of thing, and how much they’re safeguarding. Once suitable people have been found and things have been safeguarded and registered in categories, is that the end of the story? (No.) What should be done next, then? The accounts of incomings and outgoings must be checked every three to five months to see if they’re correct—that is, if the record keeper has been accurate with their recordings, if anything was omitted when it was registered, if the total amount is consistent with the accounts of incomings and outgoings, and so forth. Such accounting work must be done meticulously. Leaders and workers who aren’t very well versed in such work should arrange for someone who’s relatively adept at it to carry it out, and then conduct regular inspections and listen to their

reports. In sum, whether or not they themselves understand the work of accounting and overall planning, they cannot leave the work of safeguarding offerings unattended, nor can they ignore it and simply not ask after it. Instead, they must conduct regular inspections, asking how the accounts that have been checked are and whether they match up, and then spot-checking some records of expenditures to see what the recent spending situation has been, whether there's been any wastage, what condition the bookkeeping is in, and whether the incomings match up with the outgoings. Leaders and workers should have a firm handle on all these circumstances. This is one task involved in safeguarding offerings. Would you say this task is easy? Is there a degree of challenge to it? Some leaders and workers say, "I don't like numbers; I get a headache when I see them." Well, find a suitable person to help you with the inspections and supervision then; have them help you vet these things. You may not like or be good at this work, but if you know how to use people and do so correctly, you'll still be able to do this work well. Use suitable people to do it and you can just listen to their reports. That also works. Hold to this principle: Regularly check and tally all the safeguarded assets with the person in charge of that work, and then ask a few questions about important expenditures—can you achieve this? (Yes.) Why must leaders and workers do this work? Because it's protecting offerings—it's your responsibility.

The offerings people make to God are for God to enjoy, but does He use them? Does God have use for this money and these items? Are these offerings to God not meant to be used to spread the gospel work? Are they not meant for all the expenses of the work of God's house? Since they relate to the work of God's house, both the management and expenditure of offerings alike involve the responsibilities of leaders and workers. No matter who offers this money or where these items come from, so long as

they belong to God's house, you should manage them well, and you should follow up on this work, inspect it, and care about it. If the offerings made to God can't be properly spent to spread God's gospel work, but are instead wantonly squandered and wasted, or even seized or taken possession of by evil people, is that appropriate? Is that not a dereliction of responsibility on the part of leaders and workers? (It is.) It is a dereliction of responsibility on their part. So, leaders and workers must do this work. It's incumbent on them. Managing offerings well, enabling them to be used correctly in spreading the gospel work and in any work related to God's management, is a responsibility of leaders and workers, and it shouldn't be overlooked. The brothers and sisters painstakingly manage to save a bit of money to offer to God. Suppose that, due to leaders and workers being negligent and remiss in their duties, this money falls into the hands of evil people—it's all recklessly squandered and wasted by evil people, or even seized by them. Consequently, the leaders and workers do not have enough money for travel expenses or for living expenses, and there's not even enough money when it comes time to print books of God's words or to buy necessary devices and tools. Is this not delaying the work? When the money offered by brothers and sisters is taken into the possession of evil people rather than being put to proper use, and money needs to be spent for the work of God's house, but there isn't enough, has the work not then been hindered? Haven't the leaders and workers failed to fulfill their responsibility? (Yes.) Because the leaders and workers have failed to fulfill their responsibility and not managed the offerings well, and they haven't been good stewards or put their hearts into fulfilling their responsibility with regard to this work, losses have been incurred to the offerings and some church work has been plunged into a state of paralysis or brought to a halt for a time. Don't the leaders and workers bear a great responsibility for this? This is iniquity. You

may not have seized, squandered, or wasted these offerings, and you may not have put them in your own pocket, but this situation has come about due to your negligence and dereliction of responsibility. Shouldn't you bear the responsibility for this? (Yes.) This is a very great responsibility to bear!

II. Checking the Accounts

In their work, aside from implementing various work arrangements properly and being able to fellowship the truth to resolve problems, leaders and workers are to safeguard offerings well. They are to find suitable people, according to the requirements of God's house, to conduct the systematic management of offerings, and from time to time, they're to check the accounts. Some ask, "How can I check them when circumstances don't allow it?" "Circumstances don't allow it"—is that a reason to not check the accounts? You can check them even when circumstances don't allow it; if you can't go yourself, you must send a reliable, suitable person to carry out supervision, and see whether the custodian is safeguarding the offerings in a fitting manner, whether there are any discrepancies in the accounts, whether the custodian is reliable, how their states have been recently and whether they've been negative, whether they felt afraid when they faced certain situations, and whether betrayal is a possibility. Suppose you hear that money has been tight for their family—is it possible that they might misappropriate the offerings? Through fellowship and looking into the situation, you may see that the custodian is quite reliable, that they know offerings aren't to be touched, and that no matter how tight money has been for their family, they haven't laid a hand on the offerings, and through a long period of observation, it may be proved that the custodian is entirely reliable. Furthermore, it must be checked whether the surrounding environment of the house where the offerings are being kept is dangerous, whether any brothers and sisters have been arrested by the great red dragon

there, whether the custodian of the offerings has faced any danger, whether the offerings are stored in a suitable place, and whether or not they should be transferred. The environment and circumstances of custodians' homes must be inspected frequently, so that appropriate responses and plans may be made at any time. As you do this, you are also to make inquiries from time to time about which teams have acquired new devices recently, and how those devices were obtained. If they were bought, you must ask whether anyone reviewed the applications and signed off on them before they were purchased, whether they were bought at a high price or a reasonable market price, whether unnecessary money has been spent, and so forth. Say that, no issues are found with the books through checking and reviewing the accounts, but it is discovered that some buyers have been frequently squandering offerings in an extravagant manner. No matter how expensive something is, they'll buy it; moreover, when they know full well that a product will go on sale, that its price will fall, they don't wait, and instead they will buy it immediately, and they'll buy the good stuff, the high-end stuff, the latest models. These buyers spend money without principles and in an extravagant manner, and they spend offerings to buy things for God's house as if they were doing things for their enemy. They never buy practical things in accordance with the principles, but just find any store and buy things outright no matter their cost and quality. Once the items have been brought back, they break within a few days of being used, and these buyers don't get them fixed when they're broken—they buy new ones. In the event that when checking the accounts and reviewing the financial expenditures, it's found that some people have been seriously squandering and wasting offerings, how is this to be handled? Should those people be issued a disciplinary warning, or should they be made to pay compensation? Both are necessary, of course. If it's found that their hearts

aren’t in the right place, that they’re simply nonbelievers, disbelievers, that they’re devils, then the issue can’t be resolved by just giving them a disciplinary warning or pruning them. No matter how the truth is fellowshipped, they won’t accept it; no matter how they are pruned, they won’t take it seriously. If they’re asked to pay compensation, they’ll do it, but they’ll keep acting in the same way in the future, and they won’t change. They certainly won’t act in accordance with the requirements of God’s house; instead, they will act in a willful, reckless, and unprincipled manner. How is this kind of person to be handled? Can they be used going forward? They shouldn’t be; if they are, then the leaders and workers are big dummies—they’re just too foolish! When such disbelievers are discovered, they should be dismissed, eliminated, and cleansed away from the church at once. They’re not even qualified to render service—they’re unfit to do so!

When leaders and workers are checking the accounts and expenditures, they may not just find cases of squandering and waste or some unreasonable expenditures—they may also find that some of the people doing this work are of low character, that they’re base and selfish, and that they have caused losses to the church work. If you discover this kind of situation, how should you take care of it? It’s easy to take care of: You must handle and resolve it on the spot—dismiss those people, then choose suitable people to do the work. Suitable people means those whose humanity is up to standard, who possess conscience and reason, and who are able to handle things according to the principles of God’s house. When they shop for God’s house, they’ll buy economical things that are also relatively practical and durable, things that are essential to buy. They aren’t necessarily bent on buying cheap things, but they don’t feel the need to buy the most expensive things, either; within a group of similar products they

will choose those with fairly good reviews and reputations, as well as suitable price-tags, and of course, if their warranty is on the longer side, that's even better. This is the sort of person you must find to do the shopping for God's house. They must be right at heart, and they must consider God's house in their actions, and think things through; they must also handle things according to the requirements of God's house, acting and conducting themselves in a well-behaved manner, without equivocation and with clarity. Once you've found such a person, have them handle a few things for God's house and observe them. If they seem relatively suitable, they may be used. But it's not the end of the story once that's been arranged—going forward, you must meet with them, fellowship with them, and inspect their work. Some ask, "Is that because they're not to be trusted?" It's not entirely down to a lack of trust—sometimes, even if they're to be trusted, inspections still must be made. And what's to be inspected? See if there have been deviations in their practice in situations when they haven't understood the principles or if they've harbored distorted comprehension. It's necessary to help them by carrying out vetting. For example, suppose that they say there's a very popular item on the market, but they don't know whether God's house has use for it, and they're worried that if they don't buy it now it may not be sold anymore in the future. They ask you how to handle this. If you don't know, then you should have them go ask someone who's involved in that professional work. That professional then says that the item is a novelty that won't be of use most of the time, and that there's no need to spend money on it. With the professional's opinion as a reference, it's decided that there's no need to buy the item, that to buy it would be a waste, and to not buy it now would be no loss. Leaders and workers must do their work to this extent. No matter how important or trivial something is, if they can see it, think of it, or find out about it, then

they must uniformly follow up on and inspect it, and do this in the prescribed manner according to the requirements of God's house. This is what it means to fulfill one's responsibility.

Some people often apply to purchase some items, asking God's house to buy these products, and through careful review and checks, it's usually found that only one of five things requested needs to be bought, and there's no need to buy the other four. What's to be done in such cases? The items they apply for must be reviewed and considered in a strict manner, they're not to be bought in a hurry. They're not to be bought just because those people say the work requires them—those people are not to be allowed to arbitrarily apply for things at will under the guise of it being for their work. No matter what guise these people adopt, and no matter their urgency, leaders and workers or people in charge of managing offerings absolutely must be steady at heart. They must conscientiously inspect and check these things; there can't be the slightest error. Things that absolutely must be purchased must be researched and given the green light by leaders, and if buying them is optional, they're to be denied, not approved. If leaders and workers do this work meticulously, concretely, and in-depth, it will reduce instances of offerings being squandered and wasted, and even more so, of course, it will reduce unreasonable expenditures. Doing this work isn't just a matter of looking carefully at what the recorded incomings and outgoings on the books are, at what the numbers are. That's secondary. The most important point is that your heart must be in the right place, and that you treat every expenditure and every entry as if it were an entry in your own bank account. Then you'll look at them in detail, and you'll be able to remember them, and you'll be able to understand them—and if there's a slip-up or a problem, you'll be able to tell. If you view them as someone else's accounts or public ones, you're sure to be blind of eye and mind,

unable to discover any problems. Some people save a bit of money in the bank, and every month, they read their statement and take a look at the interest, then they check the accounts—they check how much they spend each month, how many withdrawals they make, and how much they deposit. Each entry is recorded in their minds, they know every number as well as they do their own address, and they're clear on them in their minds. If a problem arises somewhere, they can spot it at a glance, and they don't overlook even the slightest error. People can be so careful with their own money, but do they show the same concern toward God's offerings? In My opinion, 99.9% of people don't, so when God's offerings are handed over to people for safeguarding, there are often cases of squandering and waste and various kinds of unreasonable expenditures, and yet no one feels it's a problem, and the people responsible for this work never feel pangs of conscience, either. To say nothing of losing a hundred dollars—even if they lose a thousand, ten thousand, they feel no rebuke, indebtedness, or accusation at heart. Why are people so muddled when it comes to this matter? Doesn't this indicate that most people's hearts aren't in the right place? How is it that you're so clear about how much money you've got saved at the bank? When the money of God's house is temporarily deposited in your account, for you to safeguard, you don't take it seriously or care about it. What mentality is this? You're not even loyal when it comes to safeguarding God's offerings, so are you still a believer in God? People's attitude toward offerings is proof of their attitude toward God—their attitude toward offerings is very telling. People are indifferent about offerings and they don't concern themselves with them. It doesn't sadden them if offerings are lost; they don't take responsibility, and they don't care. So, don't they have the same attitude toward God? (Yes.) Does anyone say, "God's offerings are His. As long as I do not covet or seize them,

everything's fine. Whoever seizes them will be punished—that's their business, and they deserve it. It has nothing to do with me. I have no obligation to concern myself with it"? Is this statement right? It clearly is not. Where does it go wrong, then? (Their heart's not right; they don't defend the work of God's house, and they don't protect the offerings.) What is the humanity of this sort of person like? (It's selfish and base. They care very much about their own things and protect them very well, but they don't care about or ask after God's offerings. The humanity of people like that is of such a low quality.) Primarily, it's selfish and base. Are people of this sort not cold-blooded? They're selfish and base, cold-blooded, and lacking in human feeling. Can such people love God? Can they submit to Him? Can they have a God-fearing heart? (No.) What do such people follow God for, then? (To gain blessings.) Is this not being dead to shame? How a person treats God's offerings is most revealing of what their nature is. People aren't actually able to do anything for God. Even if they are able to do a bit of a duty, that is very limited. If you can't even treat offerings—which belong to God—correctly, or safeguard them well, if you harbor that kind of view and attitude, then aren't you someone who is most lacking in humanity? Isn't it false for you to say you love God? Isn't it deceptive? It's so deceptive! There's no humanity at all in this kind of person—would God save such scum?

III. Following Up on, Looking Into, and Inspecting Expenditures of All Sorts, Carrying Out Strict Vetting

For leaders and workers to be good stewards of God's house, the first work they're to do well is to manage the offerings properly. Beyond safeguarding the offerings properly, they should carry out strict vetting with regard to expenditures of offerings. What does it mean to carry out strict vetting? Primarily, it means to absolutely eliminate unreasonable

expenditures, and to strive to make every expenditure of offerings reasonable and effective, rather than the offerings being squandered and wasted. If cases of waste or squandering are discovered, leaders and workers are not only to put a prompt stop to them, but also to hold them accountable, and to also identify suitable people to do the work. Leaders and workers should know exactly where each expenditure goes and what each expenditure is for within their scope of management—they should review these things in a strict manner. For example, if a room is short of a fan, they should give parameters for who's to buy it, how much is to be spent on it, and what functions it would be most appropriate for it to have. Some leaders and workers say, "We're busy; we can't make time to go along to buy it." You are not being asked to go and buy it yourselves. You should get a good person, a person of caliber to handle this task. Don't get a bad person who is a blockhead and whose heart is in the wrong place to buy it. People of normal humanity know that they have to buy things with appropriate functions and an appropriate price-tag—excessive functions are useless, and they cost considerably more. Pleasure-seekers whose hearts aren't in the right place, by contrast, buy impractical things that have a jumble of various kinds of functions, which costs more money. Buyers must possess reason; they must understand the principles. Purchased items must be practical without costing a lot, and be deemed suitable by everyone. If you get an irresponsible person who loves indiscriminately spending and squandering money to make this purchase, they'll just pay a high price for a top-of-the-line air conditioner, for ten times what it would cost to buy a fan. They believe that though it costs a bit more money, the people must be our first priority—that air conditioner not only filters the air, it can also adjust the humidity and temperature, and it has various timers and settings. Is that not a waste? This is wastefulness and squandering. That person is out to

enjoy themselves, and they're spending money for kicks, to show off, not to buy practical things. Such people have their hearts in the wrong place. If they shop for themselves, they find ways to save money, look for discounted items, and try to bargain. They save money if they can—the cheaper the better. Yet when they shop for God's house, no matter how much money they spend, they don't care. They don't even bother to look at cheap things; they just want to buy expensive, high-end, state-of-the-art stuff. This means their hearts aren't in the right place. Can people whose hearts are in the wrong place be used? (No.) When handling tasks for God's house, people whose hearts are in the wrong place only do absurd and worthless things. They don't spend money on the right things; they just waste and squander offerings, and every one of their expenditures is unreasonable.

Some other people have a poverty mindset and they believe they must buy the cheapest things when they shop for God's house, the cheaper the better. They think this is saving God's house money, so they exclusively buy obsolete, cut-rate things. As a result, they purchase the cheapest machines that are shoddy. These machines break as soon as they are used, and they are beyond repair and unusable. Then it's necessary to buy other ones that are of adequate quality, and that can be used normally, and so another sum is spent. Is this not foolish? Such people are to be called stingy, and possessed of a poverty mindset. They always want to save God's house money, and what comes of all their scrimping and saving? It turns into waste, into the squandering of money. They even make excuses for themselves: "I didn't do it on purpose. I had good intentions—I was just trying to save God's house money—I didn't want to spend money indiscriminately." Is them not wanting to do that of any use? In fact, they are spending money indiscriminately, they do cause wastage, and this does

consume money and manpower. Such people can't be used, either—they're blockheads, they're not savvy enough. In brief, people with their hearts in the wrong place aren't to be used to shop for God's house, and neither are blockheads. Those who should be used are savvy people who have a certain amount of shopping experience and a certain caliber, and who view everything in an undistorted manner. Whatever's being bought, it must be practical, and its price must be reasonable, and even if it breaks, it must be easy to fix, and it must be easy to buy parts for it. That's reasonable. After some people buy something, they see that it has a one-month return window and rush to try it out, and they get their results within the month. If it's a bit faulty and doesn't work well, they return it right away, and pick something else, reducing losses. These people have relatively good humanity. People without humanity buy something, then toss it aside. They don't try it out to see if there's anything wrong with it or if it's durable, nor do they look at how long its warranty is or how long they have to return it—they don't care about any of this. When one day they take a sudden interest in that item, they take it and try it out, only then to find that it's broken. They check the receipt and see that the return window has passed, and the item can't be returned anymore. They then say, "Let's buy another then." Is that not a waste? "Let's buy another"—with that phrase, God's house has to fork over another sum of money. Applying to buy another seems on its surface to be for the sake of the church work, and a reasonable expense, when in fact, beneath it all, it is due to them being remiss in their duties by not promptly checking the item after they'd bought it. One sum of offerings is wasted, and another is paid, and the new item still has no one good to safeguard it, so it, too, is only used for a short time before it breaks. It's surprising that there's no one to oversee these things, no one to handle the problems that arise—what are the leaders and workers doing? They've been entirely

derelict in their responsibilities with regard to this work—they haven't performed their function of supervising, inspecting, and carrying out vetting, and so offerings are squandered and wasted like this. If the buyers are responsible people, they'll promptly return an item they've purchased when they see it isn't practical. This reduces loss and waste. If they're irresponsible people with their hearts in the wrong place, they'll buy shoddy things, thus wasting offerings. So, who exactly should this loss of money be attributed to? Don't the buyer and the leaders and workers all bear responsibility for this? If the leaders and workers had handled this matter conscientiously, concretely, and meticulously, wouldn't these problems have been discovered? Wouldn't these flaws have been made up for? (They would have.) If leaders and workers often go to the churches in various places to inspect the status of the expenditure of offerings, they will be able to find problems, and eliminate this sort of squandering and waste. If leaders and workers are lazy and irresponsible, these cases of unreasonable expenditures and of squandering and waste will arise repeatedly—they'll continue to proliferate. What causes this proliferation? Doesn't it have something to do with leaders and workers not doing real work, and instead situating themselves above others and acting like ineffective officials? (Yes.) Such leaders and workers have no conscience or reason, and they have no humanity. Because all the money the church spends belongs to God's house, and it's all God's offerings, and they believe it has nothing to do with them, they neither care nor ask about it, and they ignore it. Most people believe that the money of God's house ought to be spent, that it's fine to spend it in any manner, that so long as they don't pocket or embezzle it, it doesn't matter if it's wasted, and that it's just people buying experience and broadening their horizons. Leaders and workers just turn a blind eye to it: "Anybody can spend that money however they want to, and buy

whatever they want to. It doesn't matter how much is wasted—whoever wastes the money is responsible for it, and they will face retribution and punishment in the future—this has nothing to do with me. I'm not the one spending it, after all, and it's not my money being spent." Is this not the same view and attitude that nonbelievers harbor toward the spending of public funds? It's just as if they were spending their enemies' money. When nonbelievers work in a factory, if the management is lax, communal items will always be stolen and taken back to people's homes or casually ruined, and if something breaks, they will ask the factory to buy a new one. When they shop for the factory, they will exclusively buy good, expensive things. In any case, the money will be spent arbitrarily, and without any upper limit. If believers in God also have such a mentality toward offerings, can they be saved? Will God work upon such a group of people? (No.) If people have an attitude like this toward God's offerings, then you should know without Me telling you what sort of attitude God has toward those people.

The most direct way in which a person's attitude toward God manifests is in their attitude toward offerings. Whatever your attitude is toward offerings, that's your attitude toward God. If you treat offerings as you do the entries in your own bank account—meticulously, carefully, cautiously, rigorously, responsibly, and attentively—then your attitude toward God is more or less the same as this. If your attitude toward offerings is like your attitude toward public property, toward vegetables at a market—casually buying a few of whatever you need and not even looking at any of the vegetables you don't like, ignoring them no matter where they're stacked, not caring if anyone takes them and uses them, pretending not to see when they've fallen on the ground and someone steps on them, believing all this has nothing to do with you—then that spells trouble for you. If that's the sort of attitude you have toward offerings, are you a responsible person?

Can a person like you do a duty well? It's obvious what sort of humanity you have. In brief, in the work of managing offerings, the main responsibility of leaders and workers, beyond safeguarding them well, is that they must follow up on the subsequent work—most importantly, they are to regularly check the accounts, as well as follow up on, look into, and inspect expenditures of all sorts, and to carry out strict vetting. They're absolutely to eliminate unreasonable expenditures before they result in squandering and waste; and if the unreasonable expenditures have already led to those things, they must hold those responsible accountable, give them a warning, and have them pay compensation. If you can't even do this work well, hurry up and resign—don't occupy the position of a leader or worker, because you can't do the work of one. If you can't even take charge of this work and you can't do it well, what work can you do? Tell Me systematically: How many tasks are there, in total, that leaders and workers must do with regard to offerings? (The first is safeguarding them. The second is checking the accounts. The third is following up on, looking into, and inspecting expenditures of all sorts, and carrying out strict vetting; unreasonable expenditures must be eliminated, and no matter who causes squandering or waste, they must be held accountable and made to pay compensation.) Is it easy to work according to these steps? (Yes.) This is a clearly delineated way to work. If you can't even do such simple work, then what is it you can do as a leader or worker—as a steward of God's house? There are instances of offerings being wasted and squandered at every turn, and if, as a leader or worker, you have no awareness of it and don't feel bad about it at all, then is God even in your heart—is there even a place for Him there? This is questionable. You say that your God-loving heart is great and that you really do have a God-fearing heart, yet when His offerings are squandered and wasted like this, you somehow have no awareness of it and

don’t feel bad about it at all—does that not call your love and fear of God into question? (It does.) Even your faith is questionable, let alone your love and fear of God. Your love and fear of God doesn’t hold up—it’s not tenable! Safeguarding offerings well is an obligation leaders and workers should fulfill, and it’s also their unshirkable responsibility. If the offerings are not safeguarded well, that’s a dereliction of responsibility on their part—it can be said that all who safeguard offerings poorly are false leaders and false workers.

IV. Promptly Finding Out About the Whereabouts of Offerings, As Well As the Various Circumstances of Their Custodians

Beyond inspecting the state of the expenditure of offerings and resolving unreasonable expenditures, leaders and workers have another most important task: They’re to promptly find out about the whereabouts of offerings, as well as the various circumstances of their custodians. The aim of this is to keep evil people, people who harbor shady schemes, and people with covetous hearts from exploiting oversights to seize offerings. Some people see that God’s house has so many things, and that some don’t have anyone watching over them or keeping records of them, and so they’re always thinking about when they’ll make those things their own private property, and have them for their own use. There are people like this everywhere. Some people seem outwardly not to take advantage of others and not to have a great desire for material things or money, but that’s because the situation and conditions aren’t right—if offerings really were put into their hands for safeguarding, they may well seize them. Some ask, “But they were such a good person before: They weren’t covetous, and they were of alright character—so why did just putting a few offerings in their hands reveal them?” This comes from you not having spent a lot of time with these people, not having come to a deep understanding of them, not

seeing through to their nature essence. If you'd realized early on that this was the sort of person they are, the offerings would have been spared the misfortune of being taken into the possession of evil people. So, in order to prevent offerings from falling into the hands of evil people, leaders and workers have another, more important task: promptly finding out about and keeping abreast of the whereabouts of offerings and the various circumstances of their custodians. Say someone has a few hundred or a few thousand dollars in their possession to manage, if they have a bit of conscience, they won't embezzle it—but if it were tens or hundreds of thousands, most people couldn't be relied on, this would be dangerous, and their hearts might then change. How might their hearts change? A few hundred or thousand aren't liable to sway a person's heart, but with tens or hundreds of thousands, their heart may easily be swayed. "I couldn't make this much in several lifetimes, and now it's in my hands—how much better off I would be if it were mine!" They mull it over: "I don't feel guilty about these thoughts—so is there actually a god or not? Where is god? Isn't it the case that no one knows I'm having these thoughts? No one knows, and I don't feel guilty or bad—does this mean there's no god? Then if I take this money for myself, will I not face any punishment or retribution? Will there be no consequences?" Is this person's heart not in the process of changing? Are the offerings in their hands not in danger? (They are.) In addition, some people who manage offerings are quite good, they have a foundation in their belief in God and they are loyal in their actions, and even if you have them safeguard a few tens or hundreds of thousands of dollars, they'll be able to do it well, and they are guaranteed not to embezzle it. But there are a few nonbelievers in their families, and when those people see money, their eyes go red, like when a wolf spies its prey. Forget about tens or hundreds of thousands—they'd stuff a thousand dollars in their pockets, if they saw

it. They don’t care whose it is; they believe that it belongs to whoever manages to pocket it, whoever snatches it first. If there are evil wolves like this around a person who is safeguarding offerings, are the offerings not then in danger of being taken possession of anywhere, at any time? Could such a situation happen? (It could.) Isn’t it dangerous if leaders and workers are careless and have no sense of responsibility, and don’t even notice it or go make inquiries about it and look into it when offerings are in such a dangerous situation? Something could go wrong anywhere, at any time. There’s another sort of situation: Some custodians safeguard both money and various items in their homes, and they also host brothers and sisters and leaders and workers there. This may be relatively safe on a temporary basis, but is it appropriate to keep offerings there in the long run? (No.) Even if the person safeguarding them is suitable, the environment and conditions absolutely aren’t. Either the people they’re hosting are to be removed, or the offerings are to be taken away. If leaders and workers neither look into this work nor fulfill their responsibility with regard to it, something may go wrong anywhere, at any time; the offerings may suffer losses and fall into the hands of demons anywhere, at any time. There’s another sort of situation: Some churches are in hostile environments in which people are often arrested, and because of this, it’s very easy for the houses where offerings are safeguarded to be sold out, and to be raided and searched by the great red dragon—the offerings may be plundered by demons at any time. Are such places appropriate for storing offerings? (No.) So, if they’ve already been put there, what’s to be done? Move them right away. Some leaders and workers don’t fulfill their responsibility and don’t do real work. They aren’t able to anticipate or think of these things, they have no awareness of them, and only when something goes wrong and the offerings are snatched away by demons, do they think, “We should have moved them

back then," and just feel a bit of regret like this. But if nothing goes wrong, another ten more years can go by, and they still won't move the offerings. They can't see what serious consequences may arise due to this issue, and they are not able to prioritize things based on importance and urgency. Leaders and workers should have a clear understanding of this situation when they encounter it: "One of the places where offerings are being stored isn't suitable. The environment's too dangerous, and quite a few brothers and sisters have been arrested, tailed, or put under surveillance in the vicinity. We need to think of a way to get the offerings out of there. Getting them to a relatively safe place would be a better move than leaving them where they are and waiting for them to get snatched." When a situation has just arisen and they foresee that the offerings are in danger, they should move them promptly, to keep them from being taken possession of and devoured by the great red dragon demon. This is the only way to ensure the safety of the offerings, and to avoid any pitfalls or slip-ups occurring. This is work leaders and workers should do. As soon as there's the slightest sign of danger, as soon as someone is arrested, as soon as a situation arises, leaders' and workers' first thought should be whether the offerings are safe, whether they might fall into the hands of evil people, or be taken into their possession, or be snatched away by demons, and whether the offerings have suffered any losses. They should promptly take measures to protect the offerings. This is the responsibility of leaders and workers. Some leaders and workers may say, "Doing these things requires us to take risks. Can we not do them? Isn't it the case that people are our first priority, which means that there's no need to put the offerings first and people should be put first?" What do you think of their question? Do these people have humanity? (No.) Safeguarding offerings well, managing them well, and watching over them well—these are responsibilities that a good steward should fulfill. In more

serious terms, even if you have to sacrifice your life, it's worth it and it's what you ought to do. It's your responsibility. People are always shouting, "To die for God is a worthy death." Are people truly willing to die for God? You're not being asked now to die for God; you're just being required to take on a bit of risk to securely safeguard the offerings. Are you willing to do that? You should happily say, "I am!" Why? Because this is God's commission and requirement of man, it's your unshirkable responsibility, and you shouldn't try to get out of it. Given that you claim you'd die for God, why then can't you pay a bit of a price, and take on a bit of risk to safeguard the offerings? Isn't it what you ought to do? If you don't do anything real, but you're always shouting about dying for God, aren't these words hollow? Leaders and workers should have a pure understanding of the work of safeguarding offerings, and they should shoulder this responsibility. They shouldn't evade it or avoid it, and they should not shrink from their responsibility. Since you're a leader or worker, this work is an onus that's incumbent upon you. It's important work—are you willing to do it, even if you're taking on some risk, even if your life is at stake? Should you do it? (Yes.) You should be willing to do it; you must not disown this responsibility. This is God's requirement of man and the commission He gives man. God has told you His most minimal requirement and commission—if you're not even willing to carry it out, then what are you able to do?

Leaders and workers should do the work of safeguarding and spending offerings as meticulously and concretely as possible. They shouldn't be sloppy with it, much less treat it like someone else's business and disown the responsibility. Leaders and workers should personally carry out vetting, get involved, and make inquiries concerning these things, and even handle them personally, to keep evil people and people of poor humanity from

exploiting oversights and causing destruction. The more meticulously you do this work, the less opportunity evil people and bad people will have to exploit oversights; the more detailed your inquiries and the stricter your management, the fewer instances there will be of unreasonable expenditures, squandering, and waste. Some say, “Is doing this about saving money for God’s house? Is God’s house short on funds? If it is, I’ll offer up some more.” Is that what’s going on? (No.) This is the responsibility of leaders and workers, it’s God’s requirement of man, and it’s a principle that leaders and workers are to abide by in doing this work. As a believer in God, as someone who has taken on the role of a steward in God’s house, your attitude toward offerings should be one of responsibility and of carrying out strict vetting; otherwise, you’re not qualified to do this work. If you were an ordinary believer who lacked a sense of responsibility and didn’t pursue the truth, you wouldn’t be required to do these things. You are a leader or worker; if you don’t have this sense of responsibility, you’re unfit to be one, and even if you do serve as one, you are an irresponsible false leader or false worker, and you will be eliminated, sooner or later. All those who completely lack a sense of responsibility are people who don’t defend the work of God’s house at all—they’re all lacking the least shred of conscience and reason. How could such people possibly do duties? They’re all thoughtless trash—they should leave God’s house at once, and get back to the world where they belong!

If we didn’t fellowship like this on common knowledge about offerings, as well as the truths involved in the safeguarding of offerings and the principles people should practice, wouldn’t you be unclear on these things? (We would.) When people are unclear about the precise principles, can they fulfill some of their responsibility? Have they been fulfilling their responsibility? Haven’t most people been going off the shallowest theory

and principle of: “At any rate, I don’t covet God’s offerings, I don’t embezzle or misappropriate them, and I keep a good watch over them and do not let people spend them arbitrarily—that’s enough”? Is this the practice of the truth? Is this fulfilling one’s responsibility? (No.) If most people’s knowledge goes no further than this standard, then this topic really merits fellowship. Through this fellowship, do you now comprehend and understand a bit more about how to safeguard offerings and the attitude and knowledge you should have in safeguarding them? (Yes.) We’ll wrap up our fellowship here on truths that touch on offerings and on principles that relate to how to treat and manage offerings.

The Attitudes and Manifestations of False Leaders With Regard to Offerings

I. Treating Offerings as Common Property

Next, we’ll carry out a simple exposure and dissection of false leaders with regard to item eleven of the responsibilities of leaders and workers. We’ll look at what manifestations false leaders have in their attitude toward offerings and in their safeguarding and management of offerings. The first manifestation is that false leaders lack accurate knowledge about offerings. They believe, “Offerings are nominally made to god, but really, they’re made to the church. We don’t know where god is, and he can’t use so much stuff, anyway. These offerings are only being made to god in name; really, they’re being made to the church, and to god’s house, and they’re not explicitly offered to any given person. The church and god’s house are bywords for all their people, and the implication of this is that the offerings are everyone’s, and what’s everyone’s is common property. So, offerings are common property that belongs to all the brothers and sisters.” Is this understanding accurate? It’s quite clearly not. Is there not a problem with

the humanity of people who have such an understanding? Aren't they people who covet offerings? People who have covetous hearts and a desire to seize offerings employ this method and this view when it comes to the offerings. Clearly, they're eyeing the offerings and would like to appropriate them for their own enjoyment. What sort of creatures are these? Aren't they of an ilk with Judas? So, this kind of leader or worker takes God's offerings to be the church's common property. They harbor this kind of attitude at heart—they don't earnestly safeguard the offerings, or manage them reasonably and responsibly, instead, they use the offerings at will, brazenly, and in a completely unbridled way, lacking principles. They allow anyone to use them, and whoever's "official post" is grander, whoever's status is higher, whoever is prestigious among the brothers and sisters, gets priority of possession and use. It's the same as in the companies and factories of society, where the company cars and good, high-end things are for the use of managers, factory directors, and chairmen. They believe that this is how it should be with God's offerings, too, that whoever's a leader or worker has priority in enjoying the high-end things of God's house, in enjoying the offerings made to God. So, all those who use being a leader and a worker as a pretext to buy high-end computers and cell phones, as well as all those leaders and workers who take offerings for themselves, believe that offerings are common property, and that the offerings should be used and squandered as they please. When some brothers and sisters offer up gold and silver jewelry, bags, clothes, and shoes, they don't specify that they're offering them to God, and so some false leaders believe, "Since they didn't specify that these items are being offered up to god, they should be for the church's use. Whatever is given to the church is common property, and leaders and workers should have priority in enjoying common property." And so, they take these things for themselves as a matter of

course. The things left after they've picked through them may be used by whoever wants to and taken by whoever wants to—everyone divvies them up. These leaders and workers call this sharing the wealth; in following them, people can eat and drink well, and really enjoy themselves. Everyone's happy, and they say, "Thanks be to god—would we be able to enjoy these things if we didn't believe in him? These are offerings, and we're not worthy of enjoying them!" They say they're not worthy, yet they clutch those things and won't let go. Such leaders and workers don't just seize offerings and divvy them up, and personally enjoy them without getting anyone's approval—as they do this, they uniformly pay no mind to the management, expenditure, and use of offerings, nor do they choose suitable people to manage and keep records of them, and less still do they check the accounts, or rigorously review the state of expenditures. False leaders' indifference to the management of offerings leads to chaos, and some offerings are lost and squandered. What stands out most in the work of false leaders is that everyone acts on their own will. What the supervisor of any team says, goes, and when any team needs to buy something, they may decide to do so themselves, without needing to submit a request for approval. As long as something is needed for the work, they can buy it, without worrying about how much it costs, whether they can make use of it, or whether it's necessary or not—at any rate, they're spending offerings, not any person's money. False leaders don't supervise this or carry out vetting, much less fellowship about the principles. When something's been bought, false leaders uniformly pay no mind to whether there's anyone to safeguard it, whether something may go wrong with it, or whether it's worth the money spent. Why do they pay these things no mind? It's because the money isn't theirs—they think that anyone can spend it, as either way it's not their money that's being spent. There's chaos in every aspect of the

management of offerings. How chaotic is it? It's the same as in the big, state-owned factories of socialist countries, where everyone gets an equal share no matter how much work they do. Everyone takes things home, eats the factory's food and earns factory money, and embezzles the factory's things. It's utter chaos. False leaders make no rules for expenditures in purchasing any devices or equipment. God's house makes rules, but they don't rigorously review, check, follow up on, or inspect expenditures. They don't do any of this work. The work of false leaders is utterly chaotic, there's no order to anything, and there are flaws everywhere. At every turn, evil people and those whose hearts are in the wrong place are allowed to exploit oversights and take advantage. God's offerings are squandered and wasted with abandon by those people, and yet they aren't punished or sanctioned in any way—they're not even given a warning. What sort of leaders and workers are these? Are they not biting the hand that feeds them? Are they stewards of God's house? They're thieving traitors of God's house!

How should these leaders and workers who don't take responsibility when it comes to safeguarding offerings be viewed? Aren't they of low character and devoid of conscience and reason? These false leaders consider the things offered by brothers and sisters to God and the church to be the property of God's house, and say that they should be managed by the brothers and sisters as a group. And so, when problems have been uncovered, and the Above is holding people accountable, they do their utmost to defend themselves, and do not acknowledge how serious in nature it is that they stole and seized God's offerings after becoming leaders and gaining status. Are these not people of low character? They're simply shameless! They don't know why the brothers and sisters offer up money and items, nor whom they offer them up to. If there were no God, who

would offer up things that they like lightly? This is such a simple logic, and yet these so-called “leaders” don’t know or understand it. These false leaders have a pet phrase: “the offerings of God’s house.” Isn’t this expression in need of correction? What should the correct expression be? “Offerings” or “God’s offerings.” If you’re going to add a qualifier, you should add “God”—offerings belong to God alone. If you don’t add a qualifier, it’s simply just “offerings”—people should still know that the owner of offerings is the Creator, God, and not man. Man isn’t worthy of possessing offerings, and even priests can’t say that the offerings are theirs—they may enjoy offerings with God’s permission, but they don’t belong to them. The qualifier for “offerings” will never be any person—it can only be God, and no one else. It’s quite evident, then, that the expression “the offerings of God’s house” often spoken by false leaders is erroneous, and should be corrected. There shouldn’t be any such saying as “the offerings of God’s house” or “the offerings of the church.” There are some people who even say “our offerings” and “the offerings of our house of God.” All these expressions are wrong. Offerings are made to God by created mankind, by those who follow God. God alone has the exclusive right to be their owner, user, and enjoyer. Offerings aren’t common property; they don’t belong to man, much less to the church and God’s house, instead, they belong to God. God permits the church and God’s house to use them—this is His commission. Therefore, all such expressions as “the offerings of God’s house,” “the offerings of the church,” and “our offerings” are imprecise, and more than that, they’re the expressions of people with ulterior motives, they’re meant to mislead people and make them numb, and even more so, to misguide people. These people categorize offerings into common property belonging to the church, or to God’s house, or to all the brothers and sisters. All of this is problematic and erroneous and should be corrected. This is a

manifestation of one sort of false leader. Such people take offerings to be common property and use them as they please; or, they believe that as leaders, they have the right to allocate these things, and so they allocate them to people they like or to everyone equally. What sort of scenario are they trying to create? One where everyone is equal, where everyone may enjoy God's grace, where everyone shares. They'd like to buy people's favor by being generous with the resources of God's house. Isn't that disgusting? It's vile, shameless behavior! How are such people to be characterized? Such false leaders covet offerings, and in order to keep people from supervising, exposing, and discerning them, they allocate the leftover items they don't use to the brothers and sisters, buying their favor and attaining a scenario where everyone is equal, and enabling everyone to benefit from association with them, so that no one will expose them. If you came across this sort of leader, who could allow you to derive some benefits and with whom you could enjoy some "common property"—if you had this right and took this kind of advantage, would you be happy with that? Would you be able to refuse it? (We would.) If you're covetous, don't have a God-fearing heart, and aren't afraid of God, you won't be able to. Anyone with a bit of integrity, a bit of reason, and a bit of a God-fearing heart will reject it, and they'll also rise up to reproach that leader, to prune them, to stop them, saying: "The first thing you should be doing as a leader is managing the offerings well, not embezzling them, much less deciding without authorization to allocate them to everyone based on your own will. You don't have that right; that's not God's commission of you. Offerings are God's to use, and there are principles to the church's usage of them—no one has the final say over them. You may be a leader, but you don't have that privilege. God didn't bestow it on you. You don't have the right to use God's things—God didn't commission you with that work. So, hurry up and

take off the gold and silver jewelry that the brothers and sisters offered to God, and take off the clothes that they offered to Him. Hurry up and pay compensation for the things you've eaten that you shouldn't have. If you're still a human and have some shame, do this right away. Furthermore, no matter who you've sent these offerings to in order to court their favor, or who you've let seize them and enjoy them, retrieve those offerings at once. If you don't, we'll notify all the brothers and sisters and handle you as a Judas!" Would you dare do this? (Yes.) Everyone has this responsibility when it comes to offerings, and they should treat them with this conscience and this sort of attitude. Of course, they also have this obligation to supervise how others treat offerings, whether they're safeguarding them well, and whether they're managing them according to the principles. Don't think that this has nothing to do with you, and then not be responsible, saying, "In any case, I'm not a leader or a worker, this isn't my responsibility. Even if I discover it, I don't have to bother with it or say something about it—that's a matter for leaders and workers. Whoever spends money arbitrarily and embezzles offerings, they're a Judas, and God will punish them when the time comes. Whoever causes a consequence, they're responsible for it. There's no need for me to bother with this. What good would me speaking out of turn about it do?" What do you make of this kind of person? (They have no conscience.) If you discover that, in some areas that the leaders and workers don't look into, there are people squandering and seizing offerings, you should personally give the people involved a warning, and also promptly report it to leaders and workers. You should say, "Our team head and our leader often take offerings for themselves. They also arbitrarily spend offerings, and they don't engage in discussions with others and just decide by themselves to buy this and that. Most of their expenditures are not in line with the principles. Can God's

house handle this?" It is the responsibility of God's chosen people to report and inform about the problems they find. Our preceding fellowship has been about the manifestation of one sort of false leader—their attitude toward offerings is to treat them as common property.

II. Not Caring or Asking About Expenditures of Offerings

Another manifestation of false leaders with regard to safeguarding offerings is that they don't know how to manage offerings. They know only that the offerings aren't to be touched, that they're not to be misappropriated arbitrarily or embezzled, that they're sacred, set apart as holy, and that one can't have improper thoughts about them. But when it comes to how, exactly, to manage the offerings well, how to be a good steward in safeguarding them, they have no path, no principles, no specific plans or steps for this work. So, in matters such as registering, tallying, and safeguarding offerings, as well as checking accounts of incomings and outgoings and checking expenditures, these false leaders are quite passive. When someone submits something for approval, they sign off on it. When someone applies for reimbursement, they give it to them. When someone applies for money for some purpose, they hand it out to them. They don't know where the various machines and equipment are being safeguarded. They also don't know whether their custodian is suitable, nor how to tell if they are; they can't see through to people's hearts, and they can't see through to people's essences. So, though there are records of all outgoing offerings under the scope of these people's management, looking at the details of the expenditures in those accounts, many of the expenditures are unreasonable and unnecessary—many of them are excessive and wasteful. The offerings are lost under the signatures of these leaders and workers. By appearances, they seem to be doing specific work, but in fact, there are no principles at all to what they're doing. They're not carrying out vetting—

they're going through the motions, adhering to rules and regulations, nothing more. This doesn't meet the standards for managing offerings at all, much less its principles. So, during the period when false leaders are at work, there are too many unreasonable expenditures. If there's someone there to supervise and manage things, how do these unreasonable expenditures come about? It's because these leaders and workers don't take responsibility in their work. They go through the motions and deal with things in a perfunctory manner, and they don't act according to the principles. They don't offend others, they act like people pleasers, and they don't carry out proper vetting. There even may not be one truly responsible person among those who manage offerings, not one who can truly carry out vetting. False leaders pay no heed to whether the people safeguarding offerings are suitable, or to whether there are any dangerous situations at those people's churches. To them, so long as they themselves are safe, then everything's fine. When danger arises, the first thing they think of is where they can run to and whether their own money will be raided, whereas they neither look into nor ask about the whereabouts of offerings or whether they're in danger. A few months or even half a year after the incident, they may ask out of conscience, and when they learn that some offerings have been taken into the great red dragon's possession, that some have been squandered by evil people, and that the whereabouts of some are unknown, they'll feel bad for a while—they'll pray a bit, admit to their mistake, and that'll be the end of it. What sort of creatures are these people? Isn't there a problem with working like this? How will God treat someone who harbors such an attitude toward offerings? Will He regard them as a true believer? (No.) What will He regard them as, then? (As a nonbeliever.) When God regards someone as a nonbeliever, does that person get a feeling? They get numb and dull-witted in their spirit, and when they act, they don't have

God's enlightenment or guidance, or any light. They don't have God protecting them when things happen to them, and they're often negative and weak, living in darkness. Though they listen to sermons often, and can suffer and pay a price in their work, they simply don't make any progress, and they cut a pathetic figure. Those are their "results." Is this not even harder to bear than punishment? Tell Me, if this is the result of someone's belief in God, is that a cause for joy and celebration or for grief and lamentation? It's not a good sign, in My opinion.

False leaders never take the work of managing offerings seriously. Although they say, "People must not touch God's offerings; God's offerings shouldn't be embezzled by anyone, and they shouldn't fall into the hands of bad people," and they shout these slogans quite well, and their words sound very moral and decent, but they don't act like humans. Though they don't embezzle offerings, and they don't have improper thoughts about them, or any intent to seize them, and some of them never even use the money of God's house or touch God's offerings for any expense they may have, and instead spend their own money, as leaders and workers, they do no real work at all when it comes to the management of offerings. They don't even do such simple things as asking about the state of the expenditure of offerings or vetting expenditures of offerings. These, clearly, are false leaders. Their attitude toward offerings is this: "I don't spend them and I don't embezzle them, and I also don't concern myself with how others spend them or whether others embezzle them." I say to these false leaders that this lukewarm attitude of yours is very troublesome. Not spending them and not embezzling them is what people should do, but as a leader or worker, what you should do even more is manage offerings well, and yet you have failed to do this. That's called a dereliction of responsibility. This is a manifestation of a false leader. You may not have spent a cent or

embezzled a single offering, but because you don’t do actual work, and you don’t do any specific management work concerning the offerings, you’re characterized as a false leader, and doing so is justified and reasonable. Some leaders never take or use any offerings at all—even if all the other leaders and workers use them, they don’t, and when God’s house arranges to give them something, they refuse it. They seem quite clean and free of covetousness, but when they are arranged to manage offerings, they won’t do any specific work at all. No matter who is spending offerings, they’ll sign off on it—they don’t even make any inquiries, and they don’t say a word more about it. Though these people do not embezzle one cent of the offerings, under the scope of their management, offerings are taken into the possession of evil people, and because of their irresponsibility and dereliction of responsibility, offerings may be squandered and wasted by anyone. Isn’t this squandering and waste related to their mismanagement? Isn’t it caused by their dereliction of responsibility? (It is.) Do they not have a share in these people’s evil deeds? Don’t they bear responsibility for them? This is a great responsibility to bear, and they cannot shirk it! They just stick to their line: “In any case, I’m not embezzling God’s offerings, and I don’t wish to or plan to. No matter who spends God’s offerings, I don’t spend them; no matter who takes and uses them, I don’t; no matter who enjoys them, I don’t. This is my attitude toward offerings—you can do whatever you want!” Are there such people? (Yes.) Antichrists spend offerings on high-end clothes, luxury goods, and even cars. Tell Me, can this sort of false leader perceive this problem? They do not embezzle the offerings themselves, they have this attitude, so don’t they believe that it’s bad to embezzle them? (They do.) So, when antichrists do such great evil, why do they ignore it and not put a stop to it? Why don’t they take it seriously? (They don’t want to cause offense.) Is that not an evil deed? (It

is.) This is not fulfilling the responsibility that a steward ought to. If, during your management, offerings are taken into the possession of evil people, if they're squandered, wasted, and spent in an unreasonable manner, if they slip away like this, and yet you don't do any work or even say a word, is that not a dereliction of responsibility? Is that not the manifestation of a false leader? If you don't say what you should, don't do the work you should, don't fulfill the responsibility you should, and though you understand every doctrine, you just don't do actual work, then you're definitely a false leader. You believe, "In any case, I'm not embezzling the offerings; if others do, that's their business." Are you not a false leader, then? Not embezzling the offerings is your personal business, but have you safeguarded the offerings well? Have you fulfilled your responsibility with regard to the offerings? If you haven't, you're a false leader. Don't find excuses for yourself, saying: "In any case, I don't embezzle the offerings, so I'm not a false leader!" Not embezzling offerings doesn't qualify as a criterion for measuring whether a leader or worker is up to standard; the true criterion for whether they're up to standard is if they fulfill their responsibility, carry out what a person should do, and fulfill the obligation a person should fulfill, in the things entrusted to them by God—that's what's most important. So, in the management of offerings, what is your obligation and responsibility? Have you carried out all of it? It's quite clear that you haven't. You're just going through the motions; you're afraid of offending people, but you're not afraid of offending God. You disregard the offerings because you're afraid of offending people, of damaging your good image in their eyes—if you have this manifestation, you're definitely a false leader. This isn't slapping a label on you. The facts are laid out for all to see: You can't even fulfill your obligation and responsibility—you're so selfish! You manage your own things, your personal property, quite well,

conscientiously, and carefully. You don't let those things get exposed to the elements; you don't let anyone carry them off, and you don't let anyone take advantage of you. But with the offerings, you have no sense of responsibility at all—you don't even carry out one-tenth of the responsibility that you do when it comes to managing your own things. How can you be considered a good steward? How can you be considered a leader or worker? You're evidently a false leader. This is a manifestation of one kind of false leader.

III. Restricting Reasonable Expenditures

There's another sort of false leader, and they're also quite loathsome. After people like this become leaders, they see that the person who's been safeguarding the offerings has been spending money extravagantly and very wastefully, so they dismiss them. They then wish to find a person who is able to plan meticulously and budget carefully, who really pinches pennies, and who knows how to run a home economically. They think that's the sort of person who'd be a good steward, and it turns out that they don't think anyone's suitable, and they wind up safeguarding the offerings themselves. When the brothers and sisters say that some copies of books of God's words need to be printed for preaching the gospel, these leaders don't allow this to be done, thinking that it costs quite a lot to print books; they don't care if it's urgently needed for the work—for them, it's fine as long as they save money. They simply don't know where using God's offerings would be most in line with His intentions; all they know to do is to protect God's offerings and to not let them be touched at all. They don't spend what should be spent—they're carrying out vetting really "well," alright! How can the work proceed like this? Do these leaders have principles to their actions? (No.) They don't allow work to be done that should be done, or allow books to be printed that should be printed, or allow money to be spent

that has to be spent—they don't permit any reasonable expenditure. Is that management? (No.) What is it? It's a lack of understanding of the principles. People who lack understanding of the principles don't know how to manage the offerings when they work. They believe that they must keep watch over the money and not let it be diminished by a single cent, and that, no matter what the expenditure, the money is not to be touched. Is this in line with God's intentions? (No, it isn't.) Regulating things and carrying out vetting without principles isn't management. Wanton spending, waste, and squandering isn't management, but not letting a cent be spent and restricting reasonable expenditures due to vetting isn't management, either. Neither is in line with the principles. Because some people don't understand the principles for using, allocating, and managing offerings, all sorts of farces and all sorts of chaos come about. These leaders seem from the outside to be quite responsible and dedicated, but how's the work they're doing? (It's unprincipled.) And because it's unprincipled, the gospel work in their area meets with hindrance and restriction, and some professional work is restricted, as well, due to their overly strict vetting of the usage of offerings. On the surface, they appear very conscientious and responsible in their safeguarding of the offerings. But in fact, because they don't have spiritual understanding, and just act based on their notions and imaginings, and they even carry out vetting for God's house under the guise of being frugal for the church's sake, they severely impact the progress of the various items of the church's work without even knowing it. Can such people be characterized as false leaders? (Yes.) This qualifies them as false leaders. To a certain extent, they have already caused disturbances and disruptions to the gospel work and to the work of the church. These disturbances and disruptions are caused by their lack of understanding of the principles, as well as them working recklessly based on their own preferences and

notions, and not seeking the truth principles, or discussing things or cooperating with others. Offerings will not be wasted or squandered when they're with them, but they can't use offerings reasonably according to the principles, and don't allow them to be used just for the sake of protecting them, and consequently the work of spreading the gospel is delayed, and the normal operation of the work of God's house is impacted. So, based on this manifestation, it's not excessive at all to characterize them as false leaders. Why are such people also characterized as false leaders? They don't know how to do work, and their comprehension of how to treat offerings and ways of treating them are so distorted, so can they do other work well? Certainly not. Is there not a problem with these people's comprehension? (There is.) Their comprehension is distorted, they adhere to regulations, they engage in pretense, and they're pseudo-spiritual. They don't consider the work of God's house, and they don't act according to the principles—they can't find the principles for acting, and they just go by their own petty cleverness and their own will and abide by regulations. That's why their work results in disturbances and disruptions. Their way of working is stupid and clumsy—it's disgusting. Such people are obviously false leaders. Is there anyone who says, "I safeguard the offerings so well, I do this work so attentively, and still, I'm characterized as a false leader. I won't manage them anymore, then! Whoever wants to spend them can; whoever wants to use them can; whoever wants to take them can!"? Is there anyone who has that thought? What, then, is our purpose in exposing the different states and manifestations of the various sorts of false leaders? (To get people to grasp the principles and avoid walking the path of false leaders.) That's right. It's to get people to grasp the principles, to be able to do their work well and fulfill their responsibility in accordance with the principles, to not go off imaginings and notions, to not harbor human will or impetuousness, to not

let a theory they've imagined stand in for the truth principles, to not pretend to be spiritual, and to not use what they believe to be spirituality as a counterfeit or replacement for the principles. Such people do exist among leaders and workers, and it's worth taking them as a warning.

IV. Seizing and Enjoying Offerings

There's another sort of false leader, and the work they do when it comes to managing offerings is even more of a mess. They believe that as a leader or worker, they can't always have their eyes fixed on the offerings, or be so attentive when it comes to the offerings. They think they just need to do the church's administrative work well, and perform the work of church life and of the life entry of God's chosen people well, and in addition to that, ensure that the various kinds of professional work are done well. They believe that offerings are money and items that God provides to the church, and that this money and these items are there to meet the needs of leaders and workers in their lives and work. The implication here is that offerings are prepared for leaders and workers, and that once someone has been chosen as a leader or worker, God permits them to enjoy these offerings, and that leaders and workers get priority in allocating them, enjoying them, and spending them—and so, once a person becomes a leader or worker, they become the master of the offerings, the manager and owner of the offerings. When people of this sort come into contact with offerings in their work, they don't register them, tally them, or safeguard them, nor do they check the accounts of incoming and outgoing offerings, much less do they inspect the status of their expenditure and allocation. Instead, they look into and get a grasp on what offerings there are and whether there are any that leaders and workers can enjoy. This is the sort of attitude these leaders and workers have toward offerings. In their view, offerings don't need to be registered, tallied, safeguarded, or to have their incomings and outgoings or

the state of their expenditure inspected—such things have nothing to do with them—they just need to allocate the offerings to leaders and workers, giving them priority when it comes to enjoying the offerings. In their view, what leaders and workers say is the principle—it's their decision how to spend and allocate the offerings. They believe that being chosen as a leader or worker means that someone has already been made perfect, and that, like a priest, they have the privilege to enjoy offerings, as well as the final say, right of usage, and right of allocation when it comes to the offerings. In some churches, before things that the brothers and sisters offer up can be registered, tallied, and put into storage by the proper personnel, leaders and workers have already looked, sifted, and filtered through them, keeping whatever they can use, eating whatever they can eat, putting on whatever they can wear, and allocating whatever they don't need directly to whoever has need of it, thereby calling the shots in place of God. This is their principle. What's going on here? Do they truly think they're priests? Isn't this extremely lacking in reason? (It is.) There are other leaders and workers who see that one family is short of two chairs, that another is missing a stove, and that somebody's in poor health and needs to take health supplements, and then use the money of God's house to buy all these things. The allocation, consumption, expenditure, and right of usage of all offerings belong to these leaders and workers—does this make sense? Is this approach not caused by something going wrong with their cognition? On what basis are they calling the shots? Do leaders and workers have the right to control the offerings? (No.) The offerings are for them to manage, not for them to control and use. They do not have the privilege to enjoy them. Are leaders and workers equivalent to priests? To people who have been made perfect? Are they the owners of the offerings? (No.) Then why do they decide to use offerings to buy things for this and that family without

authorization—why do they have that right? Who gave that right to them? Do the work arrangements stipulate: “The first thing leaders and workers should do after taking up their position is to assume total control over the finances of God’s house”? (No.) Why is there a portion of leaders and workers who believe this, then? What’s the problem there? When a brother or sister offers up an expensive garment and there’s a leader or worker wearing it the next day, what is going on? Why do offerings made by brothers and sisters fall into an individual’s hands? “Individual” here means no one other than the leader or worker. They don’t just fail to manage the offerings well—instead, they lead the way in seizing them and personally enjoying them. What’s the problem here? If we look at this leader or worker in light of them not doing actual work when it comes to the management of offerings, they may then be characterized as a false leader—but if we look at them in terms of them seizing and personally enjoying offerings, they may one hundred percent be characterized as an antichrist. So, what, exactly, is the sensible way to characterize the person in question? (As an antichrist.) They’re both a false leader and an antichrist. In managing offerings, false leaders look through all the offerings, and they commission people to manage them. But before they do that, they seize a portion for themselves and decide without authorization to allocate another portion. As for the things that are left—which they don’t want, or which they don’t recognize but don’t wish to give away—they put these things to the side for the time being. When it comes to the whereabouts of those offerings, whether there’s a suitable person to safeguard them, whether they should be inspected regularly, whether anyone’s stealing them, or whether anyone’s seizing them, false leaders uniformly do not concern themselves with these things. Their principle is this: “I’ve already gotten my hands on the things I should enjoy and the things I need. Whoever wants to take the leftover

things that I don’t need can take them; whoever wants to manage them can manage them. They belong to whoever grabs them first—whoever’s hands they fall into takes advantage.” What sort of principle and logic is this? Such people are simply devils and beasts!

Once, a false leader said that there was quite a lot of stuff in the storeroom, and I asked whether they’d registered it. They said, “I don’t even know what some of those things are, so there’s no way to register them.” I said, “That’s nonsense. How could you have no way to register them? There should be records of them from when they were first brought here!” “It was quite a long time ago, there’s no way of knowing.” What sort of talk is this? Are they taking responsibility? (No.) I said, “There are some clothes—see which of the brothers and sisters needs them, and issue the clothes to them.” “Some of them are out of style. No one’s interested.” I said, “Issue out what the brothers and sisters need, and handle what they don’t need appropriately.” They didn’t follow through with this. Were they being conscientious and diligent? When they’re asked to do a piece of work, they keep complaining, saying negative things and pointing out difficulties. What they don’t say is that they’ll handle these things well, according to the principles. They have no intent at all to submit. No matter what requirement someone makes of them, they keep talking about difficulties, as though if they render that person speechless by going on like this, they’ll win and gain the upper hand, and then be done with their work. What kind of creature is this person? You were not made a leader or worker so that you could cause trouble, or so that you could point out difficulties and issues—it was so that you could resolve problems and handle difficulties. If you are truly capable in your work, then after raising issues and difficulties, you’d go on to talk about how you would handle and resolve them according to the principles. False leaders can only shout

slogans, preach doctrine, talk big, and speak about objective justifications and excuses—they have no real work capability at all, and with the management of offerings, they're likewise unable to act according to the principles or fulfill their responsibility. This is how feeble-minded and incapable they are, yet they still feel that now that they're a leader or worker, they have privileges and status, possess a distinguished identity, and are the owner and user of offerings. This sort of false leader only knows how to enjoy the privilege of spending offerings—they can't see or discover any cases of unreasonable, indiscriminate expenditure of offerings, and they may even see them yet do nothing to handle them. Why is this? It's because they only know to enjoy the sense of superiority that comes with being a leader or worker—they have no understanding at all of God's requirements of leaders and workers or of the principles for doing the work of God's house. They're just good-for-nothings, they're just trash, and they're just feeble-minded. Is it not sickening that such muddleheaded people still wish to enjoy the benefits of status? What have you understood from our exposure of this sort of false leader? As soon as this sort of person becomes a leader or worker, they want to hatch plots regarding the offerings, and their eyes are fixed on the offerings. With a glance, one can tell that they've been hankering for a long time to spend money extravagantly and to squander the offerings. Now, finally, they have their chance; they can spend money arbitrarily in that manner, and use God's offering as they wish, enjoying things they didn't work for. Their greedy true colors are thus completely exposed. Do you see such people among the leaders and workers, past and present? They always misinterpret the responsibilities and definition of leaders and workers, and as soon as they become a leader or worker, they take themselves to be the master of God's house, they list themselves among the ranks of priests, and they think themselves a

distinguished person. Isn't this a bit feeble-minded? Is it the case that once someone becomes a leader or worker, they're no longer a corrupt human? Is it the case that they immediately turn into a holy person? Once they become a leader, they don't know who they are anymore, and they think they ought to enjoy the offerings—aren't such people feeble-minded? Such people are definitely feeble-minded, they don't have the reason of normal humanity. Even after we've fellowshipped like this, they still don't know what the duties and responsibilities of leaders and workers are. There certainly are such leaders and workers, and such people's manifestations are quite obvious and prominent.

These are basically the manifestations of the various sorts of false leaders regarding the safeguarding of offerings. Those with more serious problems don't fall within the category of false leaders—they're antichrists. So, you need to get a good grasp on this scope. If someone is a false leader, that's what they are—they cannot be characterized as an antichrist. Antichrists are much nastier than false leaders in terms of humanity, actions, manifestations, and essence. Most false leaders have poor caliber, they're feeble-minded, they lack work capability, they're distorted in their comprehension and don't have spiritual understanding, their character is low, they're selfish and vile, and their hearts are not in the right place. This causes them to not be able to and not do real work with regard to the safeguarding of offerings, and it impacts the reasonable management and appropriate safeguarding of offerings. A portion of offerings even fall into the hands of evil people because of false leaders being derelict in their responsibilities, not doing real work, and not acting in accordance with the principles and requirements of God's house—this kind of problem also comes up quite a bit. The various manifestations of false leaders in the safeguarding of offerings are basically exposed thus: Their character is low,

they’re selfish and vile, their comprehension is distorted, they lack work capability, their caliber is poor, they don’t seek the truth principles at all, and they’re like dumb and feeble-minded people. Some may say, “We acknowledge all the other manifestations that You exposed, but if they’re dumb and feeble-minded, how could they become leaders?” Do you acknowledge that some leaders and workers are dumb and feeble-minded? Do such people exist? Some may say, “You think too little of us. We’re all modern people, college or high school graduates—we have excellent powers of discernment with regard to this society and mankind. How could we select a feeble-minded person to be our leader? That couldn’t possibly happen!” What’s impossible about that? Most of you are feeble-minded, and of inadequate intelligence too, so it’s all too easy for you to select a feeble-minded person to be a leader. Why do I say most of you are feeble-minded? Because most of you, regardless of how much you’ve experienced, cannot see through to the essence of things and cannot grasp principles. You can persist in just observing regulations for years and years, repeatedly taking the same approach without change, remaining unable to grasp the truth principles no matter how the truth is fellowshipped to you. What’s the problem here? Your caliber is too poor. You cannot see through to the essence or root of problems, and are unable to find the patterns of the development of things, much less to follow the principles that should be possessed in doing things—this is called being feeble-minded. How long does it take you all to grasp the principles for things that relate to your duties? There are some people who’ve been doing text-based work for several years, but even now, the articles and scripts they write are still all hollow words, they still can’t get a grasp on the principles, and don’t know what reality is, or how to say something real. This is having too poor caliber and too low intelligence. With the intelligence you possess, wouldn’t it be

all too easy for you to select a feeble-minded person as a leader? And you wouldn't just select them, you would also set your hearts on them. When they were to be dismissed, you wouldn't want that to happen. Two years later, when you'd seen through them and gained understanding, that's when you'd be able to discern that they're a false leader, but back then, no matter what you were told, you wouldn't let them be dismissed. Aren't you even more feeble-minded than they are? Why do I say that some leaders and workers are of insufficient intelligence? It is because they only know how to do the simplest work. When it comes to slightly more complicated work, they don't know how to do it, when they encounter a little difficulty, they don't know how to handle it, and when they've been given an additional piece of work, they don't know what to do with themselves. Is this not a problem with their intelligence? Are leaders like this not selected by you? And you prostrate yourselves in admiration of them: "They believe in God without looking for a romantic partner, and they've expended for God for more than twenty years. They have the will to suffer, alright, and they're really serious about their work." "Do they understand the principles in their work, though?" "If they don't, then who does?" And it turns out that their work is a total mess when it's inspected—they're not able to implement any of the work. They are told the principles for their work, but they never know how to do it. They just keep asking questions, and they don't know what to do unless they're told it directly. Telling them the principles is the same as not saying anything; even if the principles are listed out, one by one, they still won't know how to implement the work. Are there leaders like this? No matter how the principles are told to them, they don't understand them, and they aren't able to implement the work. Fellowship with them or instruct them about the same words or thing several times, and still, they won't understand, and the problem will go entirely unresolved

afterward—they will still ask what to do, and it won't do if a single line is left out. Aren't they feeble-minded? Aren't these feeble-minded leaders selected by you? (They are.) You can't deny that, can you? There absolutely are such leaders.

The various manifestations of false leaders that we've been fellowshipping on today mainly relate to the work of managing offerings. Through our exposure of the various manifestations of false leaders, people should know that managing offerings is an important piece of work for leaders and workers, and that they should not overlook it. Though this piece of general affairs work is different from other work, it's related to the normal operations of the other work of God's house. So, managing offerings is a very important, crucial piece of work. How is it important? The things safeguarded in the work of managing offerings belong to God—to put it somewhat inappropriately, those things are God's personal property, so leaders and workers should all the more so be wholehearted, conscientious, and diligent with regard to this work. If we're looking at this work in terms of its nature, I don't think it's an overstatement to list it under administrative work. The reason why we're listing it under the category of administrative work is that doing this work relates to people's attitudes toward God and toward His assets. So, it is necessary for people to have the correct attitude and to grasp the correct principles in doing this work. The reason we're putting it within the category of administrative work is to get leaders and workers to understand that it's very important to do this piece of work, and that this work is a very weighty assignment and a very heavy burden. It's to get them to understand that they shouldn't approach it as if it were regular general affairs work—that they must have accurate, deep knowledge of the importance of this work, and then come to be wholehearted, conscientious, and diligent with regard to it. People can be

inattentive toward other people—even if mistakes occur, it's not a big problem. But I urge people not to be muddled, not to be perfunctory, and not to be all talk and no action in how they approach God. Doing the work of managing offerings well is an important commission for leaders and workers from God.

May 8, 2021

The Responsibilities of Leaders and Workers (13)

Our last gathering's fellowship was about the eleventh responsibility of leaders and workers. We fellowshipped about the responsibility leaders and workers should fulfill and the work they should do in safeguarding offerings. What work should leaders and workers do in safeguarding offerings? (The first task is to safeguard them. The second is to check the accounts. The third is to follow up on, to look into, and to inspect whether the various expenditures align with the principles. Strict vetting must be carried out, and unreasonable expenditures must be strictly restricted. It is best to prevent squandering and waste before they occur. If they have already occurred, those responsible must be held accountable. Not only should warnings be issued, but compensation must also be demanded.) Those are basically it. The main thing is to safeguard them, and then to check the accounts, and after that, to follow up on and inspect expenditures, and to use and spend them correctly. Having finished our fellowship on the eleventh responsibility, people now have an accurate understanding and knowledge of offerings, and they also now know the work that leaders and workers need to do in safeguarding the offerings, as well as how false leaders do this work, and their specific behaviors in doing it. Whether our fellowship is about the responsibilities of leaders and workers or about the various behaviors of false leaders, and whether it's fellowship about positives or the exposure of negatives, its main purpose is to get people to understand how to do the work of safeguarding offerings properly, and how to eliminate unreasonable practices in the safeguarding, expenditure, and distribution of offerings. All of God's chosen people—whether or not they are leaders or workers—should fulfill their responsibility in the safeguarding of offerings. What responsibility is this, then? It's to supervise

and to promptly report any problems found—that is, to perform the functions of supervising and reporting. Do not think that "safeguarding offerings is the responsibility of leaders and workers and has nothing to do with us ordinary believers." This view is incorrect. Since people have understood these truths, they should fulfill their responsibility. For issues that leaders and workers are unable to identify, or for blind spots, places that aren't easy to identify, if anyone finds any problems of unreasonableness or of principles being violated in the safeguarding, distribution, and use of offerings, they should promptly report these to the leaders and workers, so as to ensure the reasonable safeguarding, reasonable use, and reasonable distribution of offerings. This is the responsibility of every one of God's chosen people.

Item Twelve: Promptly and Accurately Identify the Various People, Events, and Things That Disrupt and Disturb God's Work and the Normal Order of the Church; Stop and Restrict Them, and Turn Things Around; Additionally, Fellowship the Truth So That God's Chosen People Develop Discernment Through Such Things and Learn From Them (Part One)

Now that the fellowship on the eleventh responsibility is completed, we move on to fellowshipping the twelfth responsibility of leaders and workers: "Promptly and accurately identify the various people, events, and things that disrupt and disturb God's work and the normal order of the church; stop and restrict them, and turn things around; additionally, fellowship the truth so that God's chosen people develop discernment through such things and learn from them." What is the primary content of this responsibility? It is primarily about requiring leaders and workers to address the various people, events, and things in the church—as well as the various problems—that disrupt, disturb, and damage the normal order of the church. What must leaders and workers first understand to effectively address and resolve these problems, fulfill their responsibilities, and perform this work well? This responsibility is to "promptly and accurately identify the various people, events, and things that disrupt and disturb God's work and the normal order of the church"; this is the scope of this work. With a goal and a scope, it becomes clear which issues need to be resolved, and what work and responsibilities leaders and workers are expected to undertake. Within the twelfth responsibility, what is the primary requirement for leaders and workers? It is to stop and restrict the various people, events, and things that cause disruptions and disturbances, and turn things around, while also fellowshipping the truth so that God's chosen people develop discernment through such things and learn from them. What

preconditions must be met in order to do this? If you see various people, events, and things that disrupt, disturb, and damage the normal order of the church yet think these are not problems, then there's trouble. This indicates that you cannot see through to the essence of the problem, that is, not understanding the harm that disrupting and disturbing church life can bring to the church's work, and the consequences and impacts it may have on the life entry of God's chosen people. Can such leaders and workers still do church work well? Can they resolve problems and turn things around? (No.) What then is the key point to be fellowshipped here? It is that only by first understanding the truth principles can leaders and workers see through to the essence of various issues and effectively solve various actual problems. To do church work well, leaders and workers first need to know what problems commonly arise in church work. Then, they must accurately understand, discern, and judge the nature of the problems that arise, whether they affect church work and the normal order of church life, and whether they are of the nature of disrupting and disturbing church work. This is a very important issue that leaders and workers should first understand. Only after understanding this is it possible to effectively solve these problems, and be able to "stop and restrict them, and turn things around" as mentioned in the twelfth responsibility. In summary, before solving a problem, you first need to understand where the problem lies, what the states and situations involved are, the nature of the problem, how severe it is, how to dissect and discern it, and how to practice accurately. This is what leaders and workers need to first understand. Since leaders and workers need to understand these things, let's fellowship about them from several aspects specifically, so that both leaders and workers and God's chosen people can understand how to face these problems when they arise, how to correlate them with God's words, and how to use the truth principles

to resolve them. This way, when leaders and workers encounter difficulties they cannot resolve, all of God's chosen people can face them together and seek the truth for solutions, and when encountering issues of disruption and disturbance in church work, everyone can stand up to stop and restrict them. At the same time, for negative people and matters, they can carry out public dissection, discernment, and characterization, thus allowing these issues to be stopped, restricted, and eradicated at the root. Let's then fellowship beginning with the most specific issues.

The Various People, Events, and Things That Disrupt and Disturb Church Life

To identify issues that disrupt and disturb God's work and the normal order of the church, what are the areas that leaders and workers should start with? They should begin by looking into church life to discover these issues. Do you all know a bit about which problems typically come up in church life whose nature is that of causing disruption and disturbance? However many people there are in a church, there are sure to be more than a few who would disrupt and disturb church work. What are the acts of disruption and disturbance that you have learned of? (Always going off topic when fellowshipping the truth in gatherings, without centering around the core issues.) (Also, habitually speaking words and doctrines.) Going off topic when fellowshipping the truth. For example, when others are fellowshipping about how to be loyal in doing one's duty, they'll talk about how to attend to their husband (or wife) and children well. When others are fellowshipping about how being loyal in doing one's duty is meant to satisfy God and submit to Him, they'll talk about how being loyal in doing one's duty is meant to gain blessings for one's family and loved ones. Isn't this going off topic? (Yes.) If you don't interrupt them, they'll go on

endlessly. If you restrict them, they'll become angry, and fly into a rage out of embarrassment, thereby taking their bad behavior a step further. This issue, then, is by nature on the level of disruption and disturbance, which is very severe. Although going off topic when fellowshipping the truth is a common issue, objectively speaking, it can disrupt and disturb the life of the church. This is the first issue. Regarding the second, "speaking words and doctrines," whether this qualifies as a disruption and disturbance depends on the severity of the case. Some people speak words and doctrines because they lack the truth reality; as soon as they open their mouths, it's all words and doctrines, just empty theories. However, their intention is not to mislead others and win their esteem. With restrictions and dissuasion, they'll gain self-awareness, and afterward, they'll speak fewer words and doctrines, and they'll no longer hinder the life entry of the brothers and sisters. This doesn't count as a disruption and disturbance. However, those who intentionally speak words and doctrines with the intent to mislead others do so even when they know full well that what they say is words and doctrines. Their objective in doing this is to win others' esteem; they want to draw people over to their side and mislead them, and to grab status. This is quite severe in nature. It's different in nature from only being able to speak words and doctrines because of not understanding the truth. Such behavior constitutes a disruption and disturbance. The various people, events, and things that cause disruptions and disturbances in church life are pervasive. They're not just issues like speaking words and doctrines or going off topic. What are some others? (Forming cliques, sowing dissension, and dampening others' positivity.) (There's also venting negativity, and troublemaking and persistently bothering people.) (When some people have notions about the work arrangements of God's house, they spread these notions and vent their negativity, causing notions about

the work arrangements to arise in others, too.) Those things do qualify as disruptions and disturbances. Forming cliques is one, sowing dissension is another, along with tormenting and attacking people, spreading notions, venting negativity, spreading baseless rumors, and vying for status—all of these are disruptions and disturbances. These problems are much more serious in nature than going off topic when fellowshipping the truth. There's also an issue that relates to elections. What type of problems that arise during elections pertain to causing disruption and disturbance? There's manipulating votes, for instance—promising benefits to secure votes for oneself. This is one way to undermine an election. And covert actions—working on people's minds behind the scenes in order to draw them over to your side, mislead them, and get them to vote for you. These are all issues that arise during elections. Do these constitute disruptions and disturbances? (Yes.) These problems are collectively termed as violating election principles. Another issue is prattling about domestic matters, building personal connections, and handling personal affairs. Someone may come to gatherings for this stuff—not to understand the truth or fellowship God's words, but to handle personal affairs. Is such a problem of a severe sort? (Yes.) It also amounts to causing disruption and disturbance.

Now, let's summarize the various issues of disruption and disturbance that arise within church life: First, often going off topic when fellowshipping the truth; second, speaking words and doctrines to mislead people and win their esteem; third, prattling about domestic matters, building personal connections, and handling personal affairs; fourth, forming cliques; fifth, vying for status; sixth, sowing dissension; seventh, attacking and tormenting people; eighth, spreading notions; ninth, venting negativity; tenth, spreading baseless rumors; and eleventh, violating election principles. Eleven in total. These eleven manifestations are the

issues of disruption and disturbance that often arise within church life. When living church life, if these issues arise, it's necessary for leaders and workers to stand up and stop them, restrict them, and not allow them to develop unchecked. If the leaders and workers are unable to restrict them, then all the brothers and sisters should come together to restrict them. If the person involved does not have evil humanity, and is not intentionally causing disruptions and disturbances but simply lacks an understanding of the truth, they can be helped and supported through fellowship of the truth. If the person causing disruptions and disturbances is evil, and the case is minor, then their disruptions and disturbances should be stopped and restricted through fellowship and exposure. If they are willing to repent, and no longer speak or act in ways that cause disruptions and disturbances, are willing to be the least significant member in the church, can listen and obey dutifully, and do whatever the church arranges, accepting the restrictions set by the brothers and sisters, then they can stay in the church temporarily. But if they do not accept and instead oppose and become hostile toward the majority, then the second step—clearing them out—should be taken. Is this approach appropriate? (Yes.)

I. Often Going off Topic When Fellowshipping the Truth

Now, we'll fellowship about the various people, events, and things appearing in church life that by nature constitute disruptions and disturbances. The first of them is often going off topic when fellowshipping the truth. How is going off topic when fellowshipping the truth to be determined? How can we clearly perceive words of fellowship that have gone off topic? Do you often go off topic in your fellowship of the truth? (Yes.) How far must this problem go for its nature to count as that of disruption and disturbance? If every instance of going off topic when fellowshipping the truth were characterized as a disruption and disturbance,

wouldn't people be afraid to speak or fellowship in church life in the future? And if people are afraid to fellowship, doesn't it mean that they haven't perceived the issue clearly? (Yes.) So, when it's accurately determined what sort of going off topic while fellowshipping the truth constitutes a disruption and disturbance, most people will be freed from their constraints. Seeing as you go off topic even in normal conversation, doing so when fellowshipping the truth is all the more common. Therefore, it's necessary to fellowship about this with great clarity, to keep you from being constrained. Don't let the fear of going off topic and constituting a disruption and disturbance deter you from speaking and make you not dare to fellowship even though you have knowledge, or—when you do want to fellowship—compel you to first consider: "Does what I want to say relate to the theme? Is it off topic? I should draft and outline my thoughts before speaking, and then stick to the outline so that I won't go off topic, no matter what. If I do go off topic, it wouldn't benefit anyone and would waste the gathering's precious time, affecting the brothers' and sisters' understanding of the truth. And if it's severe, it could even disrupt and disturb church life." How should we view the matter of going off topic, then? First, we need to consider whether going off topic is beneficial to the brothers and sisters, and then we must clearly see what the consequences of going off topic are to church life. This way, we can see clearly that going off topic is not a minor issue; in serious cases, it can even constitute a disruption and disturbance to church life and the church's work. Say that, on some topic, you look for a passage of God's words to fellowship your knowledge and comprehension; or suppose that, on some topic, you fellowship about the knowledge you've gained, the truths you've understood, and intentions of God you've understood from something you experienced; or say that your fellowship on a certain topic is a bit long-winded, and you don't express

yourself so clearly about it, repeating yourself several times over—in these situations, are you going off topic? None of these count as going off topic. What is it to go off topic, then? Going off topic is when what you say has little or no relation to the topic of fellowship, when it's just rambling about external matters, and isn't edifying to people at all. That is completely going off topic. Now, let's discuss what it is to cause disruption and disturbance. In the case of going off topic when fellowshipping the truth, what kinds of words and behaviors constitute disruptions and disturbances? What is the essence of the problem here? How does going off topic constitute by nature a disruption and disturbance? Isn't this worth fellowshipping about? Once it's been fellowshipped about, will you understand what going off topic means? (Yes.) You give your answers to the question, then. (When someone's fellowship is about topics that have nothing to do with the truth—idle chatter and talking about domestic affairs, for instance, and discussing things involving social trends that disturb people's hearts, preventing them from being quiet before God and contemplating His words—that fellowship has gone off topic.) How many main points does that speak to? (One is that the topics are unrelated to the truth.) This is a very important point: being unrelated to the truth. One point is idle chatter and prattling about domestic matters. Another is speaking of traditional culture, of human moral thinking, and of things people consider to be noble as if they were the truth. This is a problem of distorted comprehension; all these things are unrelated to the truth. For instance, God's words say, "Young people should not be without aspirations." Someone fellowships, "Since ancient times, heroes have emerged during their youth," or "Ambition is not confined by age." Or, when you talk about how to fear God, they fellowship: "There is a god three feet above you"; "When man acts, Heaven is watching"; "If you have a clear conscience, you

need not fear ghosts knocking at your door"; or "One's heart must lean toward goodness." Isn't this going off topic? Aren't these words unrelated to the truth? What are these words? (Satanic philosophies.) They are satanic philosophies, and they're also the traditional culture of a certain ethnicity. The first manifestation of going off topic is when the spoken topic is unrelated to the truth; it's when one says philosophies and theories that nonbelievers hold to be right and lofty, and forcibly links them to the truth. That's going off topic. The topic is unrelated to the truth—this manifestation should be easy to understand. The second manifestation is when the discussed topics disturb people's minds. When the truth isn't fellowshipped in gathering, and what's fellowshipped about is knowledge, scholarship, philosophy, and law, or societal phenomena and various complex interpersonal relationships, then it disturbs people's minds. This is when someone fellowships about issues that fundamentally don't involve the truth and have nothing at all to do with it as if those things were the truth. This causes confusion in others' minds, and as they listen, their thinking goes from fellowship of the truth to external matters. How do these people behave then? They start to focus on knowledge and scholarship. Disturbing people's minds is in its nature a serious thing. The third manifestation is when the topics discussed cause people to misunderstand God, resulting in a lack of clarity about visions. Some people aren't very clear about the truth themselves, yet they want to pretend that they have clarity and understanding. So, when they fellowship the truth, they throw some profound doctrines into what they say, jumbling together religious doctrines they've heard and understood, speaking baselessly and extravagantly. After listening to them, people lose clarity about visions; they don't know just what truth the person meant to discuss. The more they listen, the more muddled they become and the more their faith in God is

diminished, and they may even develop misunderstandings about God. People don't just come away from this talk without an understanding of the truth—their minds become muddled. It has a negative effect. This is what comes from going off topic.

Going off topic when fellowshipping the truth manifests in several ways, and each of them by its nature constitutes a disturbance to people's life entry. When people have listened to such fellowship, they don't just lack a clear understanding of the truth and a path of practice. Instead, their minds become muddled, they grow hazier about the truth, and they develop some misinterpretations and misconceptions, too. This is the impact and the adverse consequence that going off topic when fellowshipping the truth has on people. Each of these three manifestations is quite serious in nature. For example, the first one is "the spoken topic is unrelated to the truth." Saying things that seem right but aren't, and bringing satanic things, such as human knowledge, philosophy, theories, traditional culture, and the famous sayings of renowned figures, into the church to preach and analyze, using a chance to fellowship the truth to mislead people, constitutes a disturbance to them. This is very serious in nature. If a discerning person were to listen to such fellowship, they would say, "What you're saying isn't right; it's not the truth. What you're speaking about is moral behavior and sayings that nonbelievers think are good. Those are nonbelievers' tenets for how to conduct themselves and deal with the world, which are fundamentally unrelated to the truth." However, some people lack discernment, and when they've heard these fallacies, they even go along with them, and adhere to them as the truth. If leaders and workers do not put a stop to this and restrict it at such times, if they don't fellowship about it and dissect it so that people gain discernment, then some of God's chosen people could be misled. What are the consequences of being misled? They'll believe that the things

preached by the famous people of the nonbelieving world, which people think are correct, good, and profound, such as folk proverbs and famous people's maxims and theories about self-conduct, are all correct and that they're the truth, just as God's words are. Haven't they been misled? On the surface, it seems like they are fellowshipping the truth, but in actuality, it's mixed with some human ideas and some of Satan's misleading philosophies, and this obviously constitutes a disturbance to people. If someone misleads people by passing Satan's philosophy and human knowledge off as the truth, then leaders and workers should expose and dissect the matter, so that the brothers and sisters grow in discernment and understand what the truth really is. This is the work that leaders and workers should do. The second manifestation is "disturbing people's minds." Some people always seize chances to fellowship the truth to speak about things that seem right but aren't, exalting human knowledge, scholarship, gifts, and talents. They also speak about moral norms, traditional culture, and so on. They pass these things that come from Satan off as positive things, as the truth, which leads people to the mistaken belief that these are to be advocated for, to be spread and extolled in the church, to be adhered to by everyone; causes an increase in fallacies and heresies, which seem right but aren't, in people's minds; and confounds people's minds and makes them feel adrift, not knowing what the truth actually is, or how to practice correctly when faced with issues, or which path is the correct one. This plunges their hearts into darkness. This is the consequence of spreading heresies and fallacies to mislead people. As for the third manifestation, we won't fellowship on it in detail. In summary, some of the off-topic discussions involve knowledge, some involve human notions, and some involve morally good behaviors, among other things. But none of these things relate to the truth—they are all contrary to it. Therefore, when

these issues arise, leaders and workers should put a stop to them and restrict them. If, after hearing someone fellowship, people not only lack clarity in their hearts on the truth, but are also disturbed, with their once-clear minds muddled, not knowing how to practice properly, then the fellowship of such a person should be stopped and restricted. For instance, in their fellowship on truths regarding normal humanity, some people say: "What God likes the most in normal humanity is the ability to endure hardship, to not covet fleshly enjoyment or ease, to forgo delicious food, to not enjoy what one should enjoy or what God has prepared, to be able to rebel against these fleshly desires, to restrain all desires of the flesh, to subdue one's body, and to not let the flesh have its way. So, when you want to sleep at night, you need to rebel against the flesh. If you can't, you need to find ways to restrain it. The greater your will to rebel against the flesh is, and the more you rebel against the flesh, the more manifestations of practicing the truth and the more loyalty to God you are proven to possess. I think the most prominent manifestation of normal humanity—and the one that should be most advocated for—is subduing one's body, rebelling against the desires of the flesh, not coveting fleshly ease, and being frugal in material enjoyment. The more frugal you are, the greater the blessings you will accumulate in the kingdom of heaven." Don't these words sound quite positive? Is there a mistake in them? Measured by human logic, tenets, and notions, these words would pass in any religious or social group; everyone would give them a thumbs up to express their approval and say that what they say is right, that their faith is good and pure. Are there not some people in the church who'd believe this as well? Measured by human notions, all these words are correct—what's correct about them? Some may say, "God does like such people. That's the frugal way He lives, too." Isn't this a human notion? People harbor this kind of notion, so if some person were really to

give this sort of fellowship, wouldn't it just be conforming to the majority's notions? (Yes.) When people approve of this kind of notion, aren't they agreeing with that person's point of view? When you have agreed with and accepted that person's point of view, aren't you then agreeing with their actions? Won't you then try to emulate them? And when you're able to, won't the path you follow, your path of practice, then be fixed? What does it mean to be fixed? It means that you're determined that you'll act and practice in such a manner. As you believe in your heart that God loves such people and likes it when you act this way, that only by doing so can you be someone whom God accepts, someone who can enter the kingdom of heaven and be blessed in heaven, who has a good destination, you then resolve to act this way. When you make this resolution, hasn't your mind already been disturbed and misled by this kind of thought and viewpoint? This is a fact; this is the consequence. Your mind is disturbed, and you don't even realize it. There's another issue here, too: Once your mind is paralyzed and disturbed by such thoughts and viewpoints, don't you then lose clarity on God's intentions and requirements? Don't you then develop misunderstandings about God, and become distant from Him? Doesn't this indicate that you're unclear about visions? Think about it carefully: When you are misguided by some thought or viewpoint that people see as right but is mistaken, isn't your mind then disturbed? Can the visions in your heart still be clear then? (No.) So, is your knowledge of God accurate or is it a misunderstanding? Clearly, it is a misunderstanding. So, is what you understand and what you believe to be right actually the truth? No, it isn't—it contradicts God's words, the truth, running counter to them. Therefore, this sort of going off topic when fellowshipping the truth does indeed constitute a disturbance to people's minds. Given that this going off topic constitutes such a great disturbance to people's minds, can it be said to

constitute a disruption of God's work? It leads people into notions and into Satan's philosophy and logic, so doesn't it pull people away from God's presence? When people misunderstand God, when they don't understand His intentions and can't practice according to His intentions and requirements, but practice instead according to Satan's logic and human notions, are they then closer to God or further from Him? (They're further from Him.) They're further from Him. So, shouldn't fellowshipping this sort of topic be restricted during gatherings? (Yes.) The nature of this sort of going off topic is that of a disturbance to people, so it must indeed be restricted. If it's not made to stop and restricted, there will be a number of muddled people who are of poor caliber and numb—in particular, those without spiritual understanding—who imitate and follow the person who goes off topic. This is when leaders and workers should promptly stand up to stop it. They must not allow that person to continue to go off topic; they must not allow the topic of their fellowship to mislead more people and disturb more people's minds. This is a responsibility leaders and workers should fulfill, a function they should serve.

That's about it for our fellowship on the topic of going off topic when fellowshipping the truth. Next, we'll summarize how far off topic one must go in their fellowship of the truth and what topics one must fellowship on for the nature of this to qualify as that of disruption and disturbance. Some sorts of going off topic are obvious: When someone is completely off topic, when they begin to engage in idle chatter or discuss domestic affairs, that's easy to discern. For example, when everyone is fellowshipping about how to do their duty, someone may fellowship about their "glorious" past, talking about the good deeds they have done or how they have helped the brothers and sisters, and so forth. No one wants to listen to this, and the more they do, the more averse to it they become, until they ignore the

person. The person will then find it embarrassing. As long as the majority can discern this person, they won't be able to continue. It doesn't take much of an understanding of the truth to be able to discern this variety of going off topic. Chatting idly, prattling about domestic matters, exalting oneself, showcasing oneself, and taking advantage of the topic of fellowship to speak about one's own "glorious" past—this sort of going off topic is easy to discern. It basically doesn't constitute much of a disturbance, because most people are repulsed by such things and unwilling to listen to them, and they know that they're showing off and not fellowshipping the truth, that they've gone off topic. The group might try not to embarrass them right when they start speaking, but as they go on longer, people become repulsed and unwilling to listen further, and feel that it would be better to read God's words on their own instead. If the person continued, they would stand up and leave. When the person sees that things have taken a turn and that they're embarrassing themselves, they won't go on speaking. What sort of going off topic has already had an adverse influence on people, yet people still can't see through it as something negative, and instead take the off-topic content as the truth and listen intently to it? This sort of going off topic can constitute a disturbance to people, and one should be discerning of such cases. Give an example of this sort of going off topic. (When someone doesn't reflect on themselves after being pruned, but focuses their talk only on the rightness and wrongness of the issue, it confuses everyone's minds. This doesn't just leave people unable to develop discernment; instead, people feel that what this person says is in line with the truth, and that they are correct. This gets everyone to side with them.) On the pretext of fellowshipping about how to accept being pruned, they defend and vindicate themselves, making people think they have been wrongfully pruned, getting people to side with them and sympathize with them, and

additionally, making people admire their ability to submit and accept being pruned under such circumstances. This misleads people; it's an intentional, deliberate instance of going off topic, which not only makes the listeners unable to submit when faced with pruning, and unable to accept pruning and reflect on and know themselves, but instead leaves them guarded against and resistant to being pruned. Such fellowship fails to help people understand the significance of being pruned, how people should adopt the correct attitude when faced with pruning, how to accept it, and how to practice. Instead, it leads people to choose another way to deal with pruning, a way that isn't the practice of the truth and isn't acting in accordance with the truth principles, but one that makes people more sly. Such fellowship serves to mislead people. Going off topic when fellowshipping the truth is one type of issue that arises in church life. If this type of issue reaches the level of disruption and disturbance, leaders and workers should step up to stop and restrict it, fellowshipping and dissecting it, so that the majority grows in discernment, learns from the experience, and learns a lesson.

II. Speaking Words and Doctrines to Mislead People and Win Their Esteem

The second manifestation of people, events, and things causing disruptions and disturbances in church life is when people speak words and doctrines to mislead people and win their esteem. Usually, most people may speak some words and doctrines. Most people have done this. We should regard the typical occurrence of one speaking words and doctrines as a result of that person's small stature and lack of understanding of the truth. As long as they don't take up too much time, aren't doing it on purpose, don't monopolize the conversation, don't demand indulgence from everyone to speak at will, don't require everyone to listen to them, and

don’t mislead others and try to win their esteem, then it does not constitute a disruption or disturbance. Because most people lack the truth reality, speaking words and doctrines is a very common occurrence. Speaking somewhat inappropriately, it is excusable; it can be forgiven and not treated too seriously. However, there is one exception, which is when the person speaking words and doctrines is deliberate. What is it they do deliberately? It is not the speaking of words and doctrines that they do deliberately, because they also lack the truth reality. Their actions, such as speaking words and doctrines, shouting slogans, and talking about theories, are the same as everyone else’s. However, there is one difference: When they speak words and doctrines, they always want to be esteemed by others, and to compare themselves with the leaders and workers and with those who pursue the truth. Even more unreasonably, no matter what they say or how they say it, their goal is to draw people over to their side, to mislead people’s hearts, all for the sake of being esteemed. What is the purpose of seeking esteem? They desire to have status and prestige in the hearts of people, to become a standout individual or a leader among the crowd, to become someone extraordinary or uncommon, to become a special figure, someone whose words carry authority. This situation differs from the typical occurrences of people speaking words and doctrines and constitutes a disruption and disturbance. What sets these people apart from those who speak words and doctrines in the more commonly seen manner? It is their constant desire to speak; given any opportunity, they will speak. As long as there is a gathering or a group of people assembled—as long as they have an audience—they will speak, possessing a particularly strong desire to do so. Their purpose in speaking is not to share their inner thoughts, their gains, experiences, understandings, or insights with the brothers and sisters to foster an understanding of the truth or a path to practice it. Instead, their

purpose is to use the opportunity to speak doctrines to showcase themselves, to let others know how erudite they are, to show they have brains, knowledge, and learning, standing above the average person. They want to be known as capable individuals, not just ordinary ones. They want it so that for any matter, everyone turns to them and consults them. For any issue in the church or any difficulty the brothers and sisters face, they want to be the first person others think of; they want it so others can't do anything without them, so they don't dare to handle any matter without them, with everyone waiting for their command. This is the effect they desire. Their purpose in speaking words and doctrines is to ensnare and control people. For them, speaking words and doctrines is merely a method, an approach; it's not because they don't understand the truth that they speak words and doctrines but rather, through doing so, they aim to make people admire them from the heart, look up to them, and even be afraid of them, becoming constrained and controlled by them. This type of speaking words and doctrines thus constitutes a disruption and disturbance. In church life, such individuals should be restricted, and this behavior of speaking words and doctrines should also be stopped, not allowed to continue unchecked. Some might say, "Such people should be restricted; then should they still be given a chance to speak?" In terms of fairness, they can be given a chance to speak, but as soon as they revert to their old ways of showing off, with their ambition about to erupt again, they should be promptly cut off, to make them lucid and calm. What should be done if they often show off in this way, and their ambition still is often revealed, and their desires are difficult to restrain? They should be restricted outright and kept from speaking. If no one wants to listen to them when they speak, and their tone and demeanor, and the look in their eyes, and their gestures are repulsive for everyone to hear and see, then it's a problem of a serious sort. It reaches the

point where everyone is averse. Shouldn't such people, who play a foil's role in the church, then exit the stage? It's time for their role to exit. Doesn't that mean that they've finished rendering their service? What should be done when they've rendered the last of their service? They should be cleansed away. As soon as they start speaking, it's the same old talk of theirs, which restriction can't put a stop to. Everyone is tired of listening to it. Their hideous face, that face of Satan, of a devil, becomes apparent. What kind of people are these? They are antichrists. If they are cleared out too early, most people will harbor notions and not be convinced at heart, and say, "God's house lacks love, clearing someone out without even subjecting them to a period of observation, leaving them without any chance to repent. They just said a few words of outsiders, revealed a bit of corrupt disposition, and were a little arrogant, but their intentions weren't bad. It's unfair to treat them like this." However, when a majority can discern and see through to the essence of evil people, is it then appropriate to allow such evil people to continue their reckless wrongdoing, disruptions, and disturbances in the church? (No.) It's unfair to all the brothers and sisters. In such cases, clearing them out resolves the issue. Once they have rendered the last of their service and a majority is discerning of them, most people won't have objections when you clear them out then—they won't complain or misunderstand God. If there are still people who defend them, you can say: "That person committed many evils in the church. They have been characterized as an antichrist and cleared out. Yet you still sympathize with them so much; you still think of the kindness they have shown you, and come to their defense. You're being too sentimental, and you are entirely lacking in principles. What are the consequences of this? A little help from them, and you cannot forget it; whatever they say, you earnestly obey it, wishing always to repay them.

They have now been cleared out. Do you want to accompany them? If you wish to be cleared out as well, then let it be so." Is this an appropriate way to handle the situation? At this point, it is. If such people consistently speak words and doctrines to mislead others, disturbing people so insufferably that they do not want to come to gatherings anymore, isn't this because the leaders and workers are numb and dull-witted, lacking discernment and unable to handle these people in a timely manner? This is an inability to do their work, a failure to fulfill their responsibilities.

By now, most people have some degree of discernment toward those antichrists who speak words and doctrines. Unless they keep their heads down, as soon as they rear their heads, performing specifically enough in various ways, and their various manifestations are sufficient for people to identify them as antichrists, then there should be no further delays or hesitation. They should be promptly restricted and isolated. If their service has no value anymore, then they should be cleared out straight away. It is easy to discern such hypocritical antichrists, who speak words and doctrines, because such people are obviously antichrists. It's just that this type of antichrist always wants to mislead people by using the opportunity of speaking words and doctrines, to achieve their goal of holding power. This is one way in which antichrists manifest, and it's easy to discern. This topic has already been discussed enough before, so it will not be elaborated on here. In summary, leaders and workers should pay close attention to such people, promptly and accurately understanding and gaining a grasp on their movements, thoughts, and viewpoints, as well as their plans and actions, and the erroneous remarks they spread, and promptly take care of them accordingly. This is a responsibility of leaders and workers. So, at the very least, leaders and workers should be spiritually keen and mentally meticulous in this task, not numb and dull. If an antichrist misleads many

people by speaking words and doctrines during gatherings, and church leaders still do not recognize them as an antichrist and cannot expose and handle them promptly, this is a failure to fulfill their responsibilities. If many people have already been misled by antichrists, and they find gatherings meaningless when they can't hear the antichrists speaking words and doctrines there, and so are unwilling to attend gatherings, or even unwilling to eat and drink God's words and listen to sermons, preferring to listen to antichrists preach—if church leaders only realize the severity of the situation and start to take action and turn things around when people have been misled and controlled to this extent by antichrists—this would cause significant delays! Many of God's chosen people's life entry would suffer due to the numbness and dimness of such false leaders. When antichrists are dissected, discerned, and cleared out, some people may be misled and follow them. Some may even say, "If you clear them out, we won't believe in God anymore. If you make them leave, we'll all leave!" At this point, it becomes entirely clear that the church leaders are not doing any actual work whatsoever, which is a severe failure to fulfill their responsibilities.

In church life, the first thing that leaders and workers must do is to grasp the state of various individuals. They must carefully observe and understand what path each individual member of the church has taken and their disposition essence through interaction, and promptly and accurately discover and identify who is walking the path of an antichrist and who possesses the essence of an antichrist. Then, they should focus on these individuals, pay close attention to them, and promptly understand and grasp the viewpoints and statements they spread, and what actions they are currently preparing to carry out. When they want to mislead people and ensnare and control them, leaders and workers should quickly stand up to stop them, rather than wait passively. If you wait until God reveals them, or

until the brothers and sisters are misled or the brothers and sisters have understanding and discernment of them before exposing the antichrists, that would already delay matters. Therefore, in guarding against antichrists, leaders and workers should take the initiative to strike first and prepare in advance. The first step is to promote and cultivate those who are relatively upright and can pursue the truth; that is, to properly water and supply those who take a leading role in various items of work, and to cultivate them to be pillars in the church. Only in this way can various items of church work proceed smoothly and unimpeded, and the gospel work can continue to spread. Regardless of what it is, if any work lacks a good leader, then it becomes very difficult to carry out. The main manifestation of antichrists' defiance against God is to mislead God's chosen people into following them so as to disrupt and disturb every item of work in God's house. In a church, the first thing antichrists aim to do is harm those with a sense of justice and those who take a leading role in various items of work. They draw those they can mislead and control over to their side, and frame, entrap, and bring down those they cannot mislead or control, and ultimately clear them out. This paves the way for antichrists to control the church. They bring down the few key individuals who can pursue the truth first; the majority of the rest are those who go whichever way the wind blows. After that, it becomes much easier for them to deal specifically with leaders and workers. Without the cooperation and help of those pursuing the truth, the leaders and workers are essentially fighting alone without assistance. You are in the light, while the antichrists lurk in the darkness, ready to make sneaky attacks, frame, entrap, and slander you at any moment, knocking you down to the ground so that you can't get up. Then the antichrists find people to kick you while you're down, leaving you completely disheartened and despairing. Therefore, it is very difficult to thoroughly resolve the issue of

antichrists if those who pursue the truth do not join forces against them. In church life, the first thing that leaders and workers must do is to maintain the normal order of the church. With these evil people who walk the path of antichrists present, no good results will come from church life, it will not easily get on the right track, and most people will often be disturbed and influenced. Therefore, discovering, understanding, grasping, and pinpointing evil people, antichrists, and those who walk the path of antichrists is the first and most important task for leaders and workers to undertake in regard to church life. Only by restricting or clearing out these people can the normal order of church life be maintained. If they are not restricted and are allowed to act with willful recklessness and cause disturbances, the various items of church work will come to a standstill. Since most people lack discernment toward them and cannot see through to their essence, and are even disturbed and misled by their various fallacious thoughts and viewpoints, it is difficult for God's chosen people to get on the right track and enter into the truth reality in church life. If, during this period, church life is very normal, God's chosen people make gains and progress in eating and drinking God's words and fellowshipping the truth, and they finally have some life entry and a bit of the truth reality, but then they are misled and disturbed by the antichrists speaking words and doctrines, then not only do they lose that bit of pure comprehension and genuine understanding they just gained, but they also take in a lot of specious heresies and fallacies—they quickly become muddled again, like rowers pushed back by the current the moment they stop rowing, which is very troublesome. It's not easy for people to realize life growth; it may take years to see a bit of progress, which is exceptionally slow. It's difficult for people to acquire the bit of stature they do have—it's not easily gained. Through the misleading and disturbance of the antichrists, the bit of pure

comprehension people have is lost. What's even more serious is that after the disturbance by Satan and antichrists, people are filled with a lot of Satan's philosophy, Satan's schemes and ruses, and the poison planted within them by Satan. These things not only fail to allow people to know and submit to God but, on the contrary, cause people to develop notions and misunderstandings about God, and drift away from Him, making people's corrupt dispositions even more severe, further enabling their betrayal of God. The consequences of this are very serious. Tell Me, facing such serious consequences, is it necessary to stop and restrict those who mislead people with words and doctrines? Isn't this an important task that church leaders should undertake? (Yes.) Therefore, restricting evil people and disbelievers is an important task for the church. Some people say, "I don't have discernment. I don't know how to do it." In fact, as long as you have the will, observe carefully, and always examine people's intentions and motives, you will gradually develop discernment. These disbelievers and evil people, as soon as they show themselves, have their own intentions and motives, all aimed at making people look up to and idolize them, and to have people listen to what they say. If you can perceive their intentions and motives, this is already having some discernment. If you're unsure, you can fellowship about this matter with some people who relatively understand the truth. During the fellowship, for one thing, you can make a determination through the truth understood by everyone and the various pieces of factual evidence grasped. For another, you can—through God's enlightenment and guidance and the light given by God during fellowship—get confirmation about this matter, confirming whether the person in question is indeed an antichrist and whether they are indeed someone who should be restricted. Through fellowship, if everyone gets confirmation and unanimously agrees, saying that this person is indeed an antichrist who

should be restricted—after a consensus with the brothers and sisters is reached and everyone arrives at a shared perspective—the next step for the leaders and workers is to quickly handle and clear out this person according to the truth principles. This is the principle. Once people understand this principle, they ought to do actual work, which means fulfilling their responsibility and being loyal. Understanding principles is not for preaching or for filling your head with, but for applying them to the actual work of your duty. In actual work, understanding principles allows you to better and more thoroughly fulfill your responsibilities and obligations. Thus, this is also part of the work of leaders and workers. To maintain the normal order of church life and allow the brothers and sisters to live church life normally and enter into all the truths required by God, when antichrists who speak words and doctrines appear, leaders and workers should be the first to stand up to stop and restrict them. For those antichrists who speak words and doctrines, it's not about restricting them just because they said a few wrong things. If long-term observation or the feedback of the majority and their specific manifestations are sufficient to determine that they are indeed of the antichrist type, then leaders and workers should come out to stop and restrict them, and should not allow them to continue to go unchecked. Indulging them is equivalent to letting devils, Satans, filthy demons, and evil spirits run amok in the church, which means such leaders and workers are neglecting their responsibilities, essentially working for Satan. The fellowship on the second type of issue regarding disruptions and disturbances in church life is now concluded.

III. Prattling About Domestic Matters, Building Personal Connections, and Handling Personal Affairs

Next, let's fellowship on the third issue: prattling about domestic matters, building personal connections, and handling personal affairs. These

problems contained within the third issue, which we shall address in our fellowship, obviously should not occur in church life. When living church life, people come to eat and drink God's words, share God's words, fellowship the truth, and fellowship their personal experiential testimonies, while also seeking God's intentions and seeking an understanding of the truth. So, should problems like prattling about domestic matters, building personal connections, and handling personal affairs in church life be stopped and restricted? (Yes.) Some people say, "Is it not okay to greet each other? If two people are relatively close and already acquainted, and they meet during church life and chat for a bit, is that prattling about domestic matters? Should this be restricted too?" Is the third issue referring to these kinds of problems? (No.) Clearly, it is not. If even simple, polite greetings are to be restricted, then people would be afraid to speak when they meet in the future. The third issue—prattling about domestic matters, building personal connections, and handling personal affairs—may consist of only these three terms, but the problems these terms represent are not simple, courteous greetings or chats. They are evil actions that can disrupt, disturb, and damage church life. Since they constitute disruptions and disturbances, they are worth fellowshipping. What should be fellowshipped? Just which problems, which words people speak, which things they do, and which speech, behaviors, and demeanors of people can reach the level of disrupting and disturbing the work of the church. Let's discuss some specific examples to see whether these problems are serious, whether they constitute disruptions and disturbances, and whether they should be stopped and restricted.

In church life, some people often talk about trivial family matters and their own notions and ideas as if they were main topics for discussion. She says: "Society is so dark now; it's so tiring to interact with and live among

nonbelievers. Nonbelievers are capable of anything; it's really unbearable!" Then some brothers and sisters say, "We believe in God; no matter what situations we face, we must be able to exercise discernment and seek the truth and paths of practice. If you live like this, you won't feel exhausted." Yet she says, "God's word is the truth but it's not a panacea. I was worried that my husband was having an affair, and it turned out to be true—he found someone younger and more beautiful than me. How am I supposed to live my days?" Prattling on like this, she begins to cry sadly. Her speaking in this way stirs up the sorrows of some of the others. Some, who share her plight, immediately click with her and start chatting right there. During a two-hour gathering, she thoroughly discusses how she and her husband argued after he had an affair, how she tried to think of ways to transfer their shared property, how she consulted a lawyer so as to avoid suffering losses after the divorce, and so on and so forth. Is this the kind of topic that should be discussed in church life? (No.) If your family affairs are not settled and you are distracted from attending gatherings, it's better not to come. The church's gathering location is not a place for you to vent your personal grievances, nor is it for prattling about domestic matters. If you are facing difficulties at home and you do not want to be entangled, constrained, or restricted by these issues, and you want to seek the truth to understand God's intention, and want to let go of all these, then you can briefly fellowship your problems during the gathering so that the brothers and sisters can fellowship the truth to help you. This can help you understand God's intention and become strong, not be constrained by these issues, step out of negativity and weakness, and choose the path that is right and most suited for you. This is what you should fellowship about. However, if you bring these irritating trivialities from your home into church life to unload and preach about, and most people, out of embarrassment, don't stop or

interrupt you, but just muster their patience and force themselves to listen to you speak of these irritating trivialities, is this appropriate? Is this showing love? Is this being tolerant and patient? This behavior of yours has already caused disturbances to church life. Who suffers from this? It is God's chosen people. Especially in the environment of mainland China, where gathering is not easy and believers must hide all over the place, even having to schedule things in advance—if someone unloads all these irritating family matters at the gathering place for everyone to hear and comment on, is this appropriate? Most people come to gatherings to understand the truth and God's intentions, not to hear these irritating trivialities, not to listen to you prattle about domestic matters. Some people say, "I don't have anyone else that I'm close to, so what's wrong with speaking to the brothers and sisters about them?" You may speak about them, but timing is important. Outside of gathering times, as long as the other party is willing to listen, you may talk about them; that is your freedom, and God's house will not restrict you. However, the place and time you now choose to talk about such matters are not right. This is in church life, during gathering time, and your endless chatter about family matters constantly perturbs the brothers and sisters and should be restricted. Is this not a rule? This is indeed a rule. Not understanding rules is unacceptable, as it can lead to acting without reason and disturbing others. Behaviors, speech, and demeanors that cause disturbances should be restricted; this is the responsibility of leaders and workers, as well as the responsibility of all brothers and sisters. Some people usually have little to fellowship at gatherings, but whenever issues crop up in their family life, they unload these irritating trivialities upon others for them to listen to. Are others obliged to listen? Are they obligated to judge right from wrong for you? They have no such obligations. Those things are your personal affairs, and you ought to handle them on your own;

you shouldn’t talk about your personal affairs during the gathering time. This is against the rules and irrational, and such behavior should be restricted.

Some people’s children go to university, and they start worrying about their children’s prospects, seeking out connections for them, constantly pondering, “There aren’t any government officials in our family; what kind of job can my son find after graduating from university? What about his future? Will he be able to support me in my old age? I need to find a way to ensure he has a good job after graduation.” When attending gatherings, they say, “My son is very obedient. Not only does he support my faith in God, but he also wants to believe after finishing university. However, one thing is, even if we believe in God, we still have to make a living, right? I don’t know what kind of job he will be able to find after graduating. What jobs are well-paid now? Sister So-and-so, I heard your husband is a manager. Does he have any way to help out? My son is educated, he’s seen the world, he has better caliber than I do, and he’s good with computers; he can do duties in God’s house in the future. But now, the matter of finding a job needs to be resolved first; it would be tough for him if he can’t find a job.” Every time they come to the gathering, they bring up these matters, and the talk goes on endlessly. They look to see who might sympathize with them and then seek to build connections with those people. During gatherings, they try to get close to them, cater to their likes, and even give gifts, sometimes bringing delicious food or buying small items for them. Isn’t this building personal connections and laying groundwork? What is the purpose of laying groundwork? It is to use others to handle one’s personal affairs, to achieve one’s own goals. During gatherings, they aren’t willing to listen to the brothers and sisters sharing their experiential testimonies, they ignore whatever work God’s house arranges for them, and they are not willing to

listen to the brothers and sisters who try to help and advise them about their state. They are only particularly enthusiastic about their son finding a job, talking endlessly about it. They not only speak to anyone they see but also during gatherings. In short, they are particularly attentive to this matter and put a lot of effort into it. At every gathering, they must take up some time from the brothers and sisters to talk about this matter. Even when fellowshipping their own experiences, they don't forget to mention it, speaking until everyone is impatient and disgusted, with most people feeling too embarrassed to stop them. At this point, leaders and workers should fulfill their responsibility and restrict them, saying, "Everyone is aware of your situation. If any brothers and sisters are willing to help, that's your personal relationship. If others are unwilling to help, you should not force them. Helping your son find a job is not the obligation or responsibility of the brothers and sisters; it is your personal matter and should not take up the precious time of the brothers and sisters eating and drinking God's words and fellowshipping the truth. Do not interfere with others eating and drinking God's words by fellowshipping about your own personal affairs. After the gathering, you can talk to whomever you want, seek help from whomever you want, but do not use the gathering time to talk about it. Utilizing gathering time for handling personal affairs is devoid of reason and shameful; it is a manifestation of disturbing church life. This matter should stop here." This is what leaders and workers ought to do.

During gatherings, some elderly ladies find that the young sisters in the host families are good-looking, honest, and genuinely believe in God and pursue the truth, so they take a liking to them and want these young sisters to become their daughters-in-law. They not only bring this up all the time during gatherings but also give little favors and extra care to the young sisters every time they come to the gatherings. Even when the young sisters

disagree, they persistently nag and pester them, not letting them go. What kind of people are they? Are they not of low character? Seeing as they're all sisters in faith, most can only fellowship God's intentions and His words to resolve these issues. However, some people lack conscience, reason, and self-awareness, have enormous personal desires, and want to bring whatever selfish desires they have to fruition without any sense of shame. Thus, some people become victims and feel uncomfortable during gatherings. Is this not causing disturbances to others? What should be done in such situations? Church leaders must step up to restrict and eliminate these kinds of matters from church life and among the brothers and sisters. Furthermore, some people carry all sorts of moods to the gatherings—their son being unfilial, their daughter-in-law always taking things to her parents' house, conflicts between mother-in-law and daughter-in-law…. They speak of these irritating trivialities at every gathering, prefacing their complaints with: "Everything God says is true; humankind is so corrupt now! Just look at my son and daughter-in-law, lacking conscience, lacking reason—this is the lack of humanity God speaks of, they're even worse than animals. Even lambs know to kneel when nursing, but my son forgets his mother once he has a wife!" Every time they attend gatherings, they express these complaints. There are also people who, upon attending gatherings, talk about matters in their companies—who has high performance at work and gets more bonuses; who will be promoted next month, while they have no hope; who dresses best and buys the most branded goods; who has married a wealthy husband…. For those who have believed in God for a longer time and have some foundation, they do not wish to hear such talk and are repelled by it. However, some new believers, who have not yet established a foundation or developed an interest in God's words, find such topics stimulating, believing they have found a place to chat and build personal

connections. During gatherings, they talk back and forth, and gradually, the two people find each other agreeable and form a connection, thus developing a private relationship. The gathering place has become a venue for transactions, a place for people to engage in idle chatter, build personal connections, conduct business dealings, and engage in commercial operations. These issues are what leaders and workers should promptly identify and stop.

Some people attend gatherings with the aim of finding a good job for themselves, some to help their husbands get promoted, some to find good jobs for their children, and some to buy discounted goods. Others come to find a good chief physician for the sick in their family without having to give so many gifts. In short, these disbelievers who do not pursue the truth and have ulterior motives, find the time of church gatherings to be the best time to build personal connections and handle personal affairs. Often, under the guise of fellowshipping God's words or knowing this wicked world and the essence of this corrupt humankind, they bring up their own difficulties and the matters they wish to discuss, eventually exposing bit by bit their hidden selfish motives and the personal affairs they aim to get done. They expose their own intentions, and make others mistakenly believe they are facing difficulties, suggesting that everyone should show love and help them unconditionally and without expecting anything in return. They fly the banner of believing in God to exploit various loopholes, searching in the gathering places for friends they wish to make and those who can get things done for them. Some, looking to buy a car at an inside price, scope out among the brothers and sisters for anyone working in a car dealership or who has connections with the owner of a car dealership. Once they've identified their target, they move in, cozying up to them and building connections. If that individual likes reading God's words, they often visit

their home to read God's words together, and at gatherings they sit next to them and exchange contact information. Then they start their offensive, determined not to give up until their objective is achieved. All these are issues that frequently emerge within the church and among people. If these issues arise in the places of gatherings and during the time of gatherings, they will, in effect, cause disruptions and disturbances to church life, affecting church life. If there is no church life at a church for a long period of time, then that church becomes a social group, a venue for conducting transactions, a place for building personal connections, seeking favors through backdoors, and handling personal affairs. The nature of this place changes, and what are the consequences of this? At the very least, it leads to the loss of church life, meaning the loss of precious time spent pray-reading God's words with the brothers and sisters and understanding the truth. Moreover, and most importantly, it leads to the loss of the precious opportunity for the Holy Spirit to work, to enlighten people to understand the truth. This all harms people's life entry. Therefore, for the benefit and life entry of God's chosen people, and to be responsible for everyone's life, it is necessary to stop and restrict such individuals; this is the work that leaders and workers should do. Of course, if ordinary brothers and sisters can see through these people and their actions, they should also stand up to refuse and say "no" to them. Especially while living church life, which is the most important time for people, if someone occupies the time of gatherings to talk about and handle these matters, the brothers and sisters have the right to ignore them, and even more so, the right to stop and refuse such things. Is doing this correct? (Yes.) Some people think that God's house doing this shows a lack of human warmth. Is human warmth normal humanity? Does human warmth conform to the truth? If you have human warmth and occupy the gathering time for your personal affairs, even

making most people accompany and support you, achieving your purpose of handling your personal affairs, and disturbing the normal order of God's chosen people reading God's words and fellowshipping the truth, and causing them to lose this precious time, is this fair to them? Does this conform to having human warmth? This is the most inhumane and immoral approach, and people should stand up and denounce it. If the leaders and workers are ineffectual pushovers, useless, and unable to promptly stop and restrict such behaviors, not engaging in actual work, then the brothers and sisters with a sense of justice should unite to prevent such behavior and this atmosphere from spreading in the church. If you do not want to lose the precious time for reading God's words and fellowshipping the truth, do not want your life entry to be disturbed and suffer losses, ruining your chance of salvation, then you should stand up to refuse, stop, and restrict these occurrences. Doing so is appropriate and aligns with God's intentions. Some of you are embarrassed to do so; you may be embarrassed, but the wicked are not. They have the gall to occupy your precious gathering time: the time for the Holy Spirit to work and for God to enlighten you. If you find it embarrassing to refuse them, then you deserve the loss to your life! If you are willing to show love to Satans, devils, and disbelievers, offering help to them, sacrificing yourself for others and disregarding principles, whom can you blame for the loss to your life? Therefore, all instances of building personal connections and handling personal affairs must be completely wiped out from church life. If someone persists in their own way, and insists on prattling about their domestic matters, engaging in idle chatter, handling personal affairs, or finding jobs and romantic partners for others during gathering times, in this way finding various excuses to pass this time, how should such a person be handled? First, they should be stopped; if they still do not listen, then isolation and restrictions should be

implemented. If they continue to cause disturbances behind the scenes, cozying up to whomever they can and harassing the normal lives of the brothers and sisters everywhere, then they should be cleared out and not considered as brothers or sisters. They are not qualified to live church life and are not worthy of participating in gatherings. Such people should be restricted and rejected. This work, of course, is also an important task that leaders and workers at all levels should do. When such matters and situations arise, the leaders and workers should be the first to stand up and stop them. How should you stop them? You should say to them, “Do you know that this behavior of yours has already caused disruptions and disturbances to church life? This is something that all the brothers and sisters find disgusting and loathe, and it is also condemned by God. You should stop this behavior. If you do not listen to persuasion and persist in going your own way, then your church life will be stopped, your books of God’s words will be taken away, and the church will no longer acknowledge you!” Of course, there are some people who, due to their small stature and lack of understanding of the truth, might occasionally chat about domestic matters, forge a connection with someone, or handle some minor matter, and the situation is not too serious. Is this okay? (Yes.) Under circumstances that do not cause any disturbance to everyone, it is acceptable for brothers and sisters to help each other out and show a little love to one another. But what is it we are fellowshipping about? It is when such behaviors and actions have already caused disruptions and disturbances to normal church life; in such cases, those involved should be stopped and restricted. We should not allow them to continue disrupting and disturbing church life. Taking these actions is beneficial to the life entry of the brothers and sisters. Some people exhibit similar behaviors, but the situation is not severe and does not constitute disruptions and disturbances;

it is merely normal interactions among the brothers and sisters, helping each other and consulting for information normally, or inquiring about common knowledge that one does not understand. As long as it does not occupy the time of gatherings and as long as both parties consent and are willing without imposing on each other, and it is interaction that falls within the scope of normal humanity, then it is permissible and the church will not restrict it. There's just one thing, though: If someone's imprudent speech and actions in church life cause harassment or disturbance to the brothers and sisters, and some people have felt disgusted by this and expressed their objections, then the leaders and workers should step forward to resolve this issue. Or, if others have already reported someone, stating that this person does not fellowship God's words during gathering times but instead prattles about their domestic matters and builds personal connections, treating the gathering place as a venue for building personal connections and handling personal affairs, asking favors from others and exploiting whomever they can; and stating that this person is of low character, selfish, despicable, and vile, and does not pursue the truth but seeks advantages everywhere, looking for various opportunities for their own benefit, then such a person should be isolated.

Some individuals exploit some of the wealthy and influential brothers and sisters to get things done for them, and if their requests are not met, they often judge them behind their backs, claiming these people lack love and are not true believers, and even wanting to report them. Have you encountered such individuals? Shouldn't such people be addressed? When faced with such situations, what should be done? Leaders and workers should step in to resolve the issue, acting according to principles, to ensure the brothers and sisters are not disturbed. Is it wrong for someone to refuse to do something for them? Is refusing to help them tantamount to not

practicing the truth or not having love for God? (No.) Whether to help someone is their own freedom; they have the right to choose. God's house does not stipulate that brothers and sisters must help each other solve family difficulties within church life. Church life is not a place for solving family problems, but a gathering place for eating and drinking the words of God and growing in life. Some people use church life to solve their own problems—what consequences can this bring? Doesn't it impact God's chosen people's eating and drinking of God's word and equipping themselves with the truth? One's personal life problems can be resolved privately with the brothers and sisters; there is no need to bring them into church life for resolution. Everyone should know what consequences arise when the handling of personal affairs interferes with God's chosen people living church life. Once leaders and workers discover such matters, they should step in to resolve them. They should protect those in the church who can do their duties normally, protect those who truly pursue the truth, restrict evil people, and prevent them from achieving their aims. This is the responsibility of leaders and workers. Clear distinctions should be made regarding how normal cases of the third issue are treated, what manifestations are of a severe nature or circumstance, and which types and manifestations constitute disruptions and disturbances. Once the severity of a circumstance is clearly distinguished, it should be handled according to its nature. This is something that leaders and workers need to understand, and it is also something that everyone should grasp.

IV. Forming Cliques

The fourth manifestation of disrupting and disturbing church life is forming cliques, which is of a very serious nature. What behaviors constitute forming cliques? If two people who believe in God have been believers for a similar length of time, have similar ages, family situations,

interests, personalities, and so on, and they get along well together, often sitting together during gatherings, and are intimately acquainted with one another, does this count as forming cliques? (No.) This is a common phenomenon of normal interpersonal interaction, which does not constitute any disturbance to others; therefore, it is not considered forming cliques. So, what does forming cliques, as mentioned here, refer to? For example, among five brothers and sisters gathering together, three are urban workers and two are rural farmers. The three urban workers often stick together, speaking of how life is better in the city and worse in the countryside, where people lack education, broad horizons, and manners. They look down upon rural people, always talking down to the two rural individuals, who then feel aggrieved and want to oppose them, saying that city people are petty and calculate every detail, whereas rural people are generous. During gatherings, they never seem to agree, often leading to unnecessary disputes and debates. Do these five get along harmoniously? Are they united in God's word? Are they compatible with each other? (No.) When city people always say "we city folks" and rural people always say "we country folks," what are they doing? (Forming cliques.) This is the fourth issue we are going to fellowship about: forming cliques. This cliquish behavior means forming groups and factions. Forming various gangs, factions, and other in-groups based on region, economic conditions, and social class, as well as differing viewpoints, constitutes forming cliques. Regardless of who leads these cliques, within the church, the formation of different gangs and factions, and the formation of incompatible gangs, are all phenomena of forming cliques. In some places, an entire extended family believes in God, and at a gathering location, aside from two people with different surnames, the rest belong to their own family. This family then forms a faction or gang, making the two people with different surnames outsiders. Regardless

of who in this family faces any issue or is pruned, if one person expresses grievances, the rest join in to echo the sentiment. If anyone acts against principles, the others cover for them and conceal their actions, forbidding anyone from exposing them; not even the slightest mention of this issue is acceptable, let alone pruning. What is the problem here? Can you discern it? When these family members gather, it's like they are all singing the same tune and in sync, seeing which way the wind blows and listening for cues before they speak. If their ringleader takes a particular stance, everyone else follows suit, and others dare not provoke them or voice objections. Does the occurrence of this phenomenon in church life not constitute disruptions and disturbances to the normal order of the church? The people of this gang dictate which passages of God's words are to be eaten and drunk during gatherings, and everyone must listen; even the church leaders must give them face and cannot object. They declare who should be elected as leaders and workers, and the church leaders must consider their opinion the most important and not take it lightly. At the same time, they continuously recruit "talents," pulling those who will listen to them, those whom they can trust, and those who are of use to them into their group to use for the group's purposes, continually expanding their influence. This clique aims to control church life; their ringleader wants to control the church. This group has significant power; they band together to act within the church. Whatever happens in the church, they want to be involved. Others must read their expressions before speaking or managing anything, even to the extent that the content of each gathering for eating and drinking must adhere to their arrangements and wishes. Even if the church leaders want to do something, they must first consult their opinions and listen to their ideas. Most of the brothers and sisters are controlled by them, and many matters of the church's work are also under their control. These

people who form cliques seriously disrupt and disturb church life and the work of the church. Is this issue serious? Should these actions be restricted? Should they be addressed? The ringleaders of these cliques should be restricted and cleared out or expelled, while those muddled individuals who blindly follow along should first be given fellowship and help. If they do not repent or reverse course, then they must be restricted. Do not show them any courtesy!

What constitutes forming cliques—is this easy to understand? If one person raises an issue and several others echo their opinion, does that count as forming cliques? (No.) If some brothers and sisters, who have a relatively greater burden and sense of justice, call on others to join them in completing an important task, or if, for the purpose of achieving results in a gathering and being able to understand the truth and God's intentions on a significant topic, they lead everyone in fellowship, and everyone follows their line of thought in fellowshipping and pray-reading God's words, does this count as forming cliques? (No.) In the church, which people are prone to forming cliques? What kind of behavior constitutes forming cliques? (Several people covering for and indulging each other, or engaging in jealousy and strife, which all disrupts and disturbs the work of the church—this is forming cliques.) This is one aspect. What is the key point here? Mutual covering and indulgence lead to disruptions and disturbances; knowing that doing something is wrong and does not conform to the truth principles, yet still deliberately concealing it, making sophistical arguments, and not telling the truth, preferring to damage the work of the church and the interests of God's house just to protect someone's face and status, and covering for those who do evil and cause disruptions and disturbances at the cost of betraying the interests of God's house—this is forming cliques. Another scenario involves instigating and enticing people to collectively

oppose the arrangements of God's house. This is serious in nature, it is also a form of disrupting and disturbing God's work and the normal order of the church. What is the main purpose of forming cliques? It is to control the church and to control God's chosen people.

There is also a kind of clique formation that involves smooth-talking people in order to win over various types of individuals. On the surface, it seems that everyone in these sorts of gangs can speak freely and express their own opinions. However, by looking at the ultimate results, you can see that they are actually following the lead of what one person says—that person is their weathervane. So, how does that person draw others over to their side? They see who they can draw over and who is easy to draw over, and they do them small favors, offering a bit of loving assistance to them. Then they fish for information on them, figuring out what they like, how they like to speak, their personalities, and their hobbies. At the same time, they often agree with them in conversation to win over their hearts, and in the end, they gradually "move" them bit by bit, making them unknowingly enter into their clique and join their ranks. Generally speaking, smooth-talking people in order to win them over is a very gentle method, it's full of "human warmth," and it is very effective. For instance, if someone regularly shows another person love, agrees with them in conversation, and shows understanding and tolerance toward them, that person will unconsciously develop a favorable impression of them and draw closer to them, and then will get incorporated into their forces. In what situations do such gangs and factions take effect? As soon as one of their die-hard followers gets exposed, feels wronged, or has their interests, status, or reputation perturbed or damaged by something or someone outside of their faction, this kind of person will stand up to speak for them, fighting for their interests and rights —this is them forming a clique. The two obvious kinds of clique formation

are covering for people and indulging them, and collective opposition. However, forming cliques through smooth-talking doesn't seem as forceful as the two kinds just mentioned, and members of such cliques usually go unspotted within the church. But when it's time for people to make a choice, to have a clear stance, such factions become distinctly apparent. For example, if the ringleader of a faction says that a certain church leader has caliber, their followers will immediately give a bunch of examples of how that leader exhibits this caliber. If the faction's ringleader says that the church leader lacks work capability, has poor caliber, and has bad humanity, the other members will follow suit, speaking about how that church leader is incompetent, how they aren't able to fellowship the truth, how they speak words and doctrines, and they will say that everyone should choose the right person instead. This is a type of invisible clique. Although they do not publicly come forward to seize power and control people in the church, there is an invisible force within such factions and gangs that controls the church life and the order of the church. This is a more terrifying, hidden form of clique formation. Besides the two easily discernible situations of clique formation that were previously mentioned, which are problems that church leaders should resolve, this hidden kind of clique formation is a problem that church leaders should even more so resolve and take care of. How should they go about this? They must directly address the ringleader of this sort of gang through fellowship. Why focus on fellowshipping with this ringleader first? On the surface, it seems that the members of such a clique are not controlled by anyone, but in actuality, they all know deep down who it is they obey, and wish to obey that person. Therefore, the one they idolize and who controls them should be handled and addressed, and the truth should be fellowshipped to them so they understand the nature of their actions. Although the ringleader may not have openly opposed God's

house or clamored against the leaders, they control these people's right to speak, their thoughts, viewpoints, and the path they follow. They are a hidden antichrist. Such individuals must be identified, then discerned and dissected. If they do not repent, they should be restricted and isolated. Then, an investigation into each of their members should be conducted to see who among them is of the same kind. First, separate out these individuals, and then fellowship with the muddled ones who are timid, cowardly, and have been misled. If they can repent and give up following the antichrist, they may stay in the church; if not, they should be isolated. Is this an appropriate approach? (Yes.) Does this phenomenon exist within the church? Should this kind of issue be resolved? (It should be resolved.) Why should it be resolved? Since God's house began to spread the gospel, the forces of antichrists have been ubiquitous within the church life, and many of God's chosen people have been affected, constrained, or controlled by these forces to varying degrees. Whenever these people speak or act, they aren't in a state of freedom and liberation, but rather are swayed, influenced, controlled, and imprisoned by the thoughts and viewpoints of some individuals. These people feel compelled to speak and act in certain ways; if they do not, they worry and are afraid of bearing the consequences that arise. Has this not affected and disturbed the church life? Is this a manifestation of normal church life? (No.) This kind of church life is not of normal order but is controlled by evil people. As long as evil people hold power in the church, it is not God's word or the truth that reigns there. Leaders, workers, and brothers and sisters who understand the truth will be oppressed. Such a church is one that is controlled by the forces of antichrists. This is also an issue and phenomenon of God's work and the normal order of the church being disrupted and disturbed, which leaders and workers should address and resolve. Some people who are in the gang

of an antichrist fear losing the trust of their gang, losing their backers, losing friends, having no support in times of need, and so on. Therefore, they try their utmost to remain in the gang. Isn't this situation serious? Shouldn't it be resolved? (Yes.) When this kind of situation arises within the church, do most people sense it? Do most people discern it? Some people are controlled by someone without realizing it, they always have to follow that person's thoughts and viewpoints, their statements and actions, their teachings, and they are afraid to say "no," afraid to go against that person, and even have to insincerely nod in agreement and smile when that person speaks, for fear of offending them. Do situations like this exist? What is the problem that should be resolved here? Church leaders should address and handle that antichrist ringleader who is capable of misleading and controlling others. Firstly, they should fellowship the truth to enable the majority of people to discern this antichrist, then restrict the antichrist themselves. If the antichrist does not repent, they should be promptly cleared out to prevent them from continuing to disturb the normal order of the church.

In summary, in normal church life, the brothers and sisters should be able to freely and unrestrainedly fellowship on God's words, as well as on their personal insights, understandings, experiences, and difficulties. Of course, they should also have the right to make suggestions about, criticize, and expose any actions of leaders and workers that violate the principles, while also having the right to provide help and advice. This should all be free, and all these aspects should be normal; they should not be controlled by any individual, leading God's chosen people to be constrained—that would not be normal church life. God's house has requirements, rules, and principles for how the brothers and sisters should speak, act, and conduct themselves and how they should establish normal interpersonal

relationships in church life, and so on, and these things are not determined by any individual. When the brothers and sisters do something, they do not have to check the expression of any individual, they need not follow any individual's commands or be constrained by any person. No one should serve as a weathervane or helmsman; the only thing that can provide direction is God's word, the truth. Therefore, what God's chosen people must adhere to is God's word, the truth, and the principles of fellowshipping the truth at gatherings. If you are always constrained by another person, always taking your cues from them, and no longer dare to keep speaking when you see their displeased look or frowning face, if you are always restricted by that person while fellowshipping on God's words and on your personal experiential understandings, always feeling constrained, unable to act according to the truth principles, and if that person's words, looks, facial expressions, tone of voice, and the implied threats in their speech constantly bind you, then you are being controlled within a clique led by this person. This is troublesome; this is not church life, but the life of a faction ruled by an antichrist. When it comes to this kind of issue, leaders and workers should come forward to resolve it, and the brothers and sisters also have the obligation and right to defend the normal order of the church. Those who disrupt and disturb the church life, especially those who form cliques and want to control the church, should be stopped, exposed, and dissected, enabling everyone to gain discernment and see through to the essence of the problem, which is that of attempting to establish an independent kingdom. The church does not permit clique formation and the dividing up of the church for any reason. For example, dividing into gangs based on social identity and status, neighborhoods, regions, or religious denomination, or dividing into gangs based on level of education, wealth, race and skin color, and so on—this all goes against the

truth principles and should not occur in the church. No matter what pretext is used for dividing people into these hierarchies, ranks, factions, and cliques, it will disrupt and disturb the work of the church and the normal order of church life, and it is an issue that leaders and workers should resolve promptly. In short, regardless of the reasons for people dividing into cliques, factions, or gangs, if they have amassed a certain force, and they constitute a disturbance to the work of the church and the order of church life, they should be stopped and restricted. If the members of such cliques cannot be dissuaded, these evildoers can be isolated and cleared out. Handling these issues is also part of the work and responsibilities that leaders and workers should perform. So, what needs to be understood here? It is that when some people have formed forces in the church, and are capable of contending with and opposing the church leaders, the church's work, and God's words, and are capable of disturbing and damaging the normal order of church life, such behaviors, manifestations, and situations should be restricted and handled promptly. No distinctions are made based on the number of people involved when it comes to clique formation. If two people get along well and do not cause any disturbances to the church, there is no need to interfere. However, once they start causing disturbances and form a force in order to control the church, these individuals should be stopped and restricted. If they do not repent, they should be promptly cleared out or expelled. This is the principle.

May 22, 2021

The Responsibilities of Leaders and Workers (14)

How long have we been fellowshipping about the responsibilities of leaders and workers for? (Four and a half months.) After fellowshipping on this for such a long period of time, do you now have a somewhat clearer understanding of the specific work that leaders and workers should do? (Yes, our understanding of this is somewhat clearer.) It should be clearer than before. My fellowship is so specific and clear that if someone still doesn't understand, it would mean that they're intellectually challenged, right? (Yes.) Looking at this now, do you think it is easy to be a good leader or worker? (It is not easy.) What qualities are needed? (One needs to possess the caliber and humanity necessary for leaders and workers, as well as the truth reality, and a sense of responsibility.) At the very least, one must have conscience, reason, and loyalty, and, following that, caliber and work capability. When a person possesses all these qualities, they can be a good leader or worker and fulfill their responsibilities.

Item Twelve: Promptly and Accurately Identify the Various People, Events, and Things That Disrupt and Disturb God's Work and the Normal Order of the Church; Stop and Restrict Them, and Turn Things Around; Additionally, Fellowship the Truth So That God's Chosen People Develop Discernment Through Such Things and Learn From Them (Part Two)

At the last gathering, we fellowshipped on the twelfth item of the responsibilities of leaders and workers: "Promptly and accurately identify the various people, events, and things that disrupt and disturb God's work and the normal order of the church; stop and restrict them, and turn things around; additionally, fellowship the truth so that God's chosen people develop discernment through such things and learn from them." Within this item, we primarily fellowshipped first about what people, events, and things disrupt and disturb the work of God and the normal order of the church. If leaders and workers wish to stop and restrict the various people, events, and things that cause disruptions and disturbances within the church, and want to perform this work well, they must first know and figure out which people, events, and things disrupt and disturb the work of God and the church's normal order. After that, they must match these up with people, events, and things in the actual church work and church life, and then carry out various tasks such as stopping and restricting them. This is a requirement for leaders and workers. At our last gathering, we fellowshipped about some of the various people, events, and things that disrupt and disturb the work of the church and church life, starting with those that relate to the church life. We also categorized the people, events, and things in church life that have a nature of causing disruptions and disturbances to them. How many issues were there in total? (Eleven. First, often going off topic when fellowshipping the truth; second, speaking

words and doctrines to mislead people and win their esteem; third, prattling about domestic matters, building personal connections, and handling personal affairs; fourth, forming cliques; fifth, vying for status; sixth, sowing dissension; seventh, attacking and tormenting people; eighth, spreading notions; ninth, venting negativity; tenth, spreading baseless rumors; and eleventh, violating election principles.) The sixth issue is sowing dissension, which has a nature of causing disruptions and disturbances to it, but compared to the other evil deeds, it is a minor problem. Change it to "engaging in improper relationships," and the nature of this is more serious than that of sowing dissension. The seventh issue is attacking and tormenting people. Change that to "engaging in mutual attacks and verbal spats"—isn't this more serious in nature, and more specific and fitting? (Yes.) Mutual attacks and verbal spats are a commonly occurring kind of problem in church life that relates to disruptions and disturbances. Modifying these two issues like this makes them more fitting and closer to the problems that arise within church life. The eleventh issue is violating election principles. Change that to "manipulating and sabotaging elections." This is merely a change in terms of wording; the nature of this remains the same, it is just that the degree is intensified—it now relates more to the nature of causing disruptions and disturbances.

The Various People, Events, and Things That Disrupt and Disturb Church Life

V. Vying for Status

Last time, we fellowshipped up to the fourth issue, forming cliques. This time, we will move on to fellowshipping about the fifth issue, vying for status. The matter of vying for status is a problem which arises often in church life and it is something that is not uncommon to see. What states,

behaviors, and manifestations belong to the practice of vying for status? What manifestations of vying for status belong to the problem of the disruption and disturbance of God's work and the normal order of the church? No matter which issue or category we fellowship on, it must pertain to what is said in item twelve, about "the various people, events, and things that disrupt and disturb God's work and the normal order of the church." It must reach the level of disruption and disturbance, and it must pertain to this nature—only then is it worth fellowship and dissection. What manifestations of vying for status are associated with this nature of disrupting and disturbing the work of the house of God? Most common is people vying with church leaders for status, which is chiefly manifested in them seizing on certain things about leaders and their errors in order to denigrate and condemn them, and purposefully exposing their revelations of corruption and the failings and shortcomings in their humanity and caliber, particularly when it comes to deviations and mistakes they have made in their work or when handling people. This is the most commonly seen and most blatant manifestation of vying with church leaders for status. In addition, these people do not care about how well church leaders do their work, whether or not they act according to the principles, or whether or not there are issues with their humanity, and are simply defiant toward these leaders. Why are they defiant? Because they also want to be a church leader—this is their ambition, their desire, and so they are defiant. No matter how church leaders work or handle problems, these people always seize on things about them, judge and condemn them, and even go so far as to blow things out of proportion, distort facts, and exaggerate things to the greatest extent possible. They do not use the standards that the house of God requires of leaders and workers to measure whether these leaders act according to the principles, whether they are right people, whether they are

people who pursue the truth, and whether they have conscience and reason. They do not evaluate leaders according to these principles. Instead, based on their own intentions and aims, they constantly nitpick and invent complaints, finding things to hold against leaders or workers, spreading rumors behind their backs about them doing things that aren't in line with the truth, or exposing their shortcomings. They might say, for example, that: "Leader So-and-so once made a mistake and was pruned by the Above, and none of you knew about it. See, they're so good at putting on an act!" They do not consider and care about whether this leader or worker is a target for cultivation by God's house, or whether they are up to standard as a leader or worker, they just keep on judging them, twisting the facts, and making petty moves against them behind their back. And to what end do they do these things? It is to vie for status, is it not? There is an aim to everything they say and do. They are not considering the church's work, and their evaluation of leaders and workers is not based on the words of God or the truth, much less the work arrangements of God's house or the principles that God requires of man, but on their own intentions and aims. They counter everything leaders or workers say, and then offer their own "insights." Regardless of how much of what leaders and workers say is in line with the truth, they do not accept it in the slightest. They rebuff whatever the leaders and workers say, and put forth their own differing opinions. In particular, when a leader or worker opens up and lays themselves bare, talking about their self-knowledge, they feel even more pleased, and think they have found their chance. What chance? The chance to denigrate this leader or worker, to let everyone know that this leader or worker has poor caliber, that they can be weak, that they are also a corrupt human, that they also often make mistakes in the things they do, and that they are no better than anyone else. This is their chance to find something to

hold against that leader or worker, their opportunity to incite everyone to condemn, overthrow, and bring down that leader or worker. And the motivation for all of these behaviors and actions is none other than vying for status. If the principles of elections and the principles of cultivating and using people in God's house are followed, under normal circumstances, such individuals will never be elected as leaders or workers. This is something they have seen through and understood clearly, so they resort to any means to attack and condemn the leaders and workers. No matter who becomes a leader or a worker, they are simply defiant toward them, and always nitpick and make irresponsible, critical comments about them. Even if there's nothing wrong with the actions or words of these leaders and workers, they always manage to find some fault with them—in fact, the problems they pick out are not ones of principle but are purely trivial issues. So, why do they dwell on these trivial issues? Why are they able to judge and condemn leaders and workers so openly over such things? They have only one goal, and that is to vie for power and status. No matter how God's house fellowships about the various manifestations of false leaders and antichrists, they never link these manifestations to themselves but exclusively connect them to leaders and workers at all levels. Once they find a match, they think, "Now I have evidence; I've finally found something to use as leverage against them and gotten a good opportunity." Then they become even more unrestrained in exposing, judging, making critical assessments, and condemning everything that these leaders and workers do. Some of the issues they raise might seem a bit problematic on the surface, but when measured against the principles, they are not significant. So why do they bring them up? It's not for any other reason but to expose the leaders and workers, with the aim of condemning and defeating them. If the leaders and workers are beaten into negativity, beg for

mercy, and bow down to them, if the brothers and sisters see that these leaders are always negative and weak, and that they often make mistakes when they act, and no longer elect them as leaders, if the brothers and sisters no longer listen as attentively when these leaders fellowship the truth, and if people no longer cooperate as actively and earnestly when these leaders are implementing work, then those vying for status will be pleased, and they will have an opportunity to take advantage of. This is the scenario they most wish to see and what they hope will happen most. What is their goal in doing all this? It's not to help people understand the truth and discern false leaders and antichrists, nor to lead people before God. Instead, their aim is to defeat and bring down the leaders and workers so that everyone sees them as the most suitable candidate for serving as a leader. At this point, their goal will have been achieved, and they will just have to wait for the brothers and sisters to nominate them as a leader. Are there such people in the church? What are their dispositions like? These individuals are vicious in disposition, they do not love the truth at all, and they do not practice it either; they only desire to hold power. What about those who understand some of the truth and possess some discernment—would they be willing to let such people hold power? Would they be willing to fall under their power? (No.) Why not? If most people could clearly see the nature essence of such individuals, would they still elect them as leaders? (No.) They would not, unless everyone has just met and isn't very familiar with each other. But once they become familiar and see clearly which individuals have poor caliber and are muddled, which are evil people with vicious and deceitful dispositions, which are eager to vie for status and walk the path of antichrists, which can pursue the truth and do their duties loyally, and so on, once they grasp the nature essence and categories of

various people, then the election of leaders will be relatively accurate and in accordance with the principles.

Would most people prefer to elect as a leader someone who is always vying for status, or would they choose someone whose caliber and work capability are relatively average, but who is diligent and steadfast? When it's not clear what character of these two individuals is like, what their nature essence is, or what path they are on, which one would most people prefer to elect as a leader? (The second, the one who is steadfast.) Most people would choose the second. The manifestations of those who are always vying for status are proof of their humanity and essence. Can't most people see through and discern their manifestations? People will say, "This person always gives the church leader a hard time; his ambitions are set on attaining the status of a church leader, he wants to replace her as leader. Ever since that person was elected as a church leader, he has always targeted her and found her displeasing. He always talks back to her, and finds fault with whatever she does, seizing on anything he can, and he also passes judgment on her and exposes her shortcomings behind her back. Especially during gatherings or when fellowshipping about work, if she doesn't express herself clearly for a moment, he interrupts, showing a great deal of impatience. He even scorns her, mocking, deriding, and laughing at her; he makes things difficult for her at every turn and traps her in embarrassing situations." With these behaviors exposed to everyone, won't most people be able to discern this individual? (Yes.) Then, is this conducive to his seizing the position of leader? Definitely not. Are these people who vie for status clever or foolish? Clearly, they are idiots, fools. There's another serious issue: These individuals are devils, and their nature is unchangeable! Their desire for power and status is uncontrollable, even to the point where they lose their senses, which is not something that

normal humanity possesses. This desire exceeds the bounds of the rationality and conscience of normal humanity, reaching a level of unscrupulousness. These people will act this way regardless of time, place, or context, without considering the consequences, let alone the impact of their actions. These are the most typical manifestations and approaches of those who vie for status. Whenever there's a gathering or fellowship about work, as soon as everyone comes together, these individuals cause disturbances like annoying flies, spoiling church life and the normal order of fellowshipping the truth. Such behaviors and approaches have a nature of causing disruptions and disturbances to them. Shouldn't such individuals be restricted? In severe cases, shouldn't they be cleared out or expelled? (Yes.) Sometimes, relying solely on the strength of the church's leaders to restrict evil people can be a somewhat feeble, isolated effort—if, after clearly seeing the severity of the disruptions and disturbances caused by evil people and thoroughly discerning their essence, the brothers and sisters can unite with the church's leaders in stopping and restricting such evil individuals, won't this be more effective? (Yes.) If someone says, "Restricting evil people is the responsibility of leaders and workers, it has nothing to do with us ordinary believers. We won't bother with it! Evil people vie for status with the church leaders; they vie for status with those who have it. We don't have status; they aren't trying to take anything away from us. In any case, it doesn't affect us. Let them vie as they wish. If the church leaders have the ability, they should restrict them; if not, they should leave them be. What does this have to do with us?" Is this viewpoint good? (No.) Why is it not good? (They don't uphold the normal order of the church.) To put it in more apt terms, what does the normal order of the church refer to? Isn't it referring to normal church life? (Yes.) This involves normal and orderly church life—it involves the orderly eating and drinking of God's words,

which means that people can pray-read and fellowship God's word, and share personal experiences, in a church life where the Holy Spirit works, God is present, and God guides, and at the same time, also receive enlightenment and guidance from the Holy Spirit and gain light. This is what God's chosen people should enjoy in church life. If some people destroy this normal order, then they should be stopped and restricted according to the principles, and should not be tolerated. This is not only the responsibility and obligation of leaders and workers but also the responsibility and obligation of all who understand the truth and possess discernment. Of course, it would be best if the church's leaders could spearhead this work, fellowshipping with the brothers and sisters about the nature of these individuals' actions, what type of people these individuals are based on their manifestations, and how the brothers and sisters should discern and see through to such individuals. If these evil people are not restricted and the brothers and sisters are all disturbed, misled, and beguiled by them, and the church's leaders end up getting isolated instead of those evil people, then this church will become paralyzed and inevitably descend into chaos. Can normal church life continue under such circumstances? If it cannot continue, will the church's gatherings still be fruitful? Will God's chosen people still gain something from such gatherings? If God's chosen people gain nothing from them, then are such gatherings blessed by God or detested by Him? Of course, they are detested by God. Gatherings without the Holy Spirit's work and without God's blessing can no longer be considered church life but rather become the meetings of a social group. Does anyone like a disorderly church life? Is it edifying or beneficial for anyone? (No.) If, during this period, you have not gained anything in terms of your life entry from any gathering, then this time has been of no value or meaning to you; you have squandered this time. Doesn't this mean that your

life entry has suffered a loss? (Yes.) If, during a gathering, there are evil people vying for status, and disputing and arguing with a church leader, and people consequently end up feeling anxious, with the whole gathering becoming suffused with a foul atmosphere, and filled with Satan's wicked energy, and if, besides debating topics such as who is right and who is wrong, no one comes before God to pray and seek the truth, and no one acts according to the principles, then after this kind of gathering, will your faith in God have increased or diminished? Will you have understood and gained more when it comes to the truth, or will your mind have been upset by the disputes, without you having gained anything at all? Sometimes you might think, "I don't understand why people believe in God. What is the point of believing in God? How can these people behave this way? Are they still believers in God?" Because of a single disturbance by Satans and devils, people's hearts become upset and muddied; they feel that believing in God is pointless, and do not know the value of believing in God, and their minds become scattered. If everyone can be vigilant, and particularly sensitive and sharp regarding such matters, rather than being numb and slow, then when evil people frequently say or do things in church life for the sake of vying for status, most people will quickly realize there's a problem that needs to be resolved. They will be able to swiftly discern who is manipulating these situations, and what their disposition essence is, they will quickly realize the seriousness of the issue, and be able to stop and restrict the evil ones in a short period of time, cleansing them away from the church, and preventing them from continuing to disturb and constrain people within the church. Would this not be beneficial and edifying for most people? (Yes.)

If you encounter situations where evil people are vying for status, how will you handle them? What's the majority view? (We'll stop this behavior.) Just stop it? How will you stop it? Will you forbid them from speaking, or

say, “We don’t like what you say, so speak less in future gatherings!” Will that work? Will they listen to you? (No.) So, what should you do? You need to thoroughly expose and dissect their intentions, motivations, and nature essence according to God’s word, so that the brothers and sisters can discern and be alert to such people and the nature of their actions, rather than being a people pleaser, and just waiting for the church’s leaders and workers to expose the evil people before you take a stance and say, “They should no longer be allowed at gatherings.” Is it good to be a people pleaser? (No, it’s not.) When faced with such situations, don’t the majority of people prefer to dodge and steer clear of these matters, rather than clash with those evil people, so that they can avoid offending them and making it awkward to interact with them later on? Don’t most people adhere to the principle for worldly dealings of being a people pleaser? (Yes.) Then that’s a problem. Suppose eighty percent of people in a church are people pleasers, and when they see such evil individuals vie for status, superiority, and positions as leaders in church life, no one stands up to stop or restrict them, with the majority holding the following view: “The less trouble, the better. I can’t afford to provoke them, so can’t I just avoid them? I’ll just steer clear of them and that will be the end of it. Let them vie; when the time comes, God will punish them. What does it have to do with me!” Under these circumstances, can church life still be fruitful? Most people are lazy and dependent; once the church’s leaders are elected, they consider their work done, and they just wait for the church’s leaders to do everything. If you ask them whether books of God’s words have been distributed in their church, whether there have been any disruptions or disturbances to church life, or whether anyone always spouts words and doctrines or vies with leaders for status, they say, “The church’s leaders know all about these things. I don’t know about them and don’t need to

bother with them. The leaders will take care of them when the time comes." They don't concern themselves with or inquire about anything, they are not informed about anything, and they neither know nor care about any of the people, events, or things that are involved in church life, which they should know about. When it comes to what these evil people who appear in the church say and do when they are vying for status, as well as the disturbances and impacts they cause to church life, they are utterly indifferent to this, and they do not inquire into or ask about these things. After it's all over, if you ask them if they have gained any discernment, if they can discern evil people and what the manifestations of evil people are, they cannot say anything besides, "Ask the church's leaders; they know everything." Is such a person not a slave? They are a slave, they are cowardly and useless, and living out a vile existence. Situations where evil people are vying for status require discernment, handling, and resolution. This is not solely the responsibility of the church leaders; God's chosen people all share this responsibility. Most leaders understand a few more truths than the average person, are alert to these issues, and can see the aims and essence of these people's actions. At the same time, most people should also practically learn lessons and grow in discernment, and unite in accord with those in the church who have a sense of justice, and understand and pursue the truth, to take appropriate actions against these evil individuals who disturb and disrupt church life. They should isolate or clear them out, rather than standing idly by, and merely listening to a bit of fellowship, broadening their horizons a little, and having some awareness of the matter in their hearts when facing these issues, and then considering their work done. This is because church life is not something that only concerns the church leaders, and living a good church life and maintaining the normal

order of church life is not just the responsibility of the church leaders—it requires the collective effort of everyone standing up to maintain it.

People who vie for status—the type mentioned in the fifth issue—often appear within church life. Their most obvious manifestation is their vying for status with church leaders, followed by vying for status with those who possess good caliber and comprehend the truth with relative purity, those who have spiritual understanding, and those who understand the truth principles among the brothers and sisters, often challenging these individuals. These people frequently fellowship some pure understandings and light in church life, sharing some personal experiences that are valuable and convey practical understanding; this greatly helps and edifies the brothers and sisters. After hearing their fellowship, the brothers and sisters have a path, knowing how to practice and experience God's word and how to solve their own problems. They feel very grateful for God's guidance, and at the same time, they admire and esteem those who have a pure comprehension of the truth and practical experiences. Thus, they tend to regard these individuals highly and draw closer to them. The emergence of these positive things that please God in church life is what those who vie for status least want to see. Whenever they see someone fellowshipping practical experiences, they feel uneasy and jealous, becoming especially awkward. In their awkwardness, they display a demeanor of defiance, disdain, and dissatisfaction, often calculating in their hearts how to make those who have practical experiences and understand the truth look foolish, as well as how to make the brothers and sisters see their flaws and shortcomings, no longer holding them in high regard or drawing close to them. Therefore, those who vie for status are bound to say some things and carry out some actions. They attack and exclude those who share experiential testimonies and those whose frequent fellowship of the truth

provides for and aids the life entry of the brothers and sisters. They often seize leverage over the positive characters and expose their shortcomings, with the aim of distancing God's chosen people from all who often fellowship the truth and share experiential testimonies. In summary, those who vie for status are negative characters who infiltrate the church and play the role of Satan's servants.

A sister, who had committed errors in her intimate relations before believing in God, repented after becoming a believer and never made such mistakes again. She felt particularly remorseful about her past transgressions and thus opened up and fellowshipped with the brothers and sisters. What is the purpose and principle of opening up and fellowshipping? It is to foster mutual understanding and eliminate internal barriers between the brothers and sisters. Most brothers and sisters, after understanding the truth, can open up and fellowship their own revelations of corruption and past transgressions, while also expressing gratitude and praise for God's salvation. Is such opening up and fellowshipping appropriate? (Yes.) After understanding the truth, most brothers and sisters are able to open up and fellowship in this way; does this constitute a problem? (No.) It is very normal for people to have committed some mistakes in terms of their intimate relations or in other respects before coming to believe in God. Some people can speak about these mistakes, while some conceal and disguise themselves, and no matter how others practice opening up and laying themselves bare, they say nothing themselves. They believe that these mistakes are the skeletons in their closet, which they can't let anyone know about, lest their reputation, face, and standing be lost. However, some people comprehend things differently; they believe that since they have come to believe in God and have accepted God's salvation, they ought to open up and fellowship now about their past

wrongdoings and the mistaken paths they've walked, and bring them out for dissection, and that these are just things that they have gone through as Satan-corrupted humans. Now, they are able to open up, lay themselves bare, and fellowship. Whether it's to summarize the past or to put an end to it, the fact that these people can do this proves what their attitude toward practicing the truth is: They are willing to practice the truth, and they have the resolve to practice it. How exactly one practices depends on their comprehension and resolve. However, opening up and laying oneself bare is definitely not a mistake, and even less is it a sin. It should not be used as leverage against someone, and even less should it become evidence that another person uses to attack them. The majority of people can treat this matter correctly, that is, their comprehension of it is pure and in accordance with the truth principles. However, evil individuals harbor the wrong intentions; they insist on seizing on things about people to ridicule them, toy with them, and judge them. Such evil deeds are quite obvious. Those who are able to lay themselves bare, open up, and fellowship their corruption and the wrong paths they have taken, possess hearts that hunger and thirst for righteousness in their approach to the truth and to the words of God. Consequently, as they read God's words, they unconsciously gain some practical understandings and insights. These practical understandings and insights help them find the path to practice in the face of difficulties and the myriad situations that occur in their lives, leading to some genuine experiential understanding of the truth. Fellowshipping these genuine experiential understandings is edifying and helpful to others; the brothers and sisters will look upon these individuals with admiration and respect, saying, "Your practical experiences are truly wonderful. After hearing about them, I can empathize deeply. I see that your way of practice is correct and blessed by God. I too am willing to let go of my own notions and prejudices

and drop my encumbrances; I want to practice the truth in a simple manner and receive God's enlightenment and guidance like you. This path is the right one." Aren't these manifestations quite normal? Is it not very proper for such a relationship to arise among the brothers and sisters? This is a type of interpersonal relationship that differs from the type found among those who do not believe in God; it is one that is approved of by God and that He wishes to see. Only when such a normal relationship exists among the brothers and sisters can church life be normal. However, there will always be some evil people or some with malicious intent, who stand up to attack, denigrate, and exclude those with practical experiences, those who thirst and hunger for the truth, and those who admire and esteem people with experience. Why do they attack these individuals? Their purpose is nothing else but to vie for a certain status within the church. Because they do not love the truth nor pursue it, they masquerade as pursuers of the truth by fabricating false experiences to mislead everyone and gain their high regard. This is using Satan's methods of misleading and controlling people to achieve their desired status and power. Such incidents occur frequently in churches everywhere and are visible to all. If you find that some brothers and sisters possess some of the truth reality, can fellowship genuine experiential understanding of God's words during gatherings, and have gained the praise of many, yet for some reason are attacked, retaliated against, and plunged into suffering by some, then you should be alert, and discern what kinds of people engage in this behavior. Why are those who pursue the truth often attacked and excluded? What is really going on here? This definitely indicates a problem.

In church life, close attention should be paid to those who frequently find fault with leaders and workers. Additionally, some people often mock, deride, or attack those who relatively pursue the truth and yearn for God's

words. These negative characters should also be closely monitored and watched to see what their next actions will be. If someone can expose the shortcomings of church leaders or attack individuals who have the truth reality without any just cause while partaking in church life, there definitely is an issue and a reason behind it; it is certainly not without cause. The brothers and sisters should pay serious attention to such individuals because this is no small matter. Sometimes, after having just heard a testimony of practical experience and feeling full enjoyment in one's heart, or after having just gained a bit of light and understanding, one can nevertheless be thrown into confusion by a few misleading words spoken by evil people, thus losing everything one had just gained. Just when one has started to build a bit of faith, they get disturbed by evil people and return to their original status; just when they start to develop a bit of thirst for the truth and God's word, along with a bit of resolve to practice the truth, they are disturbed by the evil people, losing heart and motivation, and then want to quickly leave this place of conflict. Are these consequences serious? They are very serious. Thus, in the church, if there is someone who always starts disputes over something that does not conform to their wishes, argues over who is in the right, debates right from wrong, and even contests who is superior or inferior, then such individuals should raise red flags. See what role they play in the church, what consequences they bring about, and through this, you can see through to what their nature essence is.

In church life, there's another kind of manifestation of vying for status that involves disrupting and disturbing church life and the work of the church. For instance, sometimes when the brothers and sisters are fellowshipping a problem together, everyone's fellowship has some light; the more they fellowship, the clearer and more lucid the truth principles become, and the path to practice becomes quickly understood. However,

someone might suddenly introduce a “brilliant idea,” a suggestion of theirs, breaking the flow of the fellowship and shifting the topic elsewhere, leaving the fellowship of the main subject unfinished. On the surface, it doesn’t seem like they are causing a disturbance, much less that they are restricting others from fellowshipping the truth, but they did not choose the appropriate time to introduce this topic. By inserting a new issue for fellowship and discussion at a critical moment when the truth is being fellowshipped to solve a problem, the previous issue gets cut off before being fully resolved. Isn’t this abandoning the task at the halfway mark? Does this not delay solving the problem? Not only has the problem not been fixed, but people’s understanding of the truth has been delayed. Are people with reason liable to do this? Is it going too far to say that such things disrupt and disturb church life? I don’t think it is, at all. To disturb a gathering like this when it is fellowshipping the truth to solve a problem—is this not deliberately disrupting and disturbing church life? If someone always sticks their oar in at critical moments when the truth is being fellowshipped to solve a problem, if they always try to cut things short, then this is not a problem of not having reason; it is deliberately disturbing the gathering while the truth is being fellowshipped to solve a problem, it is the evil deed of disrupting and disturbing church life, pure and simple—only antichrists and evil people do this, only people who hate the truth do this. No matter what the context or circumstances, people like this always have to come out with their “brilliant ideas,” they always want eyes on them, to be the focus of attention. No matter how crucial and important the topic that people are fellowshipping is, they always have to stick their oar in to divert people’s attention and spout high-sounding ideas, wanting to appear unique. Just what kind of stunt are they trying to pull? Are they not vying for status? They want to control the situation. They don’t want people to have a

greater understanding and greater clarity into the truth; what they care about most is making everyone pay attention to, listen to, and obey them, and everyone doing as they say. This is clearly vying for status. For some people, no matter what work they do, when you ask them to fellowship about specific ideas and plans for implementing something, and the specific steps for carrying them out in detail, they can't come up with anything. Yet, they are fond of spouting high-sounding ideas, appearing unconventional, and doing something novel and dazzling. No matter what the situation at hand is, as soon as a novel idea strikes them, they present it as if inspired, rashly proposing it for others to accept and agree with, without thoughtful consideration. But when they are eventually asked to discuss specific paths for practice, they become speechless. They lack the competence, but still wish to show off, always aiming to be seen. They are unwilling to play second fiddle; they do not want to be just another ordinary follower. They always fear that others will look down on them, and they always want to assert their presence. So they always spout high-sounding ideas to be seen. What's the deal with always doing this? When an idea pops into their mind, they blindly deem it good and worthy of practicing without consideration or before the idea has matured. When they rashly present this idea, other people don't understand it and naturally raise some questions. Unable to answer, they still insist their opinion is correct and that everyone should accept it. What kind of disposition is this? What consequences will their baseless persistence in their own views bring about? Is it beneficial or disturbing to the church's work? Is it beneficial or harmful to God's chosen people? They are able to say this without any sense of responsibility—what is their purpose? It's just to assert their presence. They are afraid that others won't know they have such "brilliant ideas," won't know that they have caliber, intelligence, and abilities; they strive for this recognition, to make

the majority of people hold them in high regard. What happens in the end? They rashly make suggestions, and others initially think they really have some abilities, something genuine. But as time goes by, it becomes apparent that they are just blockheads, lacking real knowledge or skill yet always wanting to have the final say. This is vying for status. Without real ability, they still want to call the shots; they always spout high-sounding ideas without presenting any concrete plans, lacking a specific path of practice. What would the consequences be if such people were really entrusted with tasks? It would surely lead to delays. Why do they always seek to vie for status, to hold power, when they can't accomplish anything? They are just blockheads who are a few bricks short of a full load; to put it in more elegant terms, they are entirely lacking in reason. Among nonbelievers, there are too many of such people, all talk and no action. Most people can discern a bit about this kind of person. If someone is always spouting high-sounding ideas and wanting to appear innovative, one should be cautious so as not to be taken in by them. If there truly is someone with insightful ideas who can also present a concrete plan, it's only acceptable if it's feasible; if they only spout high-sounding ideas without presenting concrete plans, then one should treat them with caution. Fellowship should be carried out to determine whether there's a viable path for their ideas or not. If the majority feel their idea is feasible and has a path of practice, then it should be tried for a period to see what the results are like before making a decision.

No matter what aspect of truth the church fellowships about or what problem it resolves, all kinds of people will show themselves. After interacting for a long time, one can see who truly loves and can accept the truth, and who are those that disrupt and disturb, not attending to proper tasks. Do you think that those who like to spout high-sounding ideas and present novel ideas can accept the truth and embark on the right track of

believing in God? I think it's not easy for them to do this. What role do these people play in church life? What are the consequences of them often spouting high-sounding ideas and not attending to proper tasks? It disrupts and disturbs church life, as most people can see, and if this continues, it will delay God's chosen people from pursuing the truth and entering into reality. Although those who like to spout high-sounding ideas are not necessarily evil people, the consequences of their actions are very detrimental to the life entry of God's chosen people, and, at the same time, their actions also delay and affect the work of the church. So, how should this problem be resolved? How should people who like to spout high-sounding ideas and present novel ideas be handled appropriately? The first method is this: If they like to spout high-sounding ideas and always have opinions, let them speak first, and then exercise discernment. No matter who, everyone is free to speak and express opinions; no one should restrict this. Anyone who truly has ideas and wise insights should be allowed to speak up and make them clear, to let everyone see, and then fellowship and discuss to see if it is correct, if it conforms to the truth principles, and if there is any part that can be adopted. If it's worth learning from and some benefit can be drawn from it, that's good; if, after fellowship and discussion, it's determined that what they say has no value and is not advisable, then it should be abandoned. By practicing like this, everyone will grow in discernment; whenever something comes up, they will all know how to ponder on this matter, and they will understand various people better. Such practice is beneficial for God's chosen people and will not bring disturbance to the work of the church; this way of practicing is correct. The second method is this: When what is said is of no value, and no benefit will be gained from it even if it is fellowshipped on and discussed, such suggestions should be directly rejected, and there is no need for any fellowship or discussion. If a person

keeps raising such worthless issues and “brilliant ideas,” making God’s chosen people fed up and unwilling to listen to them, shouldn’t such a person be restricted? It would be best to advise them to show greater reason, to refrain from saying things that shouldn’t be said to avoid affecting others. If this person lacks reason and insists on continuing in this manner, causing disturbance to church life and making everyone particularly annoyed, even to the point of anger, then they are an evil person who disturbs church life. They must be handled according to the principles of God’s house for cleansing the church—clear them out of the church; this is appropriate. Tell Me, what kind of people are most of those who like to spout high-sounding ideas? Are they the type who pursue the truth? Are they sincerely expending themselves for God? Certainly not. Then, what purpose and intention do they have in causing such disturbances to church life? This requires discernment. If everyone already has enough understanding of such people, knowing they lack intellect, caliber, and reason—that they are simply blockheads—the most appropriate way to handle them when they express their “brilliant ideas” is to stop and restrict them, making them keep quiet. If they insist on speaking, on causing disturbances to church life, then they should be cleared out of the church to prevent further trouble. Some say, “Isn’t this ruining their chances of being saved?” This is wrong to say. Could God save such people? Can people with such dispositions accept the truth? Can they achieve salvation without accepting the truth at all? Isn’t it extremely foolish and ignorant to not even be able to see through such matters? Regardless, those who often cause disturbances to church life are evil people, and God does not save them. Keeping someone whom God does not save in the church, isn’t that deliberately harming God’s chosen people? Is someone who pities such evil people truly loving? I think not; theirs is a false love. The truth is that they

intend to harm God's chosen people. Therefore, God's chosen ones must be vigilant against any who defend evil people, not to be misled by their devilish talk. Some who like to spout high-sounding ideas, although they do not seem like evil people and don't commit obviously evil acts, can cause disturbances to church life by always spouting their high-sounding ideas; at the very least, these people are muddled. What do you think, can muddled people be saved? Certainly not. If muddled people constantly disturb church life, they should also be cleared out of the church. Muddled people do not accept the truth, are incorrigibly unrepentant, and their end is the same as that of evil people. Whether evil or muddled, if they often disrupt and disturb church life, do not heed advice, and speak uncontrollably like a broken car unable to stop, isn't this a sign of abnormal reason? What would be the consequences if such muddled people continue to disturb the church in this manner over the long term? Furthermore, can they truly repent? Does God save such muddled people with abnormal reason? Once these questions are thoroughly apprehended, it will be clear how to properly handle such individuals. Muddled people certainly do not love the truth, and the truth is beyond their reach. Muddled people cannot understand human language; it can be said that muddled people lack normal humanity and are half-insane—in actuality, they're simply useless. Can muddled people render service well? It can be definitely said they are not even able to render service in a way that is up to standard because their reason is unsound; they are people who understand neither heads nor tails. If someone wishes to show love to muddled people, let them support the muddled people. The attitude of God's house toward muddled people is that they must be cleared out. Anyone who does not accept the truth at all, anyone who is not sincerely doing their duty, always doing it in a perfunctory manner, should be restricted if they often cause disturbances to

church life. If some of them feel remorseful and are willing to repent, they should be given the chance. Those whose essence cannot be seen through should be temporarily kept in the church, allowing God's chosen people to supervise them, observe them, and grow in discernment. If there are those who consistently disrupt and disturb and, despite being pruned, remain incorrigibly unrepentant, continuing to vie for fame and gain, to attack and exclude positive characters—especially attacking those who pursue the truth and can share experiential testimonies, and those who sincerely expend themselves for God and do their duties—then these individuals are evil people and antichrists, they are disbelievers. For such people, it's not just about stopping and restricting them; they should be promptly cleared out of the church to prevent future troubles. This way of practice is entirely in accord with God's intentions.

These are more or less the various manifestations of vying for status, from minor ones to serious ones. The minor manifestations mainly refer to mocking leaders and workers with harsh words, nitpicking, and attacking the proactiveness of leaders and workers, with the goal of destroying them and discrediting them. The most serious manifestations are directly opposing leaders and workers in an open manner, finding things to use against them and judging, condemning, attacking, and excluding them, and then isolating them, and forcing them to admit fault and resign in order to seize their status. These are the most serious issues of disrupting and disturbing that occur in church life. Those who openly clamor against leaders or workers and vie with them for status are those who disturb the work of the church and resist God, they are evil people and antichrists, and they must not only be stopped and restricted—if the situation is serious and it is necessary to clear out or expel them, then they should be dealt with according to the principles. There is also another manifestation of vying for

status: excluding and attacking people who pursue the truth more in the church. Because people who pursue the truth have a pure comprehension, and they have experience and true knowledge of God's words, and they often fellowship the truth to solve problems among the brothers and sisters, and thus edify God's chosen people, and gradually gain prestige in the church, these evil people and antichrists are envious and defiant toward them, and they exclude and attack them. Any behavior that consists of attacking or excluding people who pursue the truth directly constitutes disruption and disturbance to church life. Some people may not take aim at church leaders directly, but they have a particular antipathy and disdain for people in the church who understand the truth and have practical experiences. They also exclude and oppress such people, often mocking and deriding them, even laying traps for them and scheming against them, and so on. Although problems such as these are less serious than vying with church leaders for status in terms of their nature and circumstances, they also constitute disruptions and disturbances to church life, and should be stopped and restricted. If the majority of brothers and sisters in the church are affected, and frequently plunged into negativity and weakness—if the problems lead to these sorts of consequences, then they amount to disruptions and disturbances. The kind of evil person who creates disruptions and disturbances should not merely be restricted, they should be sent to a B group for isolation and reflection, or else cleared out. Those who engage in actions which have a nature of causing disruptions and disturbances to them are people who habitually commit evil. A distinction should be made between evil people who frequently commit evil and those who occasionally commit evil in terms of how they are treated. Those who commit multifarious evils are antichrists; those who occasionally commit evil are of poor humanity. If two people occasionally argue or engage in

disputes because of their incompatible personalities, or because they have different views when doing things, or because they have different ways of speaking, but church life is not affected, then there is not a nature of causing disruptions and disturbances to this; it is different from evil people disrupting and disturbing church life. All the things that have a nature of causing disruptions and disturbances to church life to them, which we've been talking about, are manifestations of evildoing by evil people. When evil people commit evil, it is habitual. What evil people hate most is people who pursue the truth. When they see that someone who pursues the truth is able to share their own experiential testimony, and thus gains the particular admiration of others, they become envious, hateful, and their eyes burn with rage. Whoever reflects on and knows themselves, whoever shares their practical experiences, and whoever bears testimony to God, meets with the mocking, denigration, oppression, exclusion, judgment, and even persecution of these evil people. They habitually act in this way. They allow no one to be better than them, they can't bear to see people who are better than them. When they see someone who is better than them, they get jealous, angry, incensed, and think about harming and tormenting them. Such people have already caused severe disruption and disturbance to the church life and the order of the church, and leaders and workers should join hands with the brothers and sisters in exposing, stopping, and restricting such individuals. If it isn't possible to restrict them, and they do not repent or change course after the truth has been fellowshipped to them, then they are someone evil, and evil people should be measured and treated according to the principles of God's house for cleansing the church. If, through fellowship, the leaders and workers reach a consensus, and determine that this amounts to someone evil disturbing the church, then the matter should be handled according to the truth principles: The person should be cleared

out from the church. There should be no further tolerance of such evil people disturbing church life. If it is clear to the leaders and workers that this amounts to someone evil causing a disturbance, and yet they still feign ignorance and tolerate the evil person doing evil and causing the disturbance, then they are failing in their responsibilities toward the brothers and sisters, and are being disloyal to God and to God's commission.

Some people may seem fine when observed by their appearance, but in fact, their IQ is like that of a blockhead. They speak and act without understanding what is proper, lacking the rationality of normal humanity. Such people also like to vie for status and reputation, fight to have the final say, and compete for others' high regard. In church life they often propose seemingly valid but actually fallacious views and arguments in order to garner attention and high regard from the majority of other people, disturbing people's thoughts, disturbing their correct comprehension and knowledge of God's words, and disturbing their positive understanding of everything. When others are fellowshipping on God's words and on their pure understandings, these people often pop up like jesters to assert their own presence, and to hog everyone's attention, always wanting to show the brothers and sisters that they know a trick or two, and that they are erudite, and highly knowledgeable and learned, and so forth. Although they don't yet have clear goals in terms of which leader to target, or which leader's position to vie for, their desires and ambitions are so great that their words and actions have caused disturbances to church life, so they should also be restricted according to the severity of the situation and of its nature. It would be best to first fellowship the truth with them to correctly guide them, and provide a direction for their self-conduct, enabling them to turn themselves around, and to understand how to live church life normally, how

to interact with others, how to stay in their proper place, and how to be rational. If it is down to their young age, lack of insight, and youthful hubris, and if they have repented after repeated fellowshipping, realizing that their previous actions were wrong, shameful, disgusted everyone, and brought trouble on everyone, and they have expressed their apologies and remorse for this, then there is no need to hold it against them—they can just be helped with love. However, if their wrong actions that disturbed everyone were not due to youthful hubris or a lack of understanding of the truth, but rather were driven by ulterior motives, and they continue with their behavior despite repeated discouragement; and if, furthermore, they have been pruned, and the brothers and sisters have fellowshipped with them on the seriousness of this issue—they have been offered fellowship and help from both negative and positive aspects—yet they still cannot recognize their own nature essence, cannot see the disturbance these actions cause to others and their severe consequences, and continue to create disturbances and disruptions by carrying out these same actions whenever they get the chance, then in this case, sterner measures are warranted. If, given ample opportunities to repent, they do not reflect on or try to know themselves at all, and no matter how the truth is fellowshipped with them, they do not understand, nor do they know how to act rationally and in accordance with principles, but instead, they stubbornly cling to their own way of doing things, then there is a problem with these people. At the very least, from a rational standpoint, they lack the reason of a normal person. This is looking at it on the surface. If, looking at it in terms of essence, no matter how they are fellowshipped with, they cannot recognize the seriousness of the issue, nor can they find their proper place, nor can they accept fellowshipping and help, or try to practice according to the path fellowshipped by the brothers and sisters—if they cannot even achieve

these things, then their problem is not just a lack of reason, but a problem with their humanity. Though they appear to be unintentionally causing disruptions and disturbances, these deeds are definitely not without intent, but rather, they are done with purpose and motives. Putting aside what these individuals' motives or purpose might be, if what they say and do severely disrupts and disturbs the life entry of the brothers and sisters, and church life, leading many people to not gain anything from living church life, to the point where others are unwilling to gather just because they are present, or whenever they speak, people are turned off and want to leave, then the nature of this problem becomes serious. How should such people be handled? If they still persist in doing these things despite being offered fellowship and help on numerous occasions, and being given opportunities to repent, then it is their nature essence that is problematic. They are not people who genuinely believe in God and can accept the truth, but instead have some other agenda. Looking at their nature essence, the disruptions and disturbances they cause to church life are definitely not unintentional, but rather, these people have a purpose and motives. If such people are given further opportunities, is that fair to God's chosen people who are living church life normally? (No.) The problem with such individuals has already been revealed to this extent; if they are still given chances awaiting their repentance, with the result that they end up committing even more evil, leading more people into negativity, weakness, and having no way out, then who will compensate for this loss? Therefore, if these individuals have been offered fellowship and loving help, or action has been taken to stop and restrict them, yet they still do not change their old ways, and persist in their original behavior, then they should be handled according to the principles: In mild cases, they should be isolated; in severe cases, they should be cleared out of the church. How does this principle sound? Is it

about mercilessly beating someone down, without giving them a chance to repent? Or arbitrarily making a decision without exercising any discernment and without clearly understanding what their nature essence truly is? (No.) If, despite being offered fellowship and help, and being given opportunities to repent, these people's ways and disposition have not changed at all, and neither do they repent, remaining as they were before—with the only difference being that what they previously did openly and visibly they now do in secret and furtively, but the disturbance and disruption remain the same—then the church can no longer keep them. Such people are not members of God's house; they are not God's sheep. Their presence in God's house is solely to cause disturbances and disruptions, and they are Satan's servants, not brothers and sisters. If you always treat them as brothers and sisters, continually supporting and helping them, and fellowshipping the truth with them, and it ends up wasting much effort without bearing any fruit, isn't that foolish? It's more than foolish; it's stupid, utterly stupid!

Looking at the nature of the problems, the various manifestations and the types of people, events, and things involved in vying for status can basically be categorized into these three types. Vying for status is a common issue in church life, appearing across different groups of people and in various aspects of church life. As for those who vie for status, in mild cases they should be offered ample fellowshipping of the truth to support and help them so that they can understand the truth, and given the chance to repent. If the case is serious, they should be closely monitored, and as soon as it is discovered that they speak or act with the aim of achieving a certain motive or goal, they should be immediately stopped and restricted. If the case is even more serious, they should be dealt with and handled according to the church's principles for clearing out and expelling people. This is the responsibility that leaders and workers should fulfill when these people,

events, and things involved in vying for status appear in church life. Of course, it also requires all the brothers and sisters to step up and cooperate with the leaders and workers in this work, jointly restricting the various behaviors and actions of evil people that cause disruption and disturbance, ensuring that there is no more disruption or disturbance by evil people in church life, striving to ensure that every occasion of church life is enlightened by the Holy Spirit, filled with peace and joy and the presence of God, and has God's blessing and guidance, and to ensure that each gathering is a time of enjoyment and gain. This is the best kind of church life, the one that God wishes to see. Undertaking this work is relatively complex for leaders and workers, as it involves interpersonal relationships, and it involves people's face and interests, and it also involves people's level of understanding of the truth, making it somewhat more challenging. However, when problems arise, do not avoid them, and do not downplay major issues as smaller ones and ultimately let them go unresolved; nor should they be dealt with using philosophies for worldly dealings, by turning a blind eye to them. Even more so, do not be a people pleaser, but rather, treat the various types of people who vie for status according to the truth principles. Is this fellowship clear? (Yes.) Then this concludes our fellowship on issue five.

VI. Engaging in Improper Relationships

The sixth issue that disrupts and disturbs God's work and the normal order of the church is engaging in improper relationships. As long as people come into contact and can gather together, there will be communal life, and various relationships will emerge from this. So, which of these relationships are proper, and which are improper? Let's first talk about what constitutes proper relationships, and then fellowship about the improper ones. When brothers and sisters meet and greet each other, they may say such things as,

“How have you been recently? Are you in good health? Is your child starting high school next year? How is your spouse’s business doing?” Does such mutual greeting count as a proper relationship? (Yes.) Why do you say that? Because when two people who haven’t seen each other for a long time happen to come together, saying a few words of greeting is the most basic etiquette, as well as the most fundamental show of concern and greeting. These are all words, actions, and relevant topics that people bring up within the bounds of normal humanity. Judging from their conversation up till now, it’s apparent that their relationship is quite proper. Their dialogue is based both on etiquette and normal humanity, and from these two points, it can be determined that the relationship between the two people conversing is proper, representing a normal interpersonal relationship. If two people are very familiar with each other, yet when they meet, they both scowl and do not speak to each other, and when they look at each other, their eyes burn with hostility, is this relationship normal? (No, it’s not.) Why is it not normal? How exactly should it be defined? When two people meet but neither greets the other or even says “hi,” much less engages in normal conversation and dialogue, it’s obvious that their manifestations do not reflect what is expected of normal humanity. Their relationship is not a normal interpersonal relationship; it’s somewhat twisted, yet it still doesn’t constitute an improper relationship, there’s still some distance from that. In general, if the relationship between people is established on the basis of normal humanity, where individuals can interact and associate normally and according to principles, and help, support, and provide for each other, this is all indicative of proper relationships among people. It means handling matters in a business-like manner, not engaging in transactions, devoid of entangled interests, even more so devoid of hatred, and the actions are not driven by fleshly desires. All these fall within the scope of proper

relationships. Is this range not quite broad? Normal interpersonal relationships involve dialogue and communication within the realm of normal humanity, interacting and associating with others, and working together based on the conscience and reason of normal humanity. At a higher level, it involves interacting and associating according to the truth principles. This is a general definition of proper interpersonal relationships between people. Greeting each other upon meeting is the most normal form of interaction. Being able to greet and converse normally without putting on airs, not assuming affection where there is none, not acting superior, speaking without oppressing others or elevating oneself, speaking and communicating normally—this is how those who possess normal humanity should speak and communicate, and it's the basic way of interacting within normal interpersonal relationships. God's chosen people should, at the very least, possess conscience and reason, and interact, associate, and work together with others according to the principles and standards that God requires of people. This is the best approach. This is able to satisfy God. So, what are the truth principles required by God? That people be understanding of others when they are weak and negative, being considerate of their pain and difficulties, and then inquire about these things, offer help and support, and read them God's words to help them solve their problems, enabling them to understand God's intentions and stop being weak, and bringing them before God. Isn't this way of practicing in line with the principles? Practicing in this way is in line with the truth principles. Naturally, relationships of this kind are even more so in line with the truth principles. When people are deliberately causing disturbances and disruptions, or deliberately doing their duty in a perfunctory way, if you see this and are able to point these things out to them, reprimand them, and help them according to the principles, then this is in line with the truth

principles. If you turn a blind eye, or condone their behavior and cover for them, and even go so far as to say nice things to praise and applaud them, these ways of interacting with people, dealing with issues, and handling problems, are clearly at odds with the truth principles, and have no basis in the words of God. So, these ways of interacting with people and dealing with issues are clearly improper, and this really is not easy to discover if they are not dissected and discerned according to God's words. People who do not understand the truth are not likely to recognize these issues, and even if they acknowledge that these are problems, it's not easy for them to solve them. We have often said that corrupt humankind all lives by Satan's disposition, and these manifestations are evidence of that. Now, do you see it clearly?

Today's main focus in our fellowship is to expose the manifestations of four types of improper relationships that cause disruptions and disturbances to church life. Who are the ones engaging in improper relationships within the church? What exactly constitutes an improper relationship? Which issues are involved in engaging in improper relationships? Because our main topic of fellowship involves various people, events, and things that disrupt and disturb God's work and the normal order of the church, this discussion of improper relationships is limited to those that cause disruptions and disturbances to church life. We are not indiscriminately lumping all types of improper relationships together, and matters outside of church life are not our concern. You must comprehend this matter purely, without deviation. So, when it comes to engaging in improper relationships, which issues, and which relationships between people are improper? Which improper relationships cause disruptions and disturbances to church life and to the majority of people? Are these issues worth fellowshipping? (Yes.) These are matters that must be clearly addressed in our fellowship.

A. Improper Relationships Between the Sexes

In church life, the most common, easily understood, and readily characterized type of improper relationship is which one? (Relationships between the sexes.) This is the first aspect that comes to mind when people think of improper relationships. Some people, whenever they are in a group, always flirt with the opposite sex; they make suggestive gestures and expressions, speak in a particularly expressive manner, and like showing off. To use an inappropriate term, it's flaunting one's sexuality. They like to appear witty, humorous, romantic, gentlemanly, heroic, charismatic, and learned, among other qualities, in front of the opposite sex; they especially enjoy showing off. Why do they show off? It's not for vying for status, but to attract the opposite sex. The more members of the opposite sex pay attention to them, casting admiring, revering, and adoring glances their way, the more excited and energized they become. As they spend more time participating in church life and come into contact with more people, they target a few individuals, flirting and exchanging looks with some of the opposite sex, often speaking in a provocative manner, even with a hint of sexual harassment. Is this kind of relationship between people proper? (No.) This constitutes engaging in improper relationships. Such individuals even use gathering times to show off, speaking so as to appear particularly witty and charming in front of the person they like or are interested in, making suggestive gestures and glances, wearing a triumphant and excited expression, even prancing around, all with what aim? It is to seduce the opposite sex into an improper relationship. Despite the disgust felt by many brothers and sisters toward this, and despite numerous warnings from those around them, they still don't stop and persist in their reckless seduction. If such improper relationships involve only two people flirting with each other outside of church life and do not impact church life or the work of the

church, then the matter can be set aside for the moment. However, if those who engage in improper relationships habitually engage in such behaviors within church life and cause disturbances to others, they should be warned and restricted. If they remain incorrigible despite repeated admonishments and have already seriously disturbed church life, they should be cleared out from the church through a vote by God's chosen people. Is this approach appropriate? (Yes.) If it's just young people dating normally, they should also be discreet during gatherings so as not to affect others. The church is a place for worshiping God, pray-reading God's words, and living church life; personal affections should not be brought into church life to disturb others. If it causes disturbances to others, affects the mood of others during gatherings, impacts others' reading of God's words and their understanding and knowledge of God's words, making more people distracted and disturbed, then such a relationship is characterized as an improper relationship. Even legitimate dating, if it causes disturbance to others, will be characterized as an improper relationship, let alone seducing the opposite sex outside of dating. Therefore, if someone engages in improper relationships within church life, they should not be tacitly allowed or indulged but should be met with warnings, restrictions, and even clearing out according to principles. This is work that leaders and workers should carry out. If it's discovered that someone engages in improper relationships and has caused disturbances to most people in the church, with their presence leading others to be distracted and ensnared by lustful thoughts, even leading to the breakup of families and causing some new believers to lose interest in gatherings, reading God's words, or even in faith itself, instead becoming more enamored with the person they adore, wishing to elope with them and live out their days together, and abandon their faith—if the severity of the situation has escalated to this degree, yet the leaders and

workers do not take it seriously, thinking that it's just human lust at play, that it's nothing major and is something that ordinary people all do, not recognizing the seriousness of the problem or much less realizing how far the problem can develop, but rather ignoring it, being particularly numb and dull in their response to such matters, ultimately causing adverse effects to the majority in the church—then the nature of these incidents constitutes serious disruptions and disturbances. Why do I say it constitutes serious disruptions and disturbances? Because these incidents disturb and damage the normal order of church life. Therefore, once such individuals emerge in the church, they should be restricted, however few or numerous they are, ensuring each case is addressed, and if the situation is severe, they must be isolated. If isolation does not yield results, and they continue to seduce the opposite sex, disturb church life, and damage the normal order of the church, then they should be cleared out from the church according to principles. Is this approach appropriate? (Yes.) The impact of such matters on church life and on the work of the church is extremely detrimental; they are akin to a plague, and must be eradicated.

Everyone who is inclined toward seducing the opposite sex does so wherever they go, tirelessly engaging in such behaviors. Their targets for seduction and harassment are often young and attractive individuals, but sometimes they also involve middle-aged people—anyone they find appealing, they proactively seek opportunities to seduce. If they intend to seduce others, some people can't resist the enticement and will be taken in, which easily leads to improper relationships. Because people's stature is too small and they lack genuine faith in God, as well as understanding of the truth, how could they overcome these temptations and resist such enticements? People's stature is too small; they are especially weak and powerless when faced with these temptations and enticements. It is difficult

for them to remain unaffected. There was a male leader who would attempt to seduce any beautiful woman he saw; sometimes, seducing just one was not enough—he might seduce three or four women, making all of them captivated by him to the extent that they would lose their appetite and couldn't sleep, and even lose the desire to do their duties. Such was the "charm" of this man. If he had just interacted with people normally, without deliberately trying to seduce them, his influence wouldn't have been so extensive. It was only when he intentionally put on performances and seduced others that more and more people fell for it, increasing the number of those who were seduced into having improper relationships with him. People became powerless to resist and fell into these temptations. This was the "charm" of lust; what he did created temptations, enticements, and disturbances for both parties. One man seducing several women at once—was his heart vexed or what? Which woman to attend to first, which one to satisfy first—wouldn't he be mentally exhausted? (Yes.) If it was so exhausting, why did he continue to behave like this? This is wickedness; this was the sort of creature he was, this was his nature. Once the victims are seduced and fall into temptation, is it easy for them to escape from the temptation? Once caught in temptation, it will be difficult to escape. Eating, sleeping, walking, performing duties—no matter what they do, their minds are filled with thoughts of this person, their hearts are consumed by this person. Such disturbances are extremely severe! What follows is constant thinking about how to please this person, how to throw themselves at them, how to win them over, how to monopolize them, how to compete and fight with other rivals. Aren't these the consequences of being disturbed? Is it easy to escape from such a state? (It's not easy.) The consequences become severe. At this time, can one's heart still be quiet before God? When they read God's words, can they still absorb them? Can they still have light?

During gatherings, will they still be in the mood to contemplate and fellowship the words of God, and to listen to others share God's words? They will not; their hearts will be filled with lust, with the object of their adoration, devoid of any serious matters—even God will be gone from their hearts. What follows is pondering over how to experience love, how to be romantic, and so on, and the desire to believe in God is completely lost. Are these consequences good? Is this what people wish to see? (No.) Are the consequences of being seduced and falling into temptation something that people can prevent? Can people control these consequences? Can it be up to them to decide? Can they reach the level of being able to stop when they wish to in their hearts? No one can achieve this. This is the consequence of the disturbances caused by such improper relationships on people. When God is absent from one's heart, and one no longer wishes to read God's words, what are the consequences? Is there still hope for salvation? The hope for salvation becomes nil. Everything is lost; those meager doctrines previously understood, the determination and resolve to expend oneself for God, and the desire to gain God's salvation are all cast away—these are the consequences. People distance themselves from God and reject Him in their hearts, and they are also rejected by God. This consequence is not something anyone who believes in and follows God wishes to see, nor is it a fact that any follower of God can accept. However, once people fall into such temptations and are caught in the vortex of improper relationships, they find it difficult to extricate themselves and are even more so unable to control themselves. Therefore, such improper relationships should be restricted. In severe cases, for those who consistently disturb and harass the opposite sex, they should be promptly and swiftly cleansed away from the church, so they do not disturb church life and, even more so, to prevent

more people from being ensnared in temptation. Is this approach reasonable? (Yes.)

In the twelfth item of the responsibilities of leaders and workers, leaders and workers must exert their utmost effort in each task to ensure that God's chosen people can lead a normal church life, safeguarding the brothers and sisters from any interferences or disturbances in church life. This means protecting all the brothers and sisters who can lead a normal church life. What exactly should be protected? The brothers and sisters should be protected so that they may come before God in quietude during gatherings and peacefully pray-read and share God's words; at the same time, the brothers and sisters should be able to pray to God in unity of heart and mind, seek God's intentions, seek enlightenment and illumination from God, gain God's presence, and receive God's blessings and guidance. This is the greatest and most important interest of all the brothers and sisters, and it is essential to everyone; it concerns whether they can be saved and whether they can have a good destination. Therefore, it is necessary to rigorously restrict, isolate, or clear out those who engage in improper relationships within the church; in particular, those who engage in relationships between the sexes must be strictly supervised. What does supervision mean? If it's just a minor case, they should be exposed and pruned, and promptly stopped and restricted, and prevented from affecting others. If it's a severe case, it is necessary to act decisively and without hesitation; they should be cleared out of the church as soon as possible to prevent them from disturbing more people. If they wish to cause disturbances, let them do so outside in the world, disturbing whoever they wish; suffice it to say that all brothers and sisters in church life pursuing the truth should not be disturbed by them. This is the primary principle and

goal for the work of leaders and workers in respect of this twelfth responsibility.

B. Homosexual Relationships

Regarding the issue of improper relationships, what we mainly fellowshipped on just now was engaging in improper relationships between the sexes. Where it involves seducing, enticing, showing off, and teasing the opposite sex; actively approaching and trying to get close to them; and often intentionally or unintentionally seeking to sit near them at gatherings; in addition, not just seducing one person, but moving on to another if the first attempt fails, so that many members of the opposite sex in the church are harassed, then this issue has become serious. This covers improper relationships between the sexes. Besides relationships with the opposite sex, there are also some improper relationships among people of the same sex. If two people of the same sex are on particularly friendly terms, have known each other for a long time and are quite close, then it is proper for them to often interact. However, once it escalates to engaging in lustful relationships of the flesh, such relationships should also be classified as improper. If, between two people of the same sex, bodily contact is frequent, even to the extent that they commonly use language of a provocative nature with each other, and the two of them may often be seen with their arms around each other or displaying more evident behaviors and manifestations, then over time, it becomes apparent to everyone: “It is not that these two are helping each other or compatible in personality; they are not interacting within the realm of normal humanity. This is homosexuality!” Now, most people understand that homosexuality is an improper relationship, even more serious in nature and improper than that between different sexes. If such relationships exist within the church, they could spread like a plague, leading some into this kind of temptation and

enticement. Some people say they have engaged in homosexuality in the past but didn't do so willingly. Putting aside whether they are truly homosexuals or what their sexual orientation is, if they can fall into such temptation under enticement—leaving aside for now whether they did so willingly or passively—then first and foremost, they were disturbed by it. Judging from their claim that they didn't do it willingly, they were victims. Therefore, if homosexuals seduce and entice others of the same sex, those who are enticed, although not necessarily homosexuals themselves, can become homosexuals after being enticed by one. Isn't this a dangerous situation? Why say that such people are homosexuals? Heterosexual individuals seducing many people falls under the category of promiscuity, which constitutes an improper relationship. So when two people of the same sex who have a close relationship and get along well hold hands, and embrace each other, which is all normal, how can that escalate to them being defined as homosexuals? It is the sexual relationship between them—once this level of relationship occurs, it becomes homosexual. When they place their arms over each other's shoulders, cling to each other's necks, or hold each other by the waist, this is not normal bodily contact between individuals of the same sex; rather, it is bodily contact driven by lust, differing in nature and thus falling into the category of improper relationships. For most people in the church, is seeing such homosexuals edifying or not? (No, it is not edifying.) Do most people feel disturbed after seeing this? If you were uninformed about the situation and they put their arm around your neck or waist, or even kissed you on the face, would you feel disturbed? (Yes.) After feeling disturbed, would your heart feel at ease, or uneasy? (I would feel disgusted.) So then, would there be a sense of having sinned? If you don't understand exactly what the essence of this type of issue is, and you're just touched or physically contacted by someone of

the same sex without giving it much thought afterward, then there isn't much of a problem. However, if you think about it, and keep on thinking, and then you can't let go of this person, similar to how one might pine for the opposite sex, regardless of whether or not you resist in your subjective consciousness, then the emergence of such thoughts within you indicates that you've already been disturbed, doesn't it? Therefore, the nature of homosexual relationships, this type of improper relationship, is much more serious. Some people fail to see the difference between promiscuity among heterosexuals and homosexuality, and treat these two issues as equal. In fact, the problem of homosexuality is far more serious than the issue of promiscuity among heterosexuals.

If individuals who engage in homosexual relationships appear within the church and are not restricted, they pose a threat to and cause disturbances for everyone. What kind of disturbances? From the outside, most people cannot detect any problems with their humanity when interacting with them, but prolonged interaction muddies their thoughts and darkens their hearts. They lose enthusiasm for believing in God, and without encountering any particular problems, they become unwilling to believe in God, lose interest in reading God's words, feel increasingly distant from God in their hearts, and entertain evil thoughts of giving up their faith. Therefore, such improper homosexual relationships within the church should not only be stopped and restricted; those who engage in them should also be promptly cleansed away from the church. This is absolute. Once such individuals are discovered, regardless of the duties they do or their status, they must be promptly cleansed away from the church, with no tolerance! This is the church's regulation. Why is this regulation in place? It is based on solid grounds. God created humans as male and female; after creating Adam, his partner was Eve, not another Adam. Taking such an

action against those who engage in homosexual relationships is based on God's words, and it is absolutely accurate. Some might say, "Why not give these people a chance to repent? They are young; shouldn't they be allowed to commit some ridiculous acts?" No! Other ridiculous acts might be treated differently depending on the circumstances and nature, but this particular ridiculous act is absolutely not just any ridiculous act; it absolutely cannot be tolerated, and anyone committing such an act within the church must be promptly cleansed away! If an entire church were composed of homosexuals, then all would be cleansed away. Such a church is not wanted, not even one! This is the principle. Some say, "Some people are involved in a homosexual relationship with just one person, but they haven't seduced others or started disturbing anyone else. Should such individuals be handled and cleared out?" If they truly are homosexual, letting them stay in the church is akin to placing a ticking time bomb among God's chosen people—it's bound to go off sooner or later. Even if they hadn't disturbed, seduced, or harassed any same-sex individuals, that doesn't mean they wouldn't in the future. It might be that they haven't yet found someone they fancy, someone they like, or the timing isn't right, and everyone still lacks mutual familiarity and understanding. But once the timing is right and suitable for such people, they will make their move. Therefore, such individuals must absolutely never be tolerated or allowed to remain within the church, as they are unnatural and non-human. The church does not want such people. Handling those engaged in such improper relationships in this manner is not wrong or excessive. However, some say, "Some homosexuals appear to be quite good; they haven't done anything bad, abide by laws and regulations, show respect to the elderly and love to the young, always do good deeds, some even have gifts and skills, and some are particularly charitable and helpful in the church. We should let

them stay in the church." Is this thought correct? (No.) Regardless of whether your thoughts are right or wrong, you must be able to see through the nature of homosexuals. The church's principle of practice for individuals engaged in homosexual relationships is to clear them out. This is an administrative decree which none may violate; everyone must practice according to this principle.

The manifestations of these two types of improper relationships about which we just fellowshipped are the easiest for people to discern, see through, and characterize. Regarding those engaged in such improper relationships, for one thing, leaders and workers must fulfill their responsibilities by using such measures as stopping, restricting, isolating, and clearing out to handle them. For another, brothers and sisters should also discern and stay away from those engaged in these two types of improper relationships, so as to avoid being enticed and falling into temptation, which could affect their faith in God and their pursuit of the truth to attain salvation. Once ensnared in temptation, it's difficult to extricate oneself. Most people should be able to discern these two types of people. Do not act like how people behave in society, pretending not to see who flirts with whom, lacking a correct viewpoint or stance toward those engaging in promiscuity, able to interact normally with such individuals as long as one's own interests are not involved, speaking as one typically would, as if nothing is amiss. Do such people have principles in how they treat others? Not at all. All nonbelievers live by philosophies for worldly dealings, striving not to offend anyone to protect themselves, but God's house is absolutely different from nonbelieving society. In God's house, the truth holds power. God requires people to treat others based on the truth principles. God's chosen people are all accepting and equipping themselves with truth, and using it to discern and treat others, not only to maintain

church life and protect the brothers and sisters but, more importantly, to protect themselves from the suffering of temptation and avoid being lured into temptation. The earlier you can discern and distance yourself from such individuals, the more you will be able to distance yourself from temptation and be protected. This is how you should treat individuals engaged in improper relationships; this is in accordance with the truth principles and in alignment with God's intentions.

C. Improper Relationships of Vested Interests

Another type of improper relationship is that of vested interests. People do things like flattering, elevating, praising, and ingratiating themselves with each other for the sake of interests. Bringing such crooked conduct and a wicked atmosphere into church life severely impacts others quietly reading God's words or listening to shared experiences. Once a relationship of vested interests is established, the individuals involved will often say or do things that go against their desires, for their own benefit. For example, if someone sees that another person could benefit their business or interests in some way, they might choose that person as a leader, nominate them for a specific duty, or agree with whatever that person says, claiming that it's correct regardless of whether it aligns with the truth, to curry favor. In order to curry favor with them, they do many things that don't align with principles and go against the truth, which disturb God's chosen people in discerning people, events, and things and entering into the truth. They describe what is wrong and distorted as right, describe human notions and imaginings as being in line with God's intentions, and so on, thus disturbing people's thoughts and the correct direction and goal of their pursuit. All of these behaviors stem from their maintenance of a relationship of vested interests. To protect and maintain their own interests, they can speak against their conscience and act against principles. What they say and do causes

disturbances and destruction to church life, eventually leading more people to be unable to fellowship God's words, pray-read God's words, or share personal experiences in a normal and orderly manner, resulting in losses to people's life entry. When people fellowship their personal experiential understandings, they often encounter interference from people's relationships of vested interests; some are verbal interferences, some are behavioral, and others pertain to goals and directions. People are often interrupted when fellowshipping the truth and pray-reading God's words, frequently led off-topic, and are often affected to varying degrees. Therefore, those who engage in improper relationships of vested interests and related behaviors should be restricted. Church leaders faced with these issues should not turn a blind eye, and they certainly shouldn't indulge such evildoing, condoning the occurrence of such matters within church life. Instead, they should be vigilant and perceptive, and promptly stop and restrict them.

Engaging in improper relationships of vested interests is a common occurrence in the church. For instance, if someone plans to run for election as the next church leader, they might draw in a group of people and divulge their ideas to them. These people aren't foolish; they hint: "If we elect you, what benefits will you provide us?" Thus, a relationship based on vested interests is formed among them. To maintain their vested interests, they often take the same stance on issues during gatherings. Without others being aware or knowing the background, they always talk about how good one person is, how what another person does is permitted and blessed by God, who has made offerings and how much they offered, and who has made what contributions to God's house, often singing each other's praises and commending each other. In church life, they often release these things in the service of the consensus they reached earlier and to uphold their

mutual interests. For example, someone might say, “If you elect me as the leader, once I claim my position, I’ll make you a group leader.” Aren’t they all looking for personal gain? To realize their interests, don’t they have to say certain things, or do certain actions? Thus, they display a variety of manifestations during gatherings, all aimed at upholding the consensus they reached earlier and the interests involved. Before achieving their goal, most of what they do is driven by interests. So, aren’t the intentions and purposes behind what they say and do quite improper? Isn’t the relationship established among them an improper one? Shouldn’t such improper relationships within the church be restricted? Some say, “How can we restrict it if it’s not discovered?” Such matters, unless not done at all, once undertaken, can be discovered and will be exposed. If people fellowship the truth and their personal understandings and experiences properly, without mixing in anything unrelated to the truth, everyone can perceive this. If there are adulterations, people can also discern this. Therefore, in the church, various transactional relationships that arise for the maintenance of mutual interests should also be restricted; at the very least, those involved should be warned and fellowshipped with, letting them recognize their own issues and understand the serious consequences of engaging in such activities, while also enabling the brothers and sisters to discern the nature of these matters. What impact does this kind of activity have on most people? It leads people to think that there’s not much difference between the church and society, both being places where everyone exploits each other and people engage in transactions for their own benefits. This behavior is not a moderate disturbance but forms a serious disturbance to church life. Tell Me, is someone who constantly draws people in to win their votes for an election, using unusual means to manipulate the election and gain the position of a leader, a good person? Clearly, leaders elected this way are not

good people. Can the brothers and sisters who have fallen into their hands expect any good? If someone becomes a leader through unusual means, rather than being elected based on principles, such a leader is definitely not a good person. If they are allowed to lead, that is equivalent to blatantly handing the brothers and sisters over to an evil person, to an antichrist, with most people effectively being delivered into Satan's hands; in such a scenario, the fruits of their church life will be self-evident. This is a type of improper relationship tied to interests. Whether among groups or individuals, once relationships between people involve interests, they will lean more toward personal benefits in their actions rather than act according to principles to uphold the interests of God's house. Such relationships are not founded on the conscience and reason of normal humanity but are contrary to both conscience and reason, and even more so to the truth principles. What they say, do, and demonstrate, along with their intentions, purposes, motivations, origins, and so on, are all driven by interests; thus, these relationships may be defined as improper. Because the formation of such relationships disturbs God's chosen people in living church life, making it difficult for most people to read God's words and fellowship the truth in quietude before God, such improper relationships should be restricted within the church. For cases that are severe and constitute the behavior of evil people, warnings should be issued, and if those involved do not repent no matter what, they should be cleared out of the church.

D. Hatred Between Individuals

Improper interpersonal relationships have various manifestations. Another one of them is personal hatred. For instance, friction or disputes may arise within families between mothers-in-law and daughters-in-law, between sisters-in-law, or between brothers, or they may arise between neighbors. Sometimes this even develops into hatred, and, like adversaries,

these people are then not able to collaborate or work together, to the extent that they cannot even face each other, and argue and fight whenever they do. When they see each other at gatherings, their hearts are also filled with hatred, and they are unable to quiet themselves before God to enjoy God's word and reflect on and come to know themselves, and they certainly aren't able to let go of their prejudices and hatred to have a normal gathering. Instead, whenever they meet, they get into quarrels and skirmishes, they expose each other's shortcomings and attack one another, and even swear at each other, having a profoundly negative impact on God's chosen people. Such people are disbelievers, they are nonbelievers. For those who sincerely believe in God and love the truth, no matter what happens, or with whom they have disputes, or whom they harbor prejudices toward, they are able to seek the truth, reflect on and know themselves, and solve issues according to the truth principles. If they have done something wrong and owe someone, they can proactively apologize and admit their mistakes; they absolutely won't resort to causing arguments or trouble at gatherings. It is entirely beneath the decorum of saints to engage in disputes and cause uproars in the church; such behavior severely disgraces God. People who act this way lack humanity, conscience, and reason to a large degree; they are absolutely not genuine believers in God. This issue is relatively more common among new believers. Because new believers do not understand the truth, and their corrupt dispositions have not been purified, it is easy for them to engage in disputes over many things, and to even let their hotheadedness burst forth and get themselves into fights. If these corrupt dispositions are not resolved, people will harbor hatred in their hearts, and even when living church life, they will still engage in endless disputes with this hotheadedness and hatred. This affects church life, impacting God's chosen ones eating and drinking God's word, praising God, and sharing

their experiential understandings of God's words. It also directly affects the life entry of God's chosen people. Some new believers easily fall into disputes over disagreements on minor issues. For example, before a gathering starts, some may want to sing one hymn while others prefer a different one—even such a trivial matter can easily lead to disputes. Similarly, differing opinions on a matter can sometimes quickly turn into debates, and even offending someone due to a lack of consideration in speech can spark arguments. These kinds of incidents are common among new believers. When disputes arise during gatherings, they naturally disturb church life. Does this not also disturb God's chosen people? Those prone to arguing and debating right from wrong are the ones who most easily disturb church life. They care only about satisfying their own vanity and face without considering the interests of God's chosen people. By acting this way, do they not cause disturbances to church life? (Yes.) The church is a place where the brothers and sisters gather to eat, drink, and enjoy the words of God; it is a place for submitting to and worshiping God. It is absolutely not a place for venting personal grievances, and certainly not for quarreling or arguing over right and wrong. When such people cause disturbances in this way, what consequences does this lead to? It directly results in a lack of enjoyment during gatherings; it leads to God's chosen people being unable to obtain life edification, and even leaves most people unable to find peace, suffering indescribably. Over time, some become passive and weak, even reluctant to attend gatherings. This situation is common in most churches and is something all of God's chosen people have experienced. So how should the issue of frequent arguments and fights at gatherings be resolved? Several passages of God's words that are relevant to the issue should be selected and read together multiple times during gatherings; then, everyone should fellowship on the truth, sharing their

understanding. This approach can yield some results. Not only can those who are prone to arguing recognize their transgressions and feel remorse, but even onlookers can reflect on whether they have revealed their corrupt dispositions in similar situations and whether they are capable of arguing with others—in this way, the onlookers can also come to know themselves. Regardless of whether one gets involved in disputes or not, after reading several passages of God's words several times, they can recognize their own corrupt dispositions and see that living by corrupt dispositions does indeed mean lacking conscience and reason, and not having the least bit of humanity. The effects of living church life this way aren't bad, are they? Although there may be disputes at the start of a gathering, if afterward everyone can read God's words, quiet themselves before God to reflect on themselves, solve problems with the truth, and truly repent—if these results can be achieved—then this is normal church life. Therefore, whatever happens during gatherings isn't necessarily bad; as long as everyone comes together in heart and mind to seek the truth, and reads several relevant passages of God's words together a few times, even if the problems can't be completely resolved, people will be able to see through them somewhat and have some discernment—everyone will benefit from this. Would you say such a church life is hard to come by? This is turning a bad thing into a good one, it's somewhat of a blessing in disguise. However, this should not lead people to advocate for the idea that disputes and debates are desirable in church life; this absolutely cannot be advocated for. Disputes and debates can easily lead to outbursts of hotheadedness and conflict, which is bad for everyone and causes personal distress for those involved. Therefore, seeking the truth to resolve issues is the best approach, and understanding the truth can effectively prevent similar incidents in the future. Wise individuals should adopt a patient and tolerant attitude when friction and

clashes arise. Since they also have corrupt dispositions and can easily hurt others, when they reveal their corrupt dispositions, they should promptly pray to God and seek the truth to resolve issues. This way, by the time of gathering, personal resentment and hatred have all dissipated, leading to a sense of liberation in their hearts and making it easier to get along amicably with the brothers and sisters, thus fostering harmonious cooperation. Whenever anyone sees a brother or sister reveal their corrupt disposition, they should offer help with love, not judge, condemn, or reject them. It might happen that problems aren't solved after one or two attempts at help, but patience and tolerance are still required. As long as they don't disturb church life or deliberately commit evil, they should be treated with patience and tolerance to the end—there will come a day when they come to their senses. If someone is of evil humanity and refuses any help, not accepting the truth no matter how it's fellowshipped, then they are not sincerely believing in God, and it's necessary to keep a distance from such individuals. If they repeatedly disturb church life, they should be treated and handled according to principles. If they are not evil people but merely often reveal their corrupt disposition, hating themselves but feeling powerless to do otherwise in the moment, then such individuals should be assisted with love; help them understand the truth and discern and recognize their revelations of corruption—in this way, their revelations of corruption will gradually decrease. If the brothers and sisters are only occasionally affected by these people, they may be excused; as long as there are no major problems with their humanity, and they are not deceitful or evil people, then they should be supported and helped through fellowship of the truth. If they can accept the truth, they should be treated with love. However, if they refuse to repent and negatively impact church life for a long period of time, church leaders should issue warnings and impose

restrictions. If they persistently refuse to accept the truth, such individuals are evil people. Evil people cannot get along with anyone, they are rotten apples and demons. Keeping them in the church will only cause disruptions and disturbances. Therefore, those who refuse to change despite repeated admonishments should be handled as evil people and cleared out from the church. Anyone who often disturbs church life and the life entry of God's chosen people is a disbeliever and an evil person, and they must be cleared out from the church. Regardless of who the person is or how they have acted in the past, if they often disturb the work of the church and church life, refuse being pruned, and always defend themselves with flawed reasoning, they must be cleared out from the church. This approach is entirely for the sake of maintaining the normal progression of church work and protecting the interests of God's chosen people, fully aligning with the truth principles and God's intentions. The life entry of God's chosen people and the work of the church should not be affected by the disputes and unreasonable troublemaking of a few evil individuals—it's not worth it and is also unfair to God's chosen people.

If evil people often cause disturbances in the church, leading to ineffective church life, the best solution is to categorize people and split up gatherings into different groups: Those who love the truth and sincerely do their duties gather together; those who want to pursue the truth but do not do their duties gather together; and those who love to cause disruptions and disturbances, gossip about others, and judge and condemn others gather together. This way, the church can be primarily split up into three groups of people—dividing everyone by kind, you could say—thus ensuring these groups do not interfere with each other during gatherings. People with bad humanity, no matter how recklessly they commit misdeeds, will not affect others but only harm themselves. Some people have a vicious disposition. If

someone says something that hurts or offends them, they will hate that person, and think of ways to attack and retaliate against them. No matter how the truth is fellowshipped to them, or how they are pruned, they do not accept it. They would sooner die than repent, and continue to disturb church life. This proves that they are evil people. We cannot keep tolerating these sorts of evil people. They should be cleared out of the church according to the truth principles. This is the only way to thoroughly resolve this problem. No matter what mistakes they have made or bad things they have done, those people with vicious dispositions will not allow anyone to expose them or prune them. Should someone expose and offend them, they will become enraged, retaliate, and never let the issue drop. They have no patience and tolerance for other people, and do not exercise forbearance toward them. What principle is their self-conduct based on? "I would rather betray than be betrayed." In other words, they do not tolerate being offended by anyone. Is this not the logic of evil people? This is exactly the logic of evil people. No one is allowed to offend them. To them, it is unacceptable for anyone to trigger them in even the slightest way, and they hate anyone who does so. They will keep going after that person and never let the matter go —that is how evil people are. You should isolate or clear out evil people as soon as you discover that they have the essence of evil people, before they can do any great evil. This will minimize the damage they do; it is the wise choice. If leaders and workers wait until an evil person causes some kind of disaster to handle them, they are being passive. That would prove that the leaders and workers are very foolish, and have no principles to their actions. There are some leaders and workers who are just this foolish and ignorant. They insist on waiting until they have conclusive evidence before handling evil people because they think that is the only way their minds will be at ease. But in fact, you do not need conclusive evidence to be sure someone

is evil. You can tell by their everyday words and actions. Once you are sure they are evil, you can start by restricting or isolating them. This will ensure that neither the church's work nor the life entry of God's chosen people are harmed. Some leaders and workers cannot discern who is evil, nor can they handle evil people in a timely manner. As a result, the work of the church and church life are impacted, and the life entry of God's chosen people is hindered. This is very foolish. This is how false leaders carry out work. For one thing, they lack discernment, and for another, they are people pleasers who fear offending others. When serving as leaders, such people, firstly, cannot do real work; and secondly, they harm God's chosen people. They can't even solve the problem of disturbances caused by evil people promptly, nor can they protect the brothers and sisters; such people are not fit to be leaders and workers. Tell Me, if someone is characterized as an evil person, is there still a need to fellowship the truth to help them? (No.) There's no need to give them a chance. Some people have too much "love," always giving evil ones a chance to repent, but can this achieve any effect? Does this conform to the principles of God's words? Have you seen any evil person who can truly repent? No one has ever seen that. Hoping for evil people to repent is like pitying poisonous snakes; it is to pity wild beasts. This is because based on the essence of evil people, it can be determined that evil people will never love positive things, will never accept the truth, and will never repent. You will not find the word "repentance" in their dictionary. No matter how you fellowship the truth to them, they will not put aside their own motives and interests, and will find various reasons and excuses to justify themselves, and no one can persuade them. If they suffer a loss, it's unbearable for them, and they will endlessly pester others about it. How can such people, who are not willing to suffer any loss, truly repent? Extremely selfish people are those who prioritize their own interests

above all; they are evil people, and they will never repent. If you have already thoroughly perceived that such a person is evil and you still give them a chance to repent, isn't that foolish? This is equivalent to warming a frozen snake in your bosom, only to be bitten by it later. Only a fool would do such a stupid thing. In the church, God's chosen ones hating evil people is a normal phenomenon, because evil people lack humanity and always do immoral things. Hating evil people is the correct mindset. It is part of what people should possess in their normal humanity.

Tell Me, what kind of person is someone who has no love at all for the brothers and sisters? Why do they not even have a bit of a normal interpersonal relationship with the brothers and sisters? This kind of person, no matter who they interact with, only links these interactions to interests and transactions; if there are no interests or transactions involved, they will not bother with people. Isn't this kind of person evil? Some people do not pursue the truth and live only based on feelings; whoever treats them well, they draw close to, and whoever helps them, they think of as good. Such people also do not have normal interpersonal relationships. They live solely based on feelings, so can they treat the brothers and sisters fairly and justly? This is absolutely unattainable. Therefore, anyone who does not have a normal interpersonal relationship with the brothers and sisters, or with those who sincerely believe in God, is someone without conscience and reason, is someone without normal humanity, and is definitely not someone who loves the truth. These individuals are no different from the petty riffraff among the nonbelievers; they interact with whoever is beneficial to them and ignore those who are not. Moreover, when they see someone pursuing the truth or someone who can share experiential testimonies—someone whom everyone admires and likes—they become jealous and hateful and try everything to gather ammunition with which to judge and condemn these

people who pursue the truth. Isn't this what evil people do? Such people lack conscience and reason—they are worse than beasts. They cannot treat people correctly, cannot get along with others normally, cannot build normal interpersonal relationships with God's chosen people, and can even hate those who pursue the truth. Such people must feel very solitary and lonely in their hearts, always blaming others and the world. What joy or meaning do they have in living? These people are vicious in disposition, and no matter who they interact with, they can develop hatred over trivial matters, condemning and retaliating against them, bringing disasters upon them. Such evil individuals are out-and-out devils, bringing disaster to the church with each day they remain. If they stay for a long time, the disasters will be unending. Only by clearing them out of the church can disasters be averted. Additionally, there are those who appear civilized on the outside but have a special fondness for benefits. Thus, their belief in God is also for the pursuit of benefits. If they haven't taken some undue advantage in a while, their faces become clouded with gloom, as if someone owes them a great deal of money. Anyone who sees their resentful and despondent faces is immediately emotionally affected. What effect do you think such a face would bring if it appeared in church life? Most of God's chosen people would definitely feel uncomfortable seeing it, and their reading of God's words and fellowship of the truth would be disturbed and affected to varying degrees. Especially for those who have not rooted themselves in the true way, often seeing this perpetually gloomy face in church life would too easily affect them! The church should have more people with cheerful personalities, who speak simply and openly, and more people whose hearts are filled with peace and joy, and whose spirits are free and liberated. This would make church life enjoyable. Those sourpusses who are perpetually gloomy should pray to God at home and adjust their mindset before coming

to gatherings. This way, they will be in a good mood, and they will gain something from the gathering. Additionally, this will also benefit others; at the very least, they won't be disturbed. To ensure that God's chosen people can live a normal church life, leaders and workers should learn to fellowship the truth to solve problems. If someone comes to a gathering with a gloomy face, the leaders and workers should step forward and ask, "Do you need help?" This is called proactively helping others out of love. If leaders and workers see someone with a problem and ignore it, avoiding and steering clear of those "sourpusses" without fellowshipping the truth to brighten their day, then they are not doing actual work. To do church work effectively, leaders and workers must first of all learn to be the confidants of God's chosen people, akin to what nonbelievers would call a caring government official. Some people are unwilling to play such a role, always preferring to be a bystander—how can they lead God's chosen people to live a good church life this way? In fact, whether someone has problems in their heart can to some extent be seen from their facial expression. If someone's face is always gloomy, it surely means their heart is dark without a speck of light. If they're immersed in disputes over right and wrong all day long, could their face still bear a smile? The faces of these people are always covered with dark clouds, without a moment of sunshine, and this also affects their performance of duty. If leaders and workers are slow to address and resolve this issue, causing the brothers and sisters to suffer constant disturbance and unspeakable misery, it proves that the leaders and workers are incapable of performing actual work, unable to solve problems with the truth, and are utterly worthless. If leaders and workers understand the truth and can identify problems of the brothers and sisters, and can provide timely support and help, not only being able to help solve people's problems, but also being able to help people understand the truth principles

and fulfill their duties, then their performance of duty and handling of matters will be efficient, and church work will not be affected. If leaders and workers cannot promptly identify and solve problems, this affects the church's work. If leaders and workers cannot identify and handle problems, causing damage to the church's work and hindering the life entry of God's chosen people, haven't they failed God and His chosen people? Don't they lack principles in handling matters? Handling problems promptly and without hesitation after seeing through to their essence—this is called fulfilling responsibilities and being loyal, and this is doing one's duty in a way that is up to standard.

The topic of today's fellowship is the sixth issue—engaging in improper relationships. The problems of this type that emerge in church life are basically these: improper relationships between the sexes, same-sex relationships, relationships of vested interests, and hatred between individuals. Whether it's relationships based on fleshly lust, fleshly interests, or sentimental entanglements of the flesh, they all fall within the category of improper relationships because they exceed the scope of conscience and reason of normal humanity. The existence of these improper relationships can perturb people to a certain degree. More seriously, they can disturb people's life entry, their pursuit of the truth, and their pursuit of knowing God. These various kinds of improper relationships do not originate from conscience or reason, and they run counter to normal humanity. It is difficult for people to accept and practice the truth when they live within these abnormal relationships, and this also disturbs them in living the church life and pursuing life growth, as well as the order of church life. This is detrimental to the life entry of God's chosen people and can also harm the work of the church. Because of all this, it is imperative for leaders and workers to promptly identify and handle these issues.

Regarding improper relationships, we have already enumerated different situations and categorized them. Can you provide some examples to practice discernment? What is the purpose of learning discernment? It is to enable you to discern and define the essence of people, events, and things, so as to make accurate judgments, and then treat them according to principles. This is the ultimate result. Has anyone said, “You talk all day about these matters of right and wrong, these everyday matters—we aren’t willing to listen to them anymore; we don’t even want to come to gatherings anymore. Shouldn’t you be fellowshipping on the truth? Why always talk about these situations”? Have you noticed such people? What kind of people are they? (People who lack spiritual understanding.) We fellowship in this way, and yet they still can’t understand the truth—they do not meet the intelligence of a normal person; such people are completely useless. Should someone whose intelligence doesn’t meet that of a human still be made to listen to sermons? Perhaps they would propose: “Gatherings are always about fellowshipping the truth, always talking about stuff like practicing the truth—I’m tired of listening to this. I’m not willing to come to gatherings anymore.” If they truly hold such a view, then they are someone who is averse to the truth. For such people, God’s house does not insist on their attendance; quickly send them away. If they themselves are unwilling to come to gatherings, and aren’t receptive to what is discussed at them, we do not insist—we aren’t looking to trouble them. People like this, even if they believe in God for a lifetime, will not understand the truth and will not enter into reality; it’s a waste of effort. If they like listening to theological knowledge, then let them go and study theological knowledge; one day, when they do not obtain the truth as life, they will regret it.

May 29, 2021

The Responsibilities of Leaders and Workers (15)

Item Twelve: Promptly and Accurately Identify the Various People, Events, and Things That Disrupt and Disturb God's Work and the Normal Order of the Church; Stop and Restrict Them, and Turn Things Around; Additionally, Fellowship the Truth So That God's Chosen People Develop Discernment Through Such Things and Learn From Them (Part Three)

The Various People, Events, and Things That Disrupt and Disturb Church Life

At the last gathering, we fellowshipped on the twelfth responsibility of leaders and workers: "Promptly and accurately identify the various people, events, and things that disrupt and disturb God's work and the normal order of the church; stop and restrict them, and turn things around; additionally, fellowship the truth so that God's chosen people develop discernment through such things and learn from them." Regarding this responsibility, we primarily fellowshipped on various problems related to the church life, which we divided into eleven issues. Go ahead and read them. (First, often going off topic when fellowshipping the truth; second, speaking words and doctrines to mislead people and win their esteem; third, prattling about domestic matters, building personal connections, and handling personal affairs; fourth, forming cliques; fifth, vying for status; sixth, engaging in improper relationships; seventh, engaging in mutual attacks and verbal spats; eighth, spreading notions; ninth, venting negativity; tenth, spreading baseless rumors; and eleventh, manipulating and sabotaging elections.) Last time, we fellowshipped on the fifth issue which is vying for status and the sixth issue which is engaging in improper relationships. These two types of problems, like the previous four issues, also cause disturbances and disruptions to the church life and the normal order of the church. Looking at

the nature of these two types of problems, the harm they cause to the church life, and their impact on people's life entry, they can both constitute people, events, and things that disrupt and disturb God's work and the church's normal order.

VII. Engaging in Mutual Attacks and Verbal Spats

Today, we will fellowship on the seventh issue—engaging in mutual attacks and verbal spats. Such problems are common in church life and apparent to everyone. When people gather to eat and drink God's word, fellowship on their personal experiences, or discuss some actual problems, divergent viewpoints or debates over right and wrong often lead to arguments and disputes between people. If people disagree and have varied perspectives, but this does not disturb the church life, does this count as engaging in mutual attacks and verbal spats? This does not qualify; it belongs to normal fellowship. Therefore, on the surface many problems may seem related to the seventh issue, but in fact, only those that are more severe in terms of circumstances and nature, and thus constitute disruptions and disturbances, belong under this issue. Let's fellowship now about which problems' nature qualifies them for inclusion under this issue.

Firstly, looking at the manifestations of engaging in mutual attacks, this is certainly not about normal fellowshipping on the truth or seeking the truth, or having different understandings or light based on fellowshipping the truth, or seeking, fellowshipping, discussing the truth principles, and seeking a path of practice with regard to a certain truth, instead it's about arguing and disputing over right and wrong. This is basically how it manifests. Does this kind of issue occur sometimes in church life? (Yes.) Just based on outward appearances, it's evident that an act like engaging in mutual attacks is certainly not about seeking the truth, or about

fellowshipping the truth under the guidance of the Holy Spirit, or about cooperating harmoniously, but is instead rooted in hotheadedness, and the language used in it contains judgment and condemnation, and even curses —this kind of manifestation is truly a revelation of Satan's corrupt disposition. When people attack each other, regardless of whether their language is sharp or tactful, it carries within it hotheadedness, malice, and hatred, and it is devoid of love, tolerance, and forbearance, and naturally it is even more so devoid of harmonious cooperation. The methods people use to attack each other are varied. For instance, when two people are discussing a matter, person A says to person B, "Some people have bad humanity and an arrogant disposition; they show off whenever they do a bit of something, and they do not listen to anyone. They're just like what God's words say about those who are as barbaric and lacking in humanity as beasts." After hearing this, person B thinks, "Wasn't what you just said directed at me? You even invoked God's words to expose me! Since you've talked about me, I won't hold back either. You've been unkind to me, so I will do wrong to you!" And so, person B says, "Some people might seem very devout on the outside, but actually deep down they are more sinister than anyone else. They even engage in improper relationships with the opposite sex, just like the harlots and prostitutes spoken of in God's words —God is utterly disgusted by such people, He feels averse toward them. What's the use of appearing devout? That's all pretense. God dislikes pretenders the most; all pretenders are Pharisees!" After hearing this, person A thinks, "This is a counterattack against me! Fine, you've been unkind to me, so don't blame me for not holding back!" Back and forth, the two of them have started fighting. Is this fellowshipping God's words? (No.) What are they doing? (Attacking each other and fighting.) They even seize upon some leverage and find a "basis" for their attacks, invoking God's words as

the basis—this is engaging in mutual attacks, and at the same time, it is engaging in verbal spats. Is this form of fellowship sometimes seen in church life? Is this normal fellowship? Is it fellowship within normal humanity? (No.) Then, does this form of fellowship cause disruptions and disturbances to church life? What kind of disruptions and disturbances does it cause? (Normal church life gets disturbed, people fall into disputes about right and wrong, and consequently are unable to quietly ponder and fellowship on God's words.) When people engage in such fighting and arguments about right and wrong, and carry out personal attacks during the church life, does the Holy Spirit still work? The Holy Spirit does not work; this kind of fellowship throws people's hearts into disarray. There are some words in the Bible, do you remember them? ("Again I say to you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the middle of them" (Matthew 18:19–20).) What do these words mean? When people gather together before God, they need to be of one heart and mind and united before God; God will only bestow blessings upon them, and the Holy Spirit will only work, when people are of one heart and mind. But were the two arguing people I mentioned just now of one heart and mind? (No.) What were they engaging in? Mutual attacks, fighting, and even judgment and condemnation. Although they did not use foul curse words or name names on the surface, the motivation behind their words was not to fellowship the truth or seek the truth, and they were not speaking within the conscience and reason of normal humanity. Every word they spoke was irresponsible, and carried with it aggressiveness and malice; each word did not conform to the facts, nor did it have any basis. Every word was not about judging a matter according to God's words and God's requirements, it was about

launching personal attacks, judgments, and condemnations based on their own preferences and will against a person they hated and looked down on. None of these are manifestations of being of one heart and mind; rather, these are words and manifestations that come from hotheadedness and Satan's corrupt disposition, and they are not pleasing to God; therefore, there is no work of the Holy Spirit there. This is a manifestation of engaging in mutual attacks.

In church life, disputes and conflicts often arise between people over minor matters or conflicting viewpoints and interests. Disputes also often occur due to incompatible personalities, ambitions, and preferences. Various kinds of disagreements and discord also emerge among individuals due to differences in social status and education levels, or differences in terms of their humanity and nature, and even differences in terms of ways of speaking and handling matters, among other reasons. If people do not seek to resolve these issues using God's word, if there is no mutual understanding, tolerance, support, and assistance, and if people instead harbor prejudices and hatred in their hearts, and treat each other with hotheadedness within corrupt dispositions, then this is likely to lead to mutual attacks and judgments. Some people have a bit of conscience and reason, and when disputes occur, they can exercise patience, act with reason, and help the other party with love. However, some people cannot achieve this, they lack even the most basic tolerance, patience, humanity, and reason. They often develop various prejudices, suspicions, and misunderstandings against others over trivial matters, or a single word or facial expression, which leads to them having various kinds of thoughts, doubts, judgments, and condemnations toward them in their hearts. These phenomena frequently occur within the church and often affect the normal relationships between individuals, the harmonious interactions of the

brothers and sisters, and even their fellowship of God's words. It's common for disputes to arise when people interact with each other, but if such issues frequently arise in church life, they can affect, disturb, and even destroy normal church life. For example, if someone starts an argument at a gathering, then that gathering will be disturbed, church life will fail to bear fruit, and those attending the gathering won't gain anything, and they will essentially be gathering in vain and wasting their time. Consequently, these issues will have already affected the normal order of church life.

A. Several Kinds of Manifestations of Engaging in Mutual Attacks and Verbal Spats

1. Mutual Exposure of Shortcomings

Some people always like to prattle about domestic matters and unimportant topics during gatherings, and they talk about trivial household affairs and engage in chitchat with the brothers and sisters whenever they meet them, which leaves those brothers and sisters feeling helpless. Someone may stand up to interrupt them, but what happens then? If they are constantly interrupted, they become unhappy, and them being unhappy means trouble. They think: "You always interrupt me and don't let me speak. Fine, then. I'll interrupt you when you speak! When you fellowship God's words, I'll cut in with another passage of God's words. When you fellowship about knowing yourself, I'll fellowship about God's words that judge people. When you fellowship about understanding your arrogant disposition, I'll fellowship God's words on determining people's outcomes and destinations. Whatever you say, I'll say something different!" Not only that, if others join in to interrupt them, then this individual stands up and attacks them. At the same time, because they harbor resentment and hatred in their heart, during gatherings they often expose the shortcomings of the person who interrupted them, talking about how that person used to cheat

others in business before they came to believe in God, how unscrupulous they were in their dealings with others, and so on—they talk about these things whenever that person speaks. At first, that person can exercise patience, but over time, they begin to think: “I always help you, I always show tolerance and patience toward you, but you don’t show me any tolerance. If you treat me this way, don’t blame me for not holding back! We’ve lived in the same village for so long—we both know each other well. You’ve attacked me, so I’ll attack you; you’ve exposed my shortcomings, but you have plenty of them yourself.” And so, they say, “You even stole things when you were young; those petty thefts you did are even more disgraceful! At least what I did was business, it was all for the sake of making a living. Who doesn’t make a few mistakes in this world? What about your behavior? Yours is the behavior of a thief, a robber!” Is this not engaging in mutual attacks? What is the method of these attacks? It’s a mutual exposure of shortcomings, isn’t it? (Yes.) They even think to themselves: “You keep exposing my shortcomings, letting everyone know about them and about my dishonorable past, making it so others won’t esteem me anymore—well then, I won’t hold back either. I know all about how many partners you’ve had, how many people of the opposite sex you’ve been with; I’ve got all this ammunition loaded up. If you expose my shortcomings again and push me too far, I’ll bring all your misdeeds to light!” Mutual exposure of shortcomings is a common issue among those who are well-acquainted with each other and who know each other well. Perhaps because of a disagreement or because there are conflicts or grudges between them, two people drag out old and trivial matters to use as weapons to attack each other during gatherings. These two people expose each other’s shortcomings and attack and condemn each other, taking up everyone’s time for eating and drinking God’s word, and impacting normal

church life. Can such gatherings bear fruit? Do the people around them still feel like gathering? Some brothers and sisters start to think: “These two are really troublesome, what’s the point of bringing up those past matters! They both believe in God now, they should let those things go. Who doesn’t have issues? Haven’t they both come before God now? All of these issues can be resolved with God’s word. Exposing shortcomings is not practicing the truth, nor is it learning from one person’s strengths to make up for another’s weaknesses; it’s mutual attacks, it’s satanic behavior.” Their mutual attacks disturb and destroy normal church life. No one can stop them, and they won’t listen no matter who fellowships the truth to them. Some people advise them: “Stop exposing each other’s shortcomings. Actually, this whole thing is not such a big deal; isn’t it just a brief verbal disagreement? There’s no deep hatred between the two of you. If both of you could open up, lay yourselves bare, let go of your prejudices, resentment, and hatred to pray and seek the truth before God, all these issues could be resolved.” But the two people are still in a deadlock. One of them says, “If he could apologize to me first, and if he opened up and laid himself bare first, then I would do the same. But if, like before, he won’t let this thing go, then I won’t hold back against him! You ask me to practice the truth—why doesn’t he practice it? You ask me to let things go—why doesn’t he do it first?” Is this not being unreasonable? (Yes.) They start acting unreasonably. No one’s advice has an effect on them, and they don’t listen to fellowship on the truth. As soon as they see each other, they argue, they expose each other’s shortcomings and they attack each other. Except for not coming to blows, there is hatred in everything they do to each other, and every word they say contains hints of attack and cursing. If, in church life, there are two people like this who attack and engage in verbal spats as soon as they see each other, can this church life bear fruit? Can people gain anything positive

from it? (No.) When such situations arise, most people become worried, saying, “Every time we gather, those two are always fighting, and they don’t listen to anyone’s advice. What should we do?” As long as they are there, the gatherings are not peaceful, and everyone is disturbed by them. In such cases, the church leaders should step in to resolve the issue; they must not allow such individuals to continue disturbing church life. If after repeated advice, fellowshipping, and positive guidance, no results are achieved, and both parties continue to hold onto their prejudices and refuse to forgive each other, and continue to attack each other and disturb church life, then it’s necessary to handle the matter according to the principles. They should be told: “The two of you have been in this state for a long time, and it has caused serious disturbances to church life and to all the brothers and sisters. Most people are angry at this behavior of yours, but they are afraid to say anything about it. Given your current attitude and manifestations, the church must, in accordance with the principles, suspend your participation in church life and get you to isolate for self-reflection. When you are able to get along harmoniously, engage in normal fellowship, and have normal interpersonal relationships, then you can return to church life.” Regardless of whether or not they agree to this, the church should make this decision; this is handling the matter based on the principles. These matters should be handled in such a manner. In one respect, this is beneficial for the two individuals; it can prompt them to reflect and know themselves. In another respect, it primarily protects more brothers and sisters from being disturbed by evil people. Some people say, “They haven’t done any evil; in terms of their essence, they are also not evil people. They just have minor flaws in their humanity, they are just willful, prone to being unreasonable, and prone to jealousy and disputes. Why isolate them just because of this?” Regardless of how their humanity is, as long as they

constitute a disturbance to church life, church leaders should intervene to address and resolve the issue. If these two individuals are evil, then as soon as this is discerned, the response should not be as simple as isolating them; a decision must be made immediately to directly clear them out. If their actions are limited to attacking each other and arguing about right and wrong without causing harm to others or committing other bad deeds that would cause losses to the interests of God's house, and they are not evil, then they do not need to be cleared out. Instead, their church life should be suspended, and they should be isolated for self-reflection. This approach is most appropriate. The purpose of handling the matter in this way is to ensure the normal order of church life and guarantee that church work can proceed normally.

2. Mutual Exposure and Attacks

Some people lack comprehension ability in eating and drinking God's word and do not know how to fellowship their experiential understanding of God's word. They only know to link God's words that expose people to others. And so, whenever they fellowship on the truth in God's words, they always have personal motives; they always want to take the opportunity to expose and strike at others, which causes unrest in the church. If those who are exposed can treat these situations correctly, understand them as coming from God, and learn submission and patience, there will not be any disputes. However, it's inevitable that someone may feel defiant when they hear others fellowshipping about and exposing their issues. They think to themselves, "Why is it that after you read God's words, you don't share your experiential understandings of them, or talk about knowing yourself, and just exclusively attack and target me instead? Do you find me displeasing? God's words have already made it clear that I have a corrupt disposition—do you really need to say it? I may have a corrupt disposition,

but don’t you have one too? You always target me, calling me deceitful, but you’re not short of craftiness either!” Filled with resentment and defiance, they might exercise patience once or twice, but after time passes, and their grievances have accumulated, they erupt. And once they erupt, it’s disastrous. They say, “When some people act and speak, they pretend to be very honest and open on the surface, but in actuality, they are full of all kinds of schemes, and always plotting against others. Nobody can grasp their thoughts or intentions when they talk to them; they are deceitful people. When we encounter such individuals, we cannot talk or interact with them; they are too scary. If you are not careful, you’ll fall into their trap and be cheated and used by them. Such people are the most evil, the kind God detests and is disgusted by the most. They should be cast into the bottomless pit, into the lake of fire and brimstone!” After hearing this, the other person thinks, “You have corrupt dispositions but you won’t let other people expose you? You’re so arrogant and self-righteous, so I’ll find another passage of God’s words to expose you, and see what you have to say then!” The other person becomes even angrier after being exposed, and thinks: “So, you’re not going to let this lie, are you? You still won’t let this go, huh? You just dislike me, and think I have a corrupt disposition, don’t you? Fine, then I’ll expose you too!” And so they say, “Some people are simply antichrists; they love status and the praise of others, they love lecturing others, using God’s words to expose and condemn others, making other people think they themselves don’t have a corrupt disposition. They’re all high and mighty, and think they have become holy, but aren’t they just filthy demons? Aren’t they just Satans and evil spirits? What are antichrists? Antichrists are Satans!” How many rounds have they fought? Is there a winner? (No.) Have they said anything that might edify others? (No.) So, what are these words? (Judgments, condemnations.) They are

judgments. They are speaking recklessly without regard for the actual situation or facts, arbitrarily judging and condemning others, even cursing them. Do they have a factual basis for calling the other person an antichrist? What evil deeds and manifestations of an antichrist did that person exhibit? Does their corrupt disposition reach the level of the essence of an antichrist? When God's chosen people hear them exposing the other person, will they think it is objective and truthful? Is there any kindness or good intentions in the words spoken by these two people? (No.) Is their purpose to help each other know themselves, and to enable them to cast off their corrupt disposition and enter into the truth reality as quickly as possible? (No.) What are they doing this for then? It's to vent their personal spite, to strike at and take revenge on the other party, so they arbitrarily accuse them of something that doesn't match the facts at all. They are not accurately evaluating and characterizing each other based on God's words and the other person's revelations and essence, instead they are using God's words to strike at each other, get revenge, and vent their personal spite; they are not fellowshipping the truth whatsoever. This is a serious issue. They always seize on things about the other person to attack and condemn them for having an arrogant disposition—this attitude is sinister and malicious, and this is definitely not well-intentioned exposure. Consequently it leads only to mutual hostility and hatred. If exposure is carried out with an attitude of helping others out of love, people can sense this and they can treat it correctly. But if someone seizes on another person's arrogant disposition to condemn and attack them, it is purely to strike at and torment that person. Everyone has an arrogant disposition, so why always target one person? Why always focus on one person without letting them go? Constantly exposing that one person's arrogant disposition—is the purpose of this really to help them cast off that disposition? (No.) Then what is the

reason for it? It's because they find the other person displeasing, so they look for opportunities to strike at them and get even, always wanting to torment them. Therefore, when they say the other person is an antichrist, a Satan, a devil, a deceitful and sinister person, is that factual? It may touch a little on the facts, but their purpose of saying these things is not to help the other person or to fellowship the truth but to vent their personal spite and get revenge. They've been tormented, and so they want to retaliate. How do they retaliate? By exposing the other person, condemning them, calling them a devil, a Satan, an evil spirit, an antichrist—sticking them with whichever label is the most egregious, and whichever accusation is most severe. Is this not arbitrary judgment and condemnation? The intention, purpose, and motivation of both parties in saying these things is not to help the other person know themselves and resolve their corrupt dispositions, much less is it to help them enter into the reality of God's word or understand the truth principles. Instead, they are trying to attack and strike at the other person, to expose them so that they can achieve their aim of venting their personal spite and getting revenge. This is engaging in mutual attacks and verbal spats. Although this method of attacking others might seem to have more of a basis to it than the mutual exposure of shortcomings, and it's linking God's words to the other person to say that they have a corrupt disposition and that they are a devil and a Satan, and superficially it appears quite spiritual, the nature of these two methods is the same. Neither of these methods is about fellowshipping God's word and the truth within normal humanity, instead they are about irresponsibly and arbitrarily judging, condemning, and cursing the other person based on personal preferences, and engaging in personal attacks. Dialogues of this nature also cause disruptions and disturbances in church life, and they interfere with and damage the life entry of God's chosen ones.

What should you do when you encounter two people engaging in mutual attacks by exposing each other's corrupt dispositions? Is it necessary to slam the table and lecture them? Is it necessary to dump a bucket of cold water on them to cool them down, and get them to realize they are incorrect and apologize to each other? Can these methods solve the problem? (No.) These two individuals always have a fight at every gathering, and after each gathering ends, they get ready for the next fight. At home, they look for God's words and bases to use in their attacks, they even write drafts, and figure out how to attack the other party, which aspects of them to attack, how to judge and condemn them, what tone to use, and which words of God to employ in order to launch the most convincing attack and condemnation. They also look for various spiritual terms and use different methods of expression to condemn and strike at the other party, preventing them from turning the situation around, and they strive to take them down in the next fight, and make it impossible for them to rise again. These behaviors all belong to engaging in mutual attacks and verbal spats. Are such issues easy to resolve? If, after receiving advice, help, and fellowship on the truth from the majority of people, they still do not repent or reverse their course—that is, they argue and curse at each other upon meeting, do not listen to anyone's advice, and do not accept it when anyone fellowships on the truth or prunes them—what should be done? This is easy to handle: They should be cleansed away. Wouldn't that solve the problem? Isn't that easy? Is it necessary to continue fellowshipping with them? Is it necessary to lovingly help them anymore? Tell Me, is it appropriate to lovingly show tolerance and patience to such people? (It is not appropriate.) Why is it not appropriate? (They do not accept the truth—there's no use in fellowshipping with them.) Correct, they do not accept the truth. They only participate in gatherings to engage in verbal spats. They do not believe in

God to pursue the truth, and they just like engaging in verbal spats. Is this a revelation and manifestation of normal humanity? Do they have the rationality that normal humanity should possess? (No.) They lack the rationality of normal humanity. During gatherings, people like this do not read God's words in a focused and proper manner so that they can understand and obtain the truth from God's words, and thereby resolve their corrupt dispositions and their problems. Instead, they always want to resolve other people's problems. Their focus is constantly honed on others, looking for faults in them; they always aim to find other people's problems in God's words. They use the opportunity of reading and fellowshipping God's words to expose and attack others, and they use God's words to judge, belittle, and condemn others. And yet they place themselves as separate to God's words. What kind of person are they? Are these people who accept the truth? (No.) They are particularly good at and keen on one thing: After reading God's words, they frequently identify in others the various problems, states, and manifestations that His words expose. The more they identify these problems, the more they feel that they shoulder a significant responsibility and believe that there's a lot they can do, thinking they should expose these issues. They won't let a single person who has these issues off the hook. What kind of person are they? Do such people possess reason? Do they have the ability to comprehend the truth? (No.) In the church, if such people do not speak up or cause disturbances, there's no need to handle them. However, if they consistently act in this manner, always attacking, judging, and condemning others, then the church should take corresponding action to handle them, cleansing them away. As for those who have been exposed by people, and then attack, judge, and condemn them using the same methods and means, if the circumstances are severe and they have disrupted and disturbed church life, they should

likewise be cleansed away and isolated from God's chosen people—they cannot be shown any leniency.

What other manifestations of engaging in mutual attacks and verbal spats qualify as having a nature of disrupting and disturbing church life to them? The mutual exposure of shortcomings, and exposing each other's corrupt dispositions to vent personal spite and take revenge on each other, are evident manifestations of disrupting and disturbing church life. Besides these two manifestations, there's pretending to open up and lay oneself bare and dissect oneself in order to deliberately expose and dissect others—this kind of attack is also a manifestation of disrupting and disturbing church life. So, is something a person says an attack as long as it's not about their own issues but about other people's, regardless of whether it's said in a pointed manner or said indirectly in passing, in a tactful way? (No.) Then, what situations constitute attacks? It depends on the intention and purpose behind what is said. If something is said to strike at and take revenge on people, or to vent personal spite, this is an attack. This is one situation. Moreover, blowing the superficial aspects of a problem out of proportion to judge and condemn people in contradiction of the facts and what is true, irresponsibly jumping to conclusions without looking at all at what the essence of the issue is—this too is venting personal spite and taking revenge, it is judging and condemning, and this kind of situation also constitutes an attack. What else? (Creating baseless rumors about people, is that one?) Creating baseless rumors certainly counts as well, even more so. How many situations constitute attacks? (Three.) Summarize these situations. (The first is striking at others with a specific purpose. The second is judging and condemning others in a way that's contrary to the facts and what is true, which is arbitrarily characterizing other people in an irresponsible manner. The third is creating baseless rumors about people.)

The nature of each of these three situations qualifies them as personal attacks. How do we distinguish which situations qualify as personal attacks and which do not? When it comes to those who are doing the attacking, what actions or words constitute an attack? Suppose that a person's words have a bit of a leading nature to them, and are capable of misguiding others, and there's also a quality of rumor-fabricating to them. That person is creating something out of nothing and making up rumors and lies to mislead and misguide people. Their intent and purpose is to make more people acknowledge and believe that what they say is correct, and agree that what they say aligns with the truth. At the same time, they also want to get revenge on someone else, to make them negative and weak. They think, "You have such a vile character—I must expose your actual situation, and stamp down that arrogance of yours, and then we'll see what you have to flaunt and show off about! How can I possibly stand out next to you? My hatred won't be relieved until I beat you into negativity and knock you down. I will show everyone that you can be negative and that you have weaknesses too!" If this is their purpose, then their words constitute an attack. But suppose that their intention is simply to clarify the facts and what's true regarding a matter—after gaining an accurate insight into it and discovering the essence of the issue through a period of experience, they feel it should be fellowshipped so that the majority can understand it and know what kind of comprehension of this matter is pure, that is, their purpose is to correct more people's distorted or one-sided views on this matter—is this an attack? (No.) They are not forcing someone to accept their personal opinion, and much less do they harbor any intention of personal vengeance. Instead, they only wish to clarify the truth of the facts; they are using love to help the other party understand, and to prevent them from going astray through this understanding. Regardless of whether the

other party accepts this, they are able to fulfill their responsibility. And so this behavior, this approach, is not an attack. Through the language, choice of words, and manner, tone, and attitude of speaking in these two different manifestations one can tell what that person's intention and purpose is. If a person means to attack the other party, their language will certainly be sharp, and their intention and purpose will be obvious in their speaking tone, intonation, choice of words, and attitude. If they are not forcing the other party to accept what they're saying, and they are certainly not attacking them, then their speech will definitely conform to the manifestations of the conscience and reason of normal humanity. Additionally, their speaking attitude, tone, and choice of words will certainly be rational, falling within the realm of normal humanity.

After fellowshipping the principles of distinguishing what constitutes a personal attack and what does not, are you able to discern this now? If you still can't discern this, then you won't be able to see through to the essence of the issue. No matter how pleasant someone's fellowship sounds, if they are not practicing according to principles, if they are not aiming to help people understand the truth and do their duties properly, but are instead finding things to use against people to badger them nonstop, doing their utmost to judge and condemn them, and though they appear as if they are discerning people on the surface, actually their intent and purpose is to condemn and attack others, then this situation involves a personal attack. The minor things that go on between people are very simple and obvious; if the truth were fellowshipped regarding these matters, it would take up less than one gathering. Is it necessary then, to occupy the time of the brothers and sisters by speaking a lot about them at every gathering? It's not necessary. If people always badger others nonstop, that constitutes attacking people and causing disturbances. What is the reason why people cling to

one matter and talk endlessly about it? It is that no one is willing to let go of their own intents and purposes, no one tries to know themselves, and no one accepts the truth, or the facts and what's true, and so they badger others nonstop. What is the nature of badgering others nonstop? It is an attack. It is finding things to use against others, finding fault in other people's choice of words, and using other people's shortcomings against them, dwelling endlessly on just one thing and arguing until one is red in the face. If people are fellowshipping from within normal humanity, supporting and helping each other—that is, fulfilling their responsibility—then the relationship between them will get better and better. But if they are engaging in mutual attacks and arguments, entangling themselves with each other to make their own justifications clear, always wanting to have the upper hand, not wanting to admit defeat and not compromising, not letting go of personal grievances, then the relationship between the two of them will ultimately become increasingly tense and get worse and worse; it will not be a normal interpersonal relationship, and it can even get to the point that their eyes will turn red whenever they meet. Think about it, when dogs fight, the eyes of the ferocious one turn red. What's the deal with its eyes being red? Isn't it brimming with hatred? Isn't it the same with people attacking each other? If, when people fellowship the truth, they do not attack each other, but can instead make up for each other's shortcomings by drawing on each other's strengths, and support one another, would it be possible for the relationship between them to be bad? Their relationship would definitely become increasingly normal. When two people speak, chat, fellowship, or even debate within the conscience and reason of normal humanity, their relationship will be normal, and they won't get angry or start fighting as soon as they meet. If hatred and a surge of inexplicable rage arises in people when they haven't even seen each other, just because the other party is

mentioned, then this is not a manifestation of possessing the reason and conscience of normal humanity. People attack one another because they have corrupt dispositions; it is completely unrelated to their environment. It is all because people do not love the truth, cannot accept the truth, and do not practice the truth or handle matters based on the principles when disputes happen, and so it is common for cases of mutual exposure of shortcomings, judgments, and even mutual attacks and condemnation to occur in church life. Because people have corrupt dispositions, and they are often in a state of lacking reason, and they live by their corrupt dispositions, and even if they understand some of the truth, it's difficult for them to practice it, disputes and various kinds of attacks easily arise between them. If these attacks occur occasionally, they only have a temporary impact on church life, but those who are consistently prone to mutual attacks cause serious disruptions and disturbances to church life, and they also severely affect and interfere with the life entry of God's chosen people.

3. Verbal Spats

In the church, there is also another kind of person—this kind of person particularly likes to justify themselves. For instance, if they did or said something wrong, they fear that others may have a bad opinion of them, and that this will affect their image in the eyes of the majority, so they justify themselves and explain the matter during gatherings. Their purpose in explaining it is to prevent people from forming a bad opinion about them, so they put a lot of effort and thought into this, pondering all day: "How can I clarify this matter? How can I explain it clearly to that person? How can I refute the bad opinions they have formed about me? Today's gathering is a good opportunity to talk about this matter." At the gathering, they say, "The thing I did last time was not meant to hurt or expose anyone; my intention was good, it was to help people. Yet, some people always misunderstand

me, always want to target me, and always think I am greedy and ambitious, and that my humanity is bad. But actually I'm not like that at all, am I? I haven't done or said those kinds of things. When I spoke about someone when they weren't present, it's not like I was intentionally making trouble for them. When people have done bad things, how can they not allow other people to talk about it?" They say a lot, both justifying and defending themselves, while also exposing quite a few of the other party's issues, all to dissociate themselves from the matter, to make everyone believe that what they revealed was not a corrupt disposition, and that they do not have bad humanity or a dislike of the truth, and much less malicious intent, and think that they are instead well-intentioned, that their good intentions are often misunderstood, and that they are often condemned because of others' misunderstandings. Both explicitly and implicitly, their words make the listeners feel that they are innocent, and that the people who thought they were wrong and bad are the evil ones and those who do not love the truth. After hearing this, the other party understands: "Isn't the point of your words to say that you do not have a corrupt disposition? Isn't it just to make yourself look good? Isn't this just not knowing yourself, not accepting the truth, not accepting the facts? If you don't accept these things, fine, but why target me? I didn't intend to target you, nor did I want to strike at you. You can think whatever you want to think; what does it have to do with me?" And so they can't hold themselves back, and say, "When some people encounter a minor issue, suffering a bit of unfair treatment or pain, they become unwilling to accept it, and want to justify and explain themselves; they always try to dissociate themselves from the issue, they always want to make themselves look good, to gold-plate their image. They are not that kind of person, so why do they try to make themselves look good, to make themselves out to be perfect? Besides, I fellowship the truth, I don't target

anyone, nor do I think of striking at or taking revenge on anyone. Let people think what they will!" Are these two people fellowshipping the truth? (No.) So, what are they doing? One party says, "I did those things for the church's work. I don't care what you think." The other one says, "When man acts, Heaven is watching. God knows people's thoughts. Don't think just because you have some goodwill, ability, and eloquence, and you don't do bad things that God will not scrutinize you; don't think that if you hide your thoughts deep that God cannot see them. The brothers and sisters can all see them—let alone God! Do you not know that God scrutinizes the depths of people's hearts?" What are the two of them arguing about? One side is making great efforts to justify themselves, to exonerate themselves, not wanting others to have a bad impression of them, while the other side insists on not letting it go, not allowing that person to make themselves look good, and at the same time aims to expose and condemn them through reprimands. On the surface, these two are not directly cursing at each other or directly exposing each other, but their speech is purposeful: One side tries to prevent the other person from misunderstanding them, and demands that they clear their name, while the other side refuses to do so, and instead insists on labeling and condemning them, demanding the other's acknowledgment. Is this conversation a normal fellowshipping of the truth? (No.) Is it a conversation based on conscience and reason? (No.) Then what is the nature of this kind of conversation? Is this kind of conversation engaging in mutual attacks? (Yes.) Is the one justifying themselves fellowshipping about how they can accept things from God, know themselves, and find the principles that should be practiced? No, they are justifying themselves to other people. They want to clarify their thoughts, viewpoints, intentions, and purpose to others, to explain themselves to the other party, and to have the other party clear their name. Furthermore, they

want to deny the other party's exposure and condemnation of them, and no matter if what the other party says aligns with the facts or the truth, as long as they do not recognize it, or are unwilling to accept it, then they consider what the other party says to be wrong, and they want to rectify it. Whereas the other party does not wish to clear their name but instead exposes them, forcing them to accept their condemnation. One is unwilling to accept, and the other insists on making them accept, leading to attacks between them. The nature of this kind of dialogue is that of engaging in mutual attacks. So, what is the nature of this kind of attack? Is this conversation characterized by mutual denial, mutual complaints, and mutual condemnation? (Yes.) Does this form of dialogue also occur in church life? (Yes.) These kinds of conversations are all verbal spats.

Why are these kinds of dialogues called verbal spats? (It's because the people involved are arguing about right and wrong, no one is trying to know themselves, and no one gains anything; they just persistently dwell on the matter, and the dialogues are meaningless.) They're just talking a lot and wasting a lot of breath arguing over who is correct or incorrect, who is superior or inferior. They argue nonstop without there ever being a winner, and then they continue to argue. What do they ultimately gain from this? Is it an understanding of the truth, an understanding of God's intentions? Is it an ability to repent and accept God's scrutiny? Is it an ability to accept things from God and know themselves more? They don't gain any of these things. These meaningless disputes and these dialogues about right and wrong are verbal spats. To put it plainly, verbal spats are utterly meaningless conversations, where everything said is nonsense, not a single word is edifying or beneficial to others, but rather, the words spoken are all hurtful, and originate from human will, hotheadedness, people's minds, and of course, even more so from people's corrupt dispositions. Every word

spoken is for the sake of one's own interests, one's own image and reputation, not for the edification or assistance of others, not for one's own understanding of some aspect of the truth or for understanding God's intentions, and of course not for discussing which of one's corrupt dispositions are exposed in God's words, whether their corrupt dispositions match up with God's words, or whether one's understanding is correct. No matter how pleasing, sincere, or devout these meaningless self-justifications and explanations sound, they are all verbal spats and mutual attacks and judgments, which benefit neither others nor oneself. They not only harm others and affect one's normal interpersonal relationships, they also hinder one's own life growth. In short, regardless of the excuses, intentions, attitudes, tones used, or the means and techniques employed, as long as arbitrarily judging and condemning others is involved, then these words, methods, and so on all fall within the category of attacking others, they are all verbal spats. Is this scope broad? (It's quite broad.) So, when you encounter people's attacks, judgments, and condemnations, can you refrain from engaging in behaviors of attacking and condemning others? How should you practice when you encounter these kinds of situations? (We must come to be quiet before God through prayer; then there will no longer be hatred in our hearts.) As long as a person is understanding and reasonable, as long as they can quiet themselves before God and pray to Him, and accept the truth, they can control their intentions and desires, and then they can reach a point where they neither judge nor attack others. So long as someone's intention and purpose is not to vent personal spite or seek revenge, and certainly not to attack the other party, and instead they hurt the other party unintentionally because they do not understand the truth or understand it too superficially, and because they are somewhat foolish and ignorant or willful, then through help, support, and fellowship from

others, after understanding the truth, their speech will become more accurate, as will their evaluations and views of others, and they will be able to treat the corrupt dispositions that other people reveal and their incorrect actions correctly, thereby gradually reducing their attacks and judgments on others. However, if one always lives within their corrupt dispositions, seeking opportunities to get revenge against anyone that they find displeasing or who has offended or harmed them before, always harbors such intentions, and does not seek the truth or pray to or rely on God at all, then they are capable of attacking others at any time and in any place, and this is difficult to resolve. Unintentionally attacking others is easy to resolve, but deliberately and intentionally attacking is not. If a person occasionally and unintentionally attacks and judges others, through other people fellowshipping the truth to support and help them, they will be able to reverse their course once they understand the truth. However, if someone constantly seeks to take revenge and vent personal spite, always wants to torment or bring others down, and they attack others with such intentions, which can be felt and seen by all people, then such behavior becomes a disruption and disturbance to church life; it entirely constitutes a deliberate disruption and disturbance. Therefore, having this disposition of attacking others is difficult to change.

Now, do you understand how the issue of attacking and condemning others should be resolved? There is only one way—one must pray to and rely on God, and then their hatred will gradually disappear. There are mainly two types of people who can attack others. One type is those who speak without thinking, who are outspoken and blunt, and who may say some hurtful things whenever they find people displeasing. Most of the time, however, they don’t attack people intentionally or deliberately—they just can’t restrain themselves, this is just their disposition, and they

inadvertently form attacks against other people. If they are pruned, they can accept it, and so these are not evil people, and they are not targets for being cleansed away. But evil people do not accept being pruned, and they often cause disruptions and disturbances to church life, they frequently attack, judge, strike at, and retaliate against others, and do not accept the truth in the slightest. They are evil people, and they are the ones the church needs to address and cleanse away. Why do they need to be addressed and cleansed away? Judging from their nature essence, their behavior of attacking others is not unintentional, but deliberate. This is because these people have malicious humanity—no one can offend them or criticize them, and if someone says something that accidentally hurts them a bit, they will think about finding opportunities for revenge—and so, such people are capable of forming attacks against others. This is one type of person that the church needs to address and cleanse away. Anyone who engages in mutual attacks and verbal spats—no matter which party they are, whether they are actively or passively attacking—as long as they partake in these kinds of attacks, they are an evil person with sinister intentions, who will torment others at the slightest displeasure. Such people cause serious disruptions and disturbances to church life. They are a type of evil person within the church. Less serious cases can be dealt with by isolating the person in question for reflection; in more serious cases, the person in question must be cleared out or expelled. This is the principle that leaders and workers need to understand when it comes to handling this matter.

Through this fellowship, do you now understand what it means to attack others? Can you discern it? After I define what an attack is, some people think, “With such a broad definition of attacking others, who would dare to speak in the future? None of us humans understand the truth, so just opening our mouths will result in us attacking others, which is terrible! In

the future, we should just eat food and drink water and be silent, sealing our mouths and not speaking carelessly from the moment we wake up in the morning to avoid attacking others. That would be great, and our days would be much more peaceful." Is this way of thinking correct? Sealing one's mouth does not solve the problem; the essence of the issue of attacking others is a problem with one's heart, it is caused by one's corrupt dispositions, and it is not a problem with one's mouth. What people say with their mouths is governed by their corrupt dispositions and their thoughts. If a person's corrupt dispositions are resolved, and they really understand some truths, and their speech also becomes somewhat principled and measured, then the issue of them attacking others will be partly resolved. Of course, within church life, for people to have normal interpersonal relationships, and not engage in mutual attacks or verbal spats, it is necessary for them to come before God in prayer often, asking for God's guidance, and for them to be quiet before God with pious hearts that hunger and thirst for righteousness. That way, when someone inadvertently says something that hurts you, your heart can be quiet before God, you won't hold it against them, and you will not want to argue with the other person, much less to defend and justify yourself. Instead, you will accept it from God, thank God for giving you a good opportunity to know yourself, and thank Him for allowing you to become aware that you still have such-and-such issue through the words of others. This is a good opportunity for you to know yourself, it is God's grace, and you should accept it from God. You should not harbor resentment toward the person who hurt you, nor feel repulsion and hatred toward the person who inadvertently brought up your faults or exposed your shortcomings, either intentionally or unintentionally avoiding them or employing all sorts of ways to retaliate against them. None of these approaches are pleasing to

God. Come before God to pray often, and after your heart has calmed down, you will be able to treat it correctly when other people unintentionally harm you, you will be able to show them tolerance and patience. If someone harms you intentionally, what should you do? How would you approach it—would you argue with them out of hotheadedness, or would you quiet yourself before God and seek the truth? Of course, without Me having to say it, you all know clearly which way of entering is the correct choice.

It is very difficult to avoid mutual attacks and verbal spats in church life by relying on human strength, human self-control, and human patience. No matter how good your humanity is, how gentle and kind you are, or how magnanimous, it's inevitable that you'll encounter some people or things that hurt your dignity, integrity, and so on. You should have a principle in your mind for how to handle and treat these kinds of issues. If you approach these issues with hotheadedness, it's very easy: They curse you, and you curse them, they attack you, and you attack them, taking a tooth for a tooth, an eye for an eye, giving whatever they throw at you back to them using the same methods, and you protect your dignity, integrity, and face. This is very easy to achieve. However, you should weigh up in your heart whether this method is advisable, whether it is beneficial to both you and others, and whether it is pleasing to God. Often, when people have not figured out the essence of this issue, their immediate thoughts are, "He doesn't show me mercy, so why should I show him any? He shows no love to me, so why should I treat him with love? He has no patience for me and doesn't help me, so why should I be patient with him or help him? He is unkind to me, so I'll do wrong to him. Why can't I return a tooth for a tooth, an eye for an eye?" These are the first thoughts that come to people's minds. But when you really act in such a way, do you feel at peace inside or uneasy and in

pain? When you really choose this, what do you gain? What do you obtain? Many people have experienced that when they really act this way, they feel uneasy inside. Of course, for most people, it's not a matter of a guilty conscience, much less is it uneasiness caused by a feeling that they are indebted to God; people do not possess that kind of stature. What causes this uneasiness in them? It stems from people's hatred, the challenge to their dignity and integrity when they are insulted, as well as the hurt they feel and the bursts of fury, hatred, defiance, and indignance that arise in their hearts after being provoked verbally, all of which make people feel uneasy. What are the consequences of this unease? Immediately after feeling it, you'll begin to contemplate how to use language to handle that person, how to use legal and reasonable means to bring them down, to show them that you have dignity and integrity and are not easy to bully. When you feel uneasy, when you produce hatred, what you think about isn't showing that person patience and tolerance, or treating them correctly, or other positive things, but rather all the negative things, like jealousy, repulsion, loathing, animosity, hatred, and condemnation, to the extent that you curse them countless times in your heart, and, regardless of the time—even while you are eating or sleeping—you think about how to retaliate against them, and imagine how you will deal with them and handle such situations if they attack or condemn you, and so forth. You spend all day pondering how to take the other person down, how to vent your resentment and hatred, and make the other person yield to you and fear you, and not dare to provoke you again. You also often think about how to teach the other person a lesson, to let them know how powerful you are. When such thoughts arise, and when imagined scenarios repeatedly appear in your mind, the disturbance and consequences they cause to you are beyond measure. Once you fall into the state of engaging in verbal spats and mutual attacks, what

are the consequences? Is it easy to be quiet before God then? Doesn't it delay your life entry? (Yes.) This is the impact on a person of choosing the wrong way to handle matters. If you choose the right path, when someone speaks in a way that harms your image or pride, or insults your integrity and dignity, you can choose to be tolerant. You won't engage in arguments with them using any kind of language or intentionally justify yourself and refute and attack the other party, giving rise to hatred in yourself. What is the essence and significance of being tolerant? You say, "Some of the things he said don't align with the facts, but that's how everybody is before they understand the truth and attain salvation, and I was once like this too. Now that I understand the truth, I don't walk the nonbelievers' path of arguing about right and wrong or engaging in the philosophy of fighting—I choose tolerance and treating others with love. Some of the things he said don't align with the facts, but I don't pay attention to them. I accept what I can recognize and comprehend. I accept it from God and bring it before God in prayer, asking Him to set up circumstances that reveal my corrupt dispositions, allowing me to know the essence of these corrupt dispositions and have an opportunity to begin to address these issues, gradually overcome them, and enter into the truth reality. As for who hurts me with their words and whether the things they say are right or not, or what their intentions are, in one respect, I practice discernment of it, and in another, I tolerate them." If this person is someone who accepts the truth, you can sit down and fellowship with them peacefully. If they aren't, if they're an evil person, then don't pay attention to them. Wait until they have performed to a sufficient extent, and all the brothers and sisters thoroughly discern them, and you do too, and the leaders and workers are about to clear them out and handle them—that's when the time has come for God to address them, and of course, you will also feel delighted. However, the path you should

choose is not at all to engage in verbal spats with evil people or to argue with them and try to justify yourself. Instead, it is to practice according to the truth principles whenever anything happens. No matter whether it's dealing with people who have hurt you or those who haven't and are beneficial to you, the principles of practice should be the same. When you choose this path, will there be any hatred in your heart? There may be a little discomfort. Who wouldn't feel uncomfortable when their dignity is hurt? If someone claimed to not feel uncomfortable, that would be a lie, it would be deceitful, but you can endure and suffer this hardship for the sake of practicing the truth. When you choose this path, you will have a clear conscience when you come before God again. Why will your conscience be clear? Because you will know clearly that your words do not stem from hotheadedness, that you don't engage in disputes with others until you're red in the face for the sake of your own selfish desires, and that, based on a foundation of comprehending the truth, you instead follow God's way and walk your own path. You will be utterly clear in your heart that the path you have chosen is directed by God, required by God, and so you will feel particularly at peace inside. When you have such peace, will the hatred and personal grudges between you and others disturb you? (No.) When you truly let go and willingly choose the positive path, your heart will be quiet and at peace. You will no longer be disturbed by resentment, hatred, and the retaliatory mindset and schemes generated from that hatred, among other things that are of hotheadedness. The path you've chosen will bring you peace and a quiet heart, and those things that are of hotheadedness will no longer be able to disturb you. When they can't disturb you anymore, will you still think of ways to attack those who hurt you with their words or to engage in verbal spats with them? You will not. Of course, occasionally your hotheadedness, impulsiveness, and resentment will be evoked due to

your small stature or due to some special contexts. However, your determination, resolve, and will to practice the truth will prevent these things from perturbing your heart. That is, these things cannot disturb you. You may still have outbursts of hotheadedness, such as thinking, “He’s constantly making things difficult for me. I ought to give him a talking to someday, and ask him why he’s always targeting me and always giving me a hard time. I should ask him why he always looks down on me and insults me.” You may sometimes have these kinds of thoughts. However, after some more thinking, you will realize that they are wrong, and that acting in that way would displease God. When such thoughts arise, you will quickly return before God to reverse this state, so these erroneous thoughts will not dominate you. Consequently, some positive things will begin to emerge within you—such as self-knowledge, as well as some enlightenment and illumination that God gives you, which will enable you to discern people and see through matters—and, without you realizing it, these positive things will make you understand and enter into more of the truth reality. At this point, your resistance, that is, the “antibodies” that fend off hatred, selfish desires, and hotheadedness, will become stronger and stronger, and your stature will grow increasingly larger. Those things that are of hotheadedness will no longer be able to control you. Although you might occasionally have some incorrect thoughts, ideas, and impulses, these things will quickly disappear, they will be eliminated and eradicated by your resistance and stature. At this time, positive things, the reality of the truth, and God’s words will dominate within you. When these positive things dominate, you will no longer be influenced by external people, events, and things. Your stature will grow, your state will become increasingly normal, and you will no longer live by corrupt dispositions and develop in the direction of a vicious cycle, and in this way, your stature will continually grow.

When you are in the church or among a group of people, it is beneficial if you can choose to be tolerant and patient and opt for the right path of practice when you encounter personal attacks that harm your dignity and your integrity. You might not see this benefit, but when you experience this kind of event, you will unconsciously discover that God's requirements for people and the path He provides them are a bright avenue and a true and living way, that they enable people to gain the truth and benefit people, and that they are the most meaningful path. When you are among a group of people, especially when you are in church life, you can overcome various temptations and enticements. When someone maliciously attacks and hurts you or intentionally seeks to exact revenge against you and vent their hatred upon you, it is crucial that you be able to approach this and practice according to the truth principles. Because God hates people's corrupt dispositions, He tells people not to approach the things they encounter with hotheadedness, but to be quiet before God and seek the truth and God's intentions, and then come to understand what God's requirements for people truly are. Human patience is limited, but once a person understands the truth, there will be principles to their patience, and it can turn into a driving force and aid for that person to practice the truth. However, if a person does not love the truth, likes to argue over right and wrong and attack others, and tends to live within their hotheadedness, then when they are attacked, they will be prone to engaging in verbal spats and mutual attacks. This brings harm to everyone involved, providing no edification or help to anyone. Whenever anyone engages in mutual attacks and verbal spats, afterward they are left exhausted, extremely tired, and both sides are wounded; they aren't able to obtain any truths at all, and in the end they do not gain anything. What remains is only hatred and the intention to retaliate

when they get the opportunity. This is the adverse outcome that mutual attacks and verbal spats ultimately bring upon people.

For the topic of mutual attacks and verbal spats that we just fellowshipped on, do you now understand the principles of discernment? Can you differentiate what situations constitute mutual attacks and verbal spats? Mutual attacks and verbal spats occur frequently among groups of people and they can often be observed. Mutual attacks primarily involve purposefully targeting somebody's issues to personally attack them, judge them, condemn them, and even curse them, with the aim of exacting revenge, counterattacking, venting personal spite, and so on. In any case, mutual attacks and verbal spats are not about fellowshipping the truth, nor are they about practicing the truth, and they are certainly not a manifestation of harmonious cooperation. Instead, they are a manifestation of retaliating and striking against people due to hotheadedness and Satan's corrupt disposition. The purpose of mutual attacks and verbal spats is absolutely not to fellowship the truth clearly, much less is it to argue in order to understand the truth. Rather, the purpose is to satisfy one's own corrupt dispositions, ambitions, selfish desires, and fleshly preferences. Obviously, mutual attacks are not about fellowshipping the truth, and they certainly are not about helping and treating people with love; instead, they are one of Satan's strategies and methods for tormenting, toying with, and fooling people. People live within corrupt dispositions and do not understand the truth. If they do not choose to practice the truth, it is very easy for them to get trapped by such snares and temptations, and within battles of mutual attacks and verbal spats. They argue until their faces turn red and even go on and on forever, all over a single word, phrase, or look, fighting for years to outdo each other, to the point of a lose-lose situation, over just one thing. As soon as they meet, they argue endlessly, and some

even attack, curse, and condemn each other in computer chat groups. How severe this hatred has become! They have not cursed at each other enough during gatherings, they have not yet relieved their hatred, they have not achieved their purposes, and after they go home, the more they think about it, the angrier they become, and there they continue to curse each other. What kind of spirit is this? Is it worth promoting, is it worth advocating? (No.) What kind of "dauntless spirit" is this? This is a spirit of fearing nothing, it is a spirit of lawlessness, it is a consequence of Satan corrupting man. Of course, such behaviors and actions bring significant disturbances and losses to the life entry of these individuals, and they also cause disturbances and disruptions to church life. Therefore, when facing these situations, if leaders and workers find that two people are attacking each other and engaging in verbal spats, and swearing to fight to the end, they must quickly cleanse them away, and they must not tolerate them and they certainly must not indulge them. They must protect the other brothers and sisters and maintain normal church life, ensuring that each gathering achieves results, and not allow such individuals to occupy the time of the brothers and sisters for reading God's words and fellowshipping the truth, disturbing normal church life. If it is discovered during gatherings that they are attacking each other and engaging in verbal spats, this must be promptly stopped and resolved. If it cannot be restricted, these people must be exposed and dissected immediately through a gathering, and they should be cleansed away. The church is a place for eating and drinking God's words, for worshiping God; it is not a place for attacking each other or engaging in verbal spats to vent personal spite. Anyone who frequently disturbs church life, affecting the life entry of God's chosen people, must be cleansed away. The church does not welcome such people, it does not allow disturbances

from devils or the presence of evil people—cleanse these people away, and the problem will be resolved.

In the church, if it is discovered that some people are engaging in mutual attacks and verbal spats, then regardless of what their excuses and reasons are, and regardless of what the focus of their discussion is—whether it's something that everyone cares about or not—so long as disruptions and disturbances are being caused to the church life, this issue must be resolved promptly and without holding back. If it is not possible to stop or restrict those involved, they should be cleansed away. This is the work that leaders and workers should do when faced with such situations. The main principle is not for you to abet these people's bad behavior by tolerating them or indulge them, nor is it for you to act as an "upright official" adjudicating right and wrong for these people, seeing who is correct and who is incorrect, who is in the right and who is not, clearly distinguishing who is right from who is wrong, and then meting out equal punishment to both parties, or punishing the one that you deem guilty and rewarding the other—this is not the way to solve the problem. In handling this matter, you are not supposed to measure it against the law, much less are you supposed to measure and judge it against moral standards, but rather, you are supposed to measure and handle it according to the principles of the church's work. With regard to both parties involved in mutual attacks, as long as they cause disruptions and disturbances to the church life, the church's leaders and workers should take it as their bounden duty to stop and restrict them, or to isolate them or clear them out, rather than listening attentively to both sides recount what happened and talk about each of their reasons and excuses, and the intent, purpose, and root cause behind them attacking the other person and getting into the verbal spat—they're not supposed to understand the whole story, instead they're

supposed to solve the problem, eliminating these disruptions and disturbances to the church life, and handling those who caused them. Suppose that leaders and workers smooth things over and take a "middle-of-the-road" approach, adopting a conciliatory policy toward both of the people who engaged in the mutual attacks, allowing them to wantonly cause disruptions and disturbances to the church life without intervening or handling it—they keep indulging these people. They just exhort and advise them each time, and aren't able to thoroughly solve the problem. Such leaders and workers are derelict in their responsibilities. If the problem of people engaging in mutual attacks and verbal spats arises in the church, causing serious disturbances and damage to the church life, thereby giving rise to resentment and repulsion in the majority of people, leaders and workers must act quickly, isolating or clearing out both parties according to the house of God's work arrangements and principles for cleansing the church. They should not act as "upright officials" adjudicating the case for those involved and making judgments regarding these personal quarrels, they should not listen attentively to these people spouting putrid, long-winded nonsense to see who is right and who is wrong, who is correct and who is incorrect, and after judging these things, get more people to carry out discussions and fellowship on these things, leading more people to harbor repulsion and loathing in their hearts. This will waste time that people should be using to eat, drink, and fellowship God's words. This is even more so a dereliction of responsibility by leaders and workers, and this principle of practice is incorrect. If the parties who have been restricted repent at some point, and no longer take up gathering time with their mutual attacks and verbal spats, then the isolation imposed on them can be lifted. If they have been cleared out as evil people, and someone claims that they have changed for the better, it's necessary to see if they show actual

manifestations of repentance, and to also seek the majority's opinion on the matter. Even if they are accepted back, they must be closely monitored, and their speaking time must be strictly restricted, and later on they should be handled accordingly based on their manifestations. These are principles that church leaders and workers should understand and pay attention to. Of course, handling this matter cannot be based on subjective assumptions; there must be a nature of causing disruptions and disturbances to the mutual attacks of both parties. People should not be prohibited from speaking and isolated just because one of them momentarily said something that hurt the other, and that person then retaliated with their own comment. Handling people in that way is really not in line with the principles! Leaders and workers must grasp the principles properly, ensuring that the majority agree that their actions are in line with the principles, instead of running amok doing bad things or exaggerating the severity of the issue to the greatest extent possible. When it comes to this aspect of work, in one respect, the majority must learn to discern what constitutes an attack, and in another, church leaders and workers also need to know the principles that should be grasped and the responsibilities that should be fulfilled in performing this work.

4. Arbitrary Condemnations of People

There is another manifestation of mutual attacks. Some people know some spiritual terms, and they always use some in their speech, such as "devil," "Satan," "not practicing the truth," "not loving the truth," "Pharisee," and so on—they use these terms to arbitrarily judge certain people. Doesn't this have a bit of a nature of an attack to it? Previously, there was a person who wanted to curse at anyone who did not act according to his wishes when he interacted with the brothers and sisters. But he thought to himself: "Now that I believe in god, cursing at people

seems indecent. It makes me seem out of keeping with saintly decorum. I can't curse or use foul language, but if I don't curse, I will feel unsettled, I'll be unable to relieve my hatred—I'll always want to curse at people. How should I curse at them, then?" So he invented a new term. Whoever offended him, hurt him through their actions, or did not listen to him, would be cursed by him like so: "Evil devil!" "You are an evil devil!" "So-and-so is an evil devil!" He added "evil" in front of the word "devil"—I had really never heard anyone use this phrase before. Isn't it quite novel? The brothers and sisters were casually cursed by him as "evil devils"—who would feel comfortable hearing that? For example, if he asked a brother or a sister to pour him a cup of water, and that person was too busy and told him to do it himself, he would curse at them: "You evil devil!" If he returned from a gathering and saw that his meal was not yet prepared, he would become angry: "You evil devils, all of you are so lazy. I go out to do my duty, and I don't even have a meal ready-made for me when I return!" Anyone who interacted with him could potentially be cursed as an "evil devil." What kind of person is this? (An evil person.) How is he evil? In his eyes, anyone who offends him or does not conform to his wishes is an evil devil—He himself is not, but everyone else is. Does he have any basis for saying this? None at all; he just arbitrarily selected a word to curse people with that would allow him to relieve his hatred and vent his emotions. He believes that if he truly curses at someone, others will say he doesn't seem like a believer in God, but he thinks that if he calls someone a devil, that's not cursing, and it should seem reasonable to others, satisfying his own desires while leaving no room for others to find fault with him. This guy is pretty cunning and quite evil, he uses the most malicious language, a kind of language that leaves people no means of resistance, in order to take revenge on them and condemn them, and yet people cannot accuse him of cursing or

speaking unreasonably. When faced with such a person, would most people avoid him or draw near to him? (They would avoid him.) Why? They can't afford to provoke him, so they can only steer clear of him; this is what smart people would do.

The phenomenon of someone being arbitrarily condemned, labeled, and tormented often occurs in every church. For example, some people harbor a prejudice against a certain leader or worker and, in order to get revenge, make comments about them behind their back, exposing and dissecting them under the guise of fellowshipping about the truth. The intent and purposes behind such actions are wrong. If one is really fellowshipping on the truth to give testimony for God and to benefit others, they should fellowship on their own true experiences, and bring benefit to others by dissecting and knowing themselves. Such practice yields better results, and God's chosen people will approve of it. If one's fellowship exposes, attacks, and belittles another person in an attempt to strike at or get revenge on them, then the intent of the fellowship is wrong, it is unjustified, loathed by God and not edifying to the brothers and sisters. If someone's intent is to condemn others or to torment them, then they are an evil person and they are doing evil. All God's chosen people should have discernment when it comes to evil people. If someone willfully strikes at, exposes, or belittles people, then they should be helped lovingly, fellowshipped with and dissected, or pruned. If they are unable to accept the truth, and stubbornly refuse to mend their ways, then this is a different matter entirely. When it comes to evil people who often arbitrarily condemn, label and torment others, they should be thoroughly exposed, so that everyone may learn to discern them, and then they should be restricted or expelled from the church. This is essential, as such people disturb the church life and the church work, and they are likely to mislead people and bring chaos upon

the church. In particular, some evil people often attack and condemn others, solely to achieve their purpose of showing themselves off and making others look up to them. These evil people frequently use the opportunity of fellowshipping on the truth at gatherings to indirectly expose, dissect and suppress others. They even justify this by saying that they're doing it to help people and to resolve problems present in the church, and use these pretexts as a cover by which to achieve their purposes. They are the kind of people who attack and torment others, and they are all clearly evil people. All those who attack and condemn people who pursue the truth are extremely vicious, and only those who expose and dissect evil people to safeguard the work of God's house have a sense of justice and are approved of by God. Evil people are often very cunning in their evildoing; they are all skilled at using doctrine to come up with justifications for themselves and achieve their purpose of misleading others. If God's chosen people do not have discernment of them and are unable to restrict these evil people, church life and the work of the church will be thrown into a complete mess —or even pandemonium. When evil people fellowship about problems and dissect them, they always have an intent and a purpose, and it's always aimed at somebody. They are not dissecting or knowing themselves, nor opening up and laying themselves bare to resolve their own problems— rather, they are seizing the opportunity to expose, dissect, and attack others. They often take advantage of fellowshipping their self-knowledge to dissect and condemn others, and by means of fellowshipping God's words and the truth, they expose, belittle, and vilify people. They especially feel repulsion and hatred toward those who pursue the truth, those who bear a burden for the work of the church, and those who often do their duties. Evil people will use all sorts of justifications and excuses to strike at these people's motivation and prevent them from carrying out church work. Part of what

they feel toward them is jealousy and hatred; another part is fear that these people, by rising up to do work, pose a threat to their fame and gain and status. So, they are anxious to try every possible way to warn, suppress, and restrict them, even going so far as to gather ammunition with which to frame them and distort the facts in order to condemn them. This reveals completely that the disposition of these evil people is one that hates the truth and positive things. They have special hatred for those who pursue the truth and love positive things, and for those who are rather guileless, decent, and upstanding. They may not say so, but this is the sort of mindset they have. So why do they specifically target pursuers of the truth, and decent and upstanding people, to expose, belittle, suppress, and exclude? This is clearly an attempt on their part to overthrow and strike down good people and those who pursue the truth, to trample them underfoot, so that they can control the church. Some people do not believe that this is so. To them, I ask one question: Why, when fellowshipping on the truth, do these evil people not expose or dissect themselves, and always target and expose others instead? Could it really be that they do not reveal corruption, or that they do not have corrupt dispositions? Certainly not. Why, then, do they insist on targeting others for exposure and dissection? What are they trying to achieve, exactly? This question calls for deep thought. One is doing as they should if they expose the evil deeds of evil people that disturb the church. But instead these people are exposing and tormenting good people, under the pretext of fellowshipping about the truth. What is their intent and purpose? Are they furious because they see that God saves good people? That is what it really is. God does not save evil people, so evil people hate God and good people—this is all quite natural. Evil people do not accept or pursue the truth; they cannot be saved themselves, yet they torment those good people who pursue the truth and can be saved. What is the problem

here? If these people had knowledge of themselves and the truth, they could open up and fellowship, yet they are always targeting and provoking others—they always have a tendency to attack others—and they are always setting up those who pursue the truth as their imagined enemies. These are the hallmarks of evil people. Those capable of such evil are the authentic devils and Satans, quintessential antichrists, who should be restricted, and if they do a great deal of evil, they must be handled promptly—expel them from the church. All those who strike at and exclude good people are rotten apples. Why do I call them rotten apples? Because they are likely to provoke unnecessary disputes and conflict in the church, causing the state of affairs there to grow graver and graver. They target one person one day and another the next, and they are always taking aim at others, at those who love and pursue the truth. This is liable to disturb church life and have repercussions on the normal eating and drinking of God's words by God's chosen people, as well as on their normal fellowshipping on the truth. These evil people often take advantage of living the church life to attack others in the name of fellowshipping about the truth. There is hostility in everything they say; they make provocative remarks to attack and condemn those who pursue the truth and those who expend themselves for God. What will be the consequences of this? It will disrupt and disturb the life of the church, and cause people to be uneasy in their hearts and unable to be quiet before God. In particular, the unscrupulous things these evil people say to condemn, strike at, and wound others can provoke resistance. This is not conducive to resolving problems; on the contrary, it foments fear and anxiety in the church and strains relationships between people, leading to tension developing between them and causing them to fall into strife. The behavior of these people not only impacts church life, but also gives rise to conflict in the church. It can even impact the work of the church as a whole

and the spreading of the gospel. Therefore, leaders and workers need to warn this sort of person, and they also need to restrict and handle them. In one respect, brothers and sisters must put severe restrictions on these evil people that frequently attack and condemn others. In another respect, church leaders should promptly expose and stop those who arbitrarily strike at and condemn others, and if they remain incorrigible, clear them out of the church. Evil people must be prevented from disturbing the life of the church in gatherings, and at the same time, muddled people should be restricted from speaking in a way that impacts the church life. If an evil person doing evil is found, they must be exposed. They absolutely must not be allowed to act willfully, doing evil as they wish. This is necessary to maintain normal church life and ensure that God's chosen people may gather, eat and drink of God's words, and fellowship about the truth normally, allowing them to fulfill their duties normally. Only then can God's will be carried out in the church, and only in this way can His chosen people understand the truth, enter reality, and gain God's blessings. Have you discovered these kinds of evil people in the church? They always harbor an envious hatred toward good people, and they always target them. Today they dislike one good person, tomorrow another; they are capable of critiquing anyone and picking out a multitude of faults in them, and moreover, what they say sounds very well-founded and reasonable, and eventually they spark widespread outrage, becoming a scourge to the group. They disturb the church to the extent that people's hearts are thrown into disarray, many people become negative and weak, no benefit or edification is gained from gatherings, and some even lose the desire to attend gatherings. Aren't such evil people rotten apples? If they haven't reached the level where they ought to be cleared out, they should be isolated or restricted. For example, during gatherings, assign them a secluded seat to prevent them from

influencing others. If they insist on seeking opportunities to speak out and attack people, they should be restricted—prohibited from saying useless things. If it becomes impossible to restrict them and they are on the verge of erupting or resisting, they should be promptly cleared out. That is, when they are no longer willing to be restricted, and say, “On what basis are you restricting my speech? Why does everyone else get to speak for five minutes, and I only get one minute?”—when they constantly ask these questions, that means they are going to resist. When they are about to resist, aren’t they being defiant? Aren’t they trying to cause trouble, to stir up unrest? Are they not about to disturb the church life? They’re about to reveal who they really are; the time to handle them has arrived—they must be quickly cleansed away. Is this reasonable? Yes, it is. Ensuring that the majority can live a normal church life is truly not easy, with all sorts of evil people, evil spirits, filthy demons, and “special talents” looking to spoil things. Can we afford to not restrict them? Some “special talents” start belittling and attacking others as soon as they open their mouths—if you wear glasses or if you do not have much hair, they attack you; if you share your experiential testimony during gatherings or if you are proactive and responsible in doing your duties, they attack you and judge you; if you have faith in God during trials, if you are weak, or if you overcome family difficulties using your faith without complaining about God, they attack you. What does attack mean here? It means that no matter what others do, it never pleases these people; they always dislike it, they always look for faults that don’t exist, they always seek to accuse other people of things, and nothing other people do is ever right in their eyes. Even if you fellowship the truth and address issues according to the work arrangements of God’s house, they will nitpick and criticize, finding fault in everything you do. They deliberately cause trouble, and everyone is subject to their

attacks. Every time a person like this appears in the church, you must handle them; if two of them appear, then you should handle them both. This is because the harm they cause to the church life is significant, they cause disruptions and disturbances to the work of the church, and the consequences of this are dire.

B. The Characteristics of the Humanity of People Who Often Attack Others

Today, we've fellowshipped on several aspects related to the issue of mutual attacks and verbal spats. Have you grasped the nature of the manifestations exhibited by various types of individuals within each of these aspects? Let's start with those who tend to attack others—do they possess the reason of normal humanity? (No.) How does their lack of reason manifest? What are their attitudes and principles toward people, events, and things? What methods and attitudes do they choose to deal with a variety of people, events, and things? For instance, loving to argue over right and wrong, is this not one of the attitudes they harbor toward people, events, and things? (It is.) Loving to argue over right and wrong means trying to clarify what's right or wrong in every single matter, not stopping until the matter has been cleared up and it's understood who was right and who was wrong, and stubbornly fixating on pointless things. Just what is the point of acting like this? Is it ultimately right to argue over right and wrong? (No.) Where is the mistake? Is there any connection between this and practicing the truth? (There is no connection.) Why do you say there is no connection? Arguing over right and wrong is not adhering to the truth principles, it is not discussing or fellowshipping the truth principles; instead, people always talk about who is right and who is wrong, who is correct and who is mistaken, who is in the right and who isn't, who has a good reason, and who doesn't, who expresses higher doctrine; this is what

they probe into. When God puts people through trials, they always try to reason with God, they always come out with some reason or another. Does God discuss such things with you? Does God ask what the context is? Does God ask about what your reasons and causes are? He does not. God asks whether you have an attitude of submission or resistance when He tries you. God asks whether or not you understand the truth, whether or not you are submissive. This is all God asks, nothing else. God does not ask you what the reason for your lack of submission is, He does not look at whether you have a good reason—He absolutely does not consider such things. God only looks at whether or not you are submissive. Regardless of your living environment and what the context is, God only scrutinizes whether there is submission in your heart, whether you have an attitude of submission. God does not debate right and wrong with you; God does not care what your reasons are. God only cares whether you are truly submissive—this is all that God asks you. Is this not a truth principle? The kind of people who love to argue over right and wrong, who love to engage in verbal spats—are there the truth principles in their hearts? (No.) Why not? Have they ever paid any attention to the truth principles? Have they ever pursued them? Have they ever sought them? They have never paid them any attention, or pursued them or sought them, and they are totally absent from their hearts. As a result, they can only live within human notions, all that is in their hearts is right and wrong, correct and incorrect, pretexts, reasons, sophistry, and arguments, soon after which they attack, judge, and condemn each other. The disposition of people like this is that they like to debate right and wrong and judge and condemn people. People like this have no love or acceptance of the truth, they are liable to try and reason with God, even to pass judgment on God and defy God. Ultimately, they will end up being punished.

Do those who love to argue over right and wrong seek the truth? Do they seek God's intentions, God's requirements, or the truth principles that should be practiced in these situations through the people, events, and things that they encounter within them? They do not. When confronted with situations, they tend to study "what that event was like" or "what that person is like." What is this behavior? Isn't this what people often refer to as relentlessly fixating on people and things? They argue about people's justifications and the course of events, they insist on clarifying these things, but they do not mention in which part of the process of these complex situations they sought the truth, understood the truth, or were enlightened. They lack these experiences and methods of practice. They just keep saying: "You were clearly targeting me with that matter, you were insulting me. Do you think I'm so dumb that I can't tell? Why would you insult me? I haven't offended you; why would you target me? Since you're targeting me, I won't hold back! I've been patient with you for a long time, but my patience has its limits. Don't think I'm easy to push around; I'm not afraid of you!" Clinging to these issues, they incessantly present their justifications, dwelling on the right and wrong and the correct and incorrect of the matter, but their so-called justifications do not align with the truth at all, and not a single word of them conforms to God's requirements. They dwell on people, events, and things to the extent that others become utterly fed up and no one is willing to listen to them, yet they themselves never tire of speaking about these things, they talk about them wherever they go, as if they were possessed. This is called relentlessly fixating on people and things, and simply refusing to seek the truth. The second characteristic of people who engage in mutual attacks and verbal spats is their particular fondness for relentlessly fixating on people and things. Do those who relentlessly fixate on people and things love the truth? (No.) They do not

love the truth, this is obvious. Then, do these individuals understand the truth? Do they know what the truth that God speaks of really is? Judging from their outward behavior of relentlessly fixating on people and things, do they know what the truth really is? It's clear they do not. What is the idea that they revere? It's the idea that whoever's words are the most justified is right, whoever's actions are aboveboard and can be laid for all to see is in the right, and whoever acts in accordance with morality, ethics, and traditional culture, gaining the approval of the majority, is in the right. In their view, this "right" represents the truth, so they can relentlessly fixate on people and things with great brazenness, and they never stop dwelling on these matters. They believe that being justified equates to possessing the truth—isn't this very troublesome? Some people say, "I haven't disrupted or disturbed the work of the church, I don't take advantage of others, I don't like to steal from others, and I'm not a bully; I'm not an evil person." Is the implication here that you are a person who practices the truth, someone who possesses the truth? A large portion of those who relentlessly fixate on people and things believe themselves to be upright people who consequently needn't worry about rumors, and consider themselves to be upstanding, honorable people who would never flatter others. Therefore, when confronted with situations, they tend to argue and debate, and insist on proving that their justification is correct through these means. They believe that if their justification is solid, and it can be presented openly, and the majority agrees with it, then they are a person who possesses the truth. What is their "truth"? By what standard is it measured? Do you think such people can understand the truth? (No.) Therefore, they always relentlessly fixate on people and things and stubbornly dwell on them. These people do not understand the truth, so they always say, "I haven't offended you. Why are you always targeting me? It's wrong of you to target me!" They believe,

“If I haven’t offended you, you shouldn’t treat me this way. Since you’re treating me this way, I’m going to get back at you, I’m going to retaliate, and my retaliation is legitimate self-defense, it’s lawful. This is the truth principle. Therefore, what you’re doing doesn’t align with the truth principles, but what I’m doing does. So I will fixate on this matter, I will always bring up this issue, and always mention you!” They believe that relentlessly fixating on people and things aligns with the truth principles, but isn’t this a huge mistake? It is indeed a huge mistake, and they are misoriented. Relentlessly fixating on people and things is an entirely different matter than practicing the truth. This is the second problem with these people’s humanity—they relentlessly fixate on people and things. What are problems of humanity related to? Aren’t they related to one’s nature? These people have believed in God for many years, but they do not understand the truth, and they think that the terms they know, such as being open and aboveboard, upright and honest, candid and forthcoming, straightforward and upstanding, and so on are the fundamentals of how to conduct oneself, and they consider these things to be the truth principles. This is a profoundly incorrect viewpoint.

People who engage in mutual attacks and who tend to partake in verbal spats have abnormal humanity. The first aspect of this is loving to argue over right and wrong; the second is relentlessly fixating on people and things. What’s the third aspect? Isn’t it their complete refusal to accept the truth? They can’t even accept a single correct statement. They think, “Even if what you say is right, you still need to help me save face, you need to speak tactfully and not hurt me. If your words are cutting and could make me lose face, you must say them to me in private. You mustn’t hurt me in front of a lot of people, giving no consideration to my pride and not giving me a way out of this embarrassing predicament. Moreover, what you say is

wrong, so I must retaliate!" In more serious cases, these kinds of people resist: "No matter how correct your words are, I won't accept them! It's okay if you talk about anyone else, but targeting me is not okay, even if you are right!" Even when reading God's words, if they sense that God's words are targeting or exposing them, they feel averse to those words and are unwilling to listen to them—it's just that, since they're only faced with God's words, they can't argue with Him. If someone points out their issues or states to them face-to-face, or unintentionally mentions them without meaning to target them, they are capable of retaliating and initiating verbal spats. Doesn't this mean such individuals utterly refuse to accept the truth? (Yes.) This is their humanity essence—an absolute refusal to accept the truth. Thus, regardless of the content of their verbal spats or where these spats take place, the humanity of such people is clear. They do not understand the truth, and even if they understand what's being said during sermons, they do not accept the truth; they still engage in mutual attacks and continually partake in verbal spats, or often tend to attack others. Judging by these manifestations of theirs, what kind of people are they? Firstly, are they lovers of the truth? Are they individuals who can practice the truth when they understand it? (No.) When they discover problems, can they seek the truth to resolve them? (No.) When they harbor notions, and prejudices or personal opinions regarding other people, can they take the initiative to put them aside to seek the truth? (No.) They cannot do any of these things. Looking at all these things they are incapable of, it's evident that all individuals who are prone to attacking others and engaging in verbal spats are no good. Judging from their various manifestations, they do not love the truth and are not willing to seek it. In matters involving the truth, regardless of which biases or erroneous views they develop, they remain self-righteous and do not seek the truth at all, and even when the truth is

clearly fellowshipped to them, they refuse to accept it, and much less are they willing to practice it. At the same time, these individuals exhibit an even more detestable manifestation: After gaining an understanding of some words and doctrines, they use these grand doctrines that they understand to arbitrarily attack, judge, and condemn others, and even to constrain and control others. If they don't manage to subdue you with their judgments and condemnations, they'll think of every which way to constrain you with hollow theories. If you still don't concede, they'll resort to even more despicable and terrible methods to attack you, until you concede to them, become weak and negative, or start to admire them and be manipulated by them—then they'll feel satisfied. So, based on the behaviors, manifestations, and attitude toward the truth of these individuals, what kind of people are they? They utterly refuse to accept the truth—this is their attitude toward the truth. And what about their humanity? The majority of these individuals are evil people; conservatively speaking, more than 90% of them are. Evil people like to clarify right and wrong in every matter, otherwise, they won't let it go, and they always have this kind of tendency. Additionally, when faced with situations, evil individuals dwell on people and things, and relentlessly fixate on them, always presenting their own justifications, always trying to get everyone to agree with and support them, and say they are right, and not allowing anyone to say anything bad about them. Moreover, when evil people are faced with situations, they always look for opportunities to cage and control people. What method do they use to control people? They condemn everyone, making every other person believe that they are inadequate, that they have problems and faults, and that they are inferior to these evil people, after which the evil people feel pleased and happy. Once they have beaten everyone else down, leaving only themselves standing, haven't they

brought everyone under their control? The purpose they achieve by controlling people is to condemn and knock everyone down, making everyone believe that they are incapable, become negative and weak, lose faith in God's words and in the truth, and lose faith in God and not have a path to follow—after this these evil people feel happy and satisfied. Looking at these aspects, isn't it clear that evil people make up the majority of these kinds of individuals? Look at which types of people always tend to attack others when they are in a group, either face-to-face or behind people's backs, using various methods to attack others—such people are evil ones. These individuals do not accept the truth at all, nor do they fellowship the truth, and they often take advantage of a situation to brag that they are good people, that whatever they do is justified and well-founded, and that they behave in an upright and above-board manner—they always brag that they are decent and honorable people, and straightforward and just individuals. These people never testify to the truth, nor do they testify to God's words, they just like to relentlessly fixate on people and things, and present their own justifications. Their intent and purpose is to make people believe they are good people, and that they understand everything. Regarding those in the church who often engage in mutual attacks and verbal spats, whether it's those who initiate the attacks or those who are attacked, if the church life is disrupted and disturbed, then most people should stand up to warn and restrict them. These people shouldn't be given time to run amok doing bad things, nor should they be allowed to affect others by venting their personal spite and seeking revenge due to their personal grudges and temporary anger. Of course, church leaders should also fulfill their responsibilities in a dutiful manner, effectively restricting these people from disrupting and disturbing the church life, and protecting the majority of people from being disturbed. When people engage in mutual

attacks and verbal spats, church leaders should be able to stop and restrict them in a timely manner. If trying to stop and restrict them doesn't solve the problem, and they continue to attack each other and get into verbal spats, disturbing others, and they continue to damage the church life, then such individuals should be cleared out or expelled. This is the responsibility of the church leaders.

We have fellowshipped quite a bit about the behaviors and manifestations of those who engage in mutual attacks and verbal spats. We also briefly dissected and fellowshipped on their humanity just now, which will enable you to gain more discernment of them, and enable most of you to figure out what's going on and discern them in a timely manner when they speak and act. The more thoroughly you understand and know the essence of these people, the quicker you can discern them, and consequently you will be less and less disturbed by them. Most of you should be clear about the harm that those who engage in mutual attacks and verbal spats cause to the church life and to God's chosen people. These kinds of people will definitely not reflect on themselves and stop fighting. If they are not promptly handled and cleared out, they will cause continuous disruptions and disturbances to the church life. Therefore, handling and clearing out such people is a very important item of work for church leaders and it should not be overlooked.

June 5, 2021

The Responsibilities of Leaders and Workers (16)

Item Twelve: Promptly and Accurately Identify the Various People, Events, and Things That Disrupt and Disturb God's Work and the Normal Order of the Church; Stop and Restrict Them, and Turn Things Around; Additionally, Fellowship the Truth So That God's Chosen People Develop Discernment Through Such Things and Learn From Them (Part Four)

The Various People, Events, and Things That Disrupt and Disturb Church Life

VIII. Spreading Notions

A. The Manifestations of Spreading Notions

Today we will continue to fellowship about the twelfth responsibility of leaders and workers: "Promptly and accurately identify the various people, events, and things that disrupt and disturb God's work and the normal order of the church; stop and restrict them, and turn things around; additionally, fellowship the truth so that God's chosen people develop discernment through such things and learn from them." As for the various issues of disruptions and disturbances that arise in church life, we listed eleven. Last time we fellowshipped about the seventh issue: engaging in mutual attacks and verbal spats. Today, we will fellowship about the eighth issue: spreading notions. The spreading of notions also happens frequently in church life. Some people, who do not accept the truth at all, believe in God based on their notions and imaginings, and they often spread some notions to disturb church life. The church must restrict this behavior and resolve it through fellowshipping the truth in church life. From a literal perspective, anyone can see that spreading notions is not proper behavior, that it is not a positive thing but a negative thing. Therefore, it should be stopped and restricted in church life. No matter what kind of people spread

notions, regardless of their motives, whether they are spreading notions intentionally or unintentionally, as long as they spread notions, it will disrupt and disturb church life, causing detrimental impacts. Therefore, this matter must be restricted one hundred percent. From any perspective, spreading notions cannot possibly play a positive, affirmative role in people's pursuit of the truth, pursuit of knowing God, or their entering into the truth reality; it can only have the effect of disturbing and damaging these things. So, when someone spreads notions in church life, everyone—church leaders and brothers and sisters alike—should discern this matter and promptly step up to stop and restrict that person, rather than blindly indulge them in spreading notions to mislead and disturb others. Let's first fellowship about what kind of words constitute spreading notions. With this discernment, people can accurately define what spreading notions is and can also accurately stop and restrict it, instead of ignoring it and treating it with indifference.

1. Spreading Notions About God

Notions which get spread are targeted. First, we need to see who they are aimed at and what notions are being spread. Understanding these will help you know which statements said by people and which viewpoints spread by people constitute notions. Knowing which words are people's notions and which actions constitute spreading notions will enable people to restrict the spreading of notions more accurately and with greater relevance. First and foremost, the most serious spreading of notions involves people's ideas and misunderstandings about God. This is a major category. Spreading nonfactual viewpoints and statements about God's identity, God's essence, God's disposition, God's words, God's work, and God's existence all constitutes spreading notions. This is a general statement; specifically, what kind of statements constitute spreading notions?

Spreading misunderstandings about God, judgments and condemnations of God, and even blasphemies against God is all spreading notions. Simply put, spreading understandings of God that do not conform to reality and statements and misinterpretations that do not conform to God's identity and essence all constitutes spreading notions. For example, in church life, some people often talk about God's identity and God's essence. They do not have a true understanding of God's identity and essence. They often doubt and misunderstand God in their hearts, being unable to submit to the living environment and the environment for doing their duties that God arranges for them, among other things. Then they spread their misunderstandings about God and their ideas about not understanding God. In short, these ideas are not about accepting and submitting to God's sovereignty and arrangements from the perspective of a created human, but are instead filled with personal prejudices, misunderstandings, and even judgments and condemnations. After hearing these, other people develop misunderstandings about God and guardedness against Him, thereby losing their true faith in God, let alone having genuine submission.

Some people think that believing in God should bring peace and joy, and that if they encounter situations, they only need to pray to God and God will lend His ear, grant them grace and blessings, and ensure everything goes peacefully and smoothly for them. Their purpose in believing in God is to seek grace, gain blessings, and enjoy peace and happiness. It is because of these views that they forsake their families or quit their jobs to expend themselves for God and can endure hardship and pay a price. They believe that as long as they forsake things, expend themselves for God, endure hardship, and work diligently, displaying exceptional behavior, they will gain God's blessings and favor, and that no matter what difficulties they encounter, as long as they pray to God, He will resolve them and open

up a path for them in everything. This is the viewpoint held by the majority of people who believe in God. People feel that this viewpoint is legitimate and correct. Many people's ability to maintain their faith in God for years without giving up their faith is directly related to this viewpoint. They think, "I have expended so much for God, my behavior has been so good, and I haven't done any evil deeds; God will surely bless me. Because I have suffered a lot and paid a great price for every task, doing everything according to God's words and requirements without making any mistakes, God should bless me; He should ensure everything goes smoothly for me, and that I often have peace and joy in my heart, and enjoy God's presence." Isn't this a human notion and imagining? From a human perspective, people enjoy God's grace and receive benefits, so it makes sense to have to suffer a bit for this, and it's worthwhile to exchange this suffering for God's blessings. This is a mentality of making deals with God. However, from the perspective of the truth and from God's perspective, this fundamentally does not conform to the principles of God's work nor the standards God requires of people. It is entirely wishful thinking, purely a human notion and imagining about believing in God. Whether it involves making deals with or demanding things from God, or contains human notions and imaginings, in any case, none of it aligns with God's requirements, nor does it meet God's principles and standards for blessing people. In particular, this transactional thought and viewpoint offends God's disposition, but people do not realize it. When what God does doesn't align with people's notions, they quickly develop complaints and misunderstandings about Him in their hearts. They even feel wronged and then begin to reason with God, and they may even judge and condemn Him. Regardless of what notions and misunderstandings people develop, from God's perspective, He never acts or treats anyone according to human notions or wishes. God always does

what He desires to do, according to His own way and based on His own disposition essence. God has principles in how He treats every person; nothing He does to each person is based on human notions, imaginings, or preferences—this is the aspect of God's work that is most at odds with human notions. When God arranges an environment for people that completely contradicts their notions and imaginings, they form notions, judgments, and condemnations against God in their hearts, and may even deny Him. Can God then satisfy their needs? Absolutely not. God will never change His way of working and His desires according to human notions. Who is it that needs to change then? It is people. People need to let go of their notions, accept, submit to, and experience the environments arranged by God, and seek the truth to resolve their own notions, instead of measuring what God does against their notions to see if it is correct. When people insist on holding onto their notions, they develop resistance against God—this happens naturally. Where does the root of resistance lie? It lies in the fact that what people usually possess in their hearts are without a doubt their notions and imaginings and not the truth. Therefore, when faced with God's work not aligning with human notions, people can defy God and make judgments against Him. This proves that people fundamentally lack a heart of submission to God, their corrupt disposition is far from being cleansed, and they essentially live according to their corrupt disposition. They are still incredibly far from attaining salvation.

When people develop notions about God and resistance toward Him in their hearts, those with some conscience will reluctantly accept what God does and try to integrate into the environment God has arranged and accept His sovereignty over people. How many notions people can let go of and to what extent depends partly on their caliber and partly on whether they accept the truth and are people who love the truth. Some people actively

face the environments God arranges by reading God's words, seeking and fellowshipping, and pondering. They gradually gain some understanding of God's sovereignty over everything and thereby increase their submission and faith. However, some people, regardless of the environment they encounter, do not seek the truth. Instead, they evaluate all the environments God orchestrates based on their notions, imaginings, and whether or not it benefits them. Their considerations always revolve around their own interests; they always care about how great a benefit they can gain, how much their interests can be satisfied in terms of material things, money, and fleshly enjoyment; and they always make decisions and treat everything God arranges based on these factors. And ultimately, after racking their brains, they choose not to submit to the environment arranged by God but to escape and avoid it. Because of their resistance, rejection, and avoidance, they distance themselves from God's words, miss out on life experience, and suffer losses, bringing pain and torment to their hearts. The more they oppose such environments, the more and greater the suffering they endure. When such a situation arises, the little faith that they have in God is ultimately crushed. At this moment, the notions that dominate their hearts all surge up at once: "I have expended myself for god for so long, yet I didn't expect god to treat me this way. God is unfair, he doesn't love people! God said that those who sincerely expend themselves for Him will surely be greatly blessed. I have sincerely expended myself for god, I have forsaken my family and career, endured hardships, and worked hard—why hasn't god greatly blessed me? Where are god's blessings? Why can't I feel or see them? Why does god treat people unfairly? Why doesn't god stick to his word? People say that god is faithful, but why can't I feel it? Leaving everything else aside, just in this environment, I haven't felt that god is faithful at all!" Because people have notions, they are easily duped and

misguided by them. Even when God arranges environments for people's dispositional change and for their life growth, they find it hard to accept and they misunderstand God. They think this is not God's blessing and that God doesn't like them. They believe that they have sincerely expended themselves for God, but God has not fulfilled His promises. These people, who do not pursue the truth, are thus so easily revealed through the single trial of some minor environment. When they are revealed, they finally say what they have most desired to say: "God is not righteous. God is not a faithful god. God's words are rarely fulfilled. God said, 'God means what He says, what He says shall be done, and what He does shall last forever.' Where is the fulfillment of these words? Why can't I see or feel it? Look at So-and-so: Since believing in god, she hasn't forsaken or expended herself for god as much as I have, nor has she offered as much as I have. But her children got into prestigious universities, her husband got promoted, their business is flourishing, and even their crops yield more than others'. And what have I gained? I will never believe in god again!" These words are the true thoughts of these people, their mottos. They are filled with these notions, filled with these absurd thoughts and viewpoints, and filled with considerations of benefits and transactions. This is how they understand and perceive God's work and His earnest intentions, this is how they treat these things. Therefore, in the environments God painstakingly arranges again and again, they repeatedly measure and misunderstand God with their notions, and continually fail and stumble. Furthermore, they constantly try to verify that their notions are correct. When they believe these notions are confirmed and are sufficient evidence for them to arbitrarily evaluate, judge, and condemn God, they begin to spread notions, because their hearts are full of notions about God. What is mixed into these notions? It is complaints, dissatisfaction, and grievances. When they are filled with these

things, they look for opportunities to vent. They hope to find a crowd who will listen to the "injustices" they encountered; they want to vent these things to these people and recount to them the so-called unfair treatment they "suffered." This is how the notions spread by these people arise in church life, this is how such notions come about. These people's hearts are filled with grievances, defiance, and dissatisfaction, as well as misunderstandings and complaints about God, and even judgments and condemnations of God, which ultimately leads to their hearts being filled with blasphemy. They fear they won't gain blessings and thus are unwilling to leave, so they spread their misunderstandings of God and their dissatisfaction with Him among people, and even more so they spread their judgments and condemnations of God and their blasphemies toward Him. What do they blaspheme? They blaspheme God, saying He is unfair to them and does not give them appropriate and equivalent returns for what they have done. They judge God for not granting them grace and great blessings after their offerings and sacrifices. They have not received from God those fleshly needs—material things, money, and so on—which they hoped to receive, thus filling their hearts with complaints and grievances. Their purpose in spreading notions is, in one regard, to vent and seek revenge, thereby achieving a sense of psychological balance; and, in another, to incite more people to develop misunderstandings and notions about God, thereby causing these people to guard against God just as they do. If more people say, "We will never believe in god again," they will feel satisfied inside. This is the purpose and underlying reason behind their spreading of notions.

What is the motto of people who spread notions? What is the saying they often repeat? After experiencing certain things and not gaining the benefits they desired, they incessantly say to themselves, "I will never

believe in god again." Even after saying this, they do not feel they have relieved their hatred or achieved their goal. When they attend gatherings, no matter what others fellowship about, they cannot take it in. They have to say this phrase again, repeating it several times, even more than ten times. "I will never believe in god again"—isn't this phrase replete with meaning? There is a story behind it. What is their "belief"? Did they believe in God before? Was their previous belief genuine faith? Did it include the submission that a created being should have? (No.) Not at all. They are full of notions and imaginings about God. More importantly, they are full of demands and requests from God, without any submission whatsoever. What does their "belief" mean? "I believe that god is the one who is sovereign over heaven and earth and all things. I believe that god can protect me from being bullied by others. I believe that god can let me enjoy fleshly comfort, live a good, prosperous life, and make everything go peacefully and pleasantly for me. I believe that god can let me enter the kingdom of heaven and receive great blessings, gain a hundredfold in this life, and eternal life in the world to come!" Is this belief? There is not a trace of submission in these "beliefs," and not one of them conforms to God's requirements for people. These beliefs purely stem from the perspective of personal gain. God expresses the truth and works on people. When has God ever said that He'll enable people to live a happy life, to live above others, or to be prosperous and successful, with limitless prospects? (Never.) So why do they consider their own "belief" to be so precious? They even say they will never believe in God again. Is their belief worth anything? Does God accept it? They have no trace of the truth reality, no trace of submission to God, only wanting to gain blessings, benefits, and advantages from God, and they call this believing in God. Isn't this blasphemy against God? People of this kind are filled with notions and occupied by the intent of gaining

blessings. They do not experience God's work at all and do not practice God's words. The goal and motive of everything they do is entirely for the benefit of their own flesh. They feel good about themselves and consider their so-called faith in God to be especially precious. If your faith in God is so precious and noble, then why, when God arranges some minor environment for you, can you not understand the truth from it or stand firm in your testimony? What is going on here? When God tests your faith, what do you give back to God? Is it possible that the misunderstandings, complaints, and resistance you give back to God are what He wants? Are these in line with the truth? Clearly, they are not. Therefore, the fact that these people can openly spread notions in the church proves one thing: They do not know God and even more so do not believe that God is sovereign over everything—the god they believe in simply does not exist. When these people openly spread notions to mislead and draw more people to join them in defying, condemning, and blaspheming God, they are unconsciously publicly announcing that they are no longer followers of God, no longer believers, and no longer created beings under the Creator's dominion. The notions they spread are not simple ideas or statements; rather, they spread notions because they've built an unbreachable barrier between them and God, because they've made up their minds that using human notions and imaginings to treat God, handle their relationship with God, and treat God's words and God's work is correct and is the way they should practice. When such people openly spread notions in church life, should they be restricted? Or, in light of their small stature and shallow foundation, should they be given freedom to express their views and enough time and space to repent? What is the appropriate course of action? (Stopping and restricting them is appropriate.) Why is stopping and restricting them appropriate? Some people say, "If you restrict them and

don’t let them speak freely, and they stop believing and stop attending gatherings, wouldn’t that be harming them? That would be such a pity! Wouldn’t God rather save all people than have a single person suffer perdition? Even a single lost sheep must be retrieved—after all the effort to retrieve a lost sheep, could He still allow it to be lost again?” Are these words correct? (No.) Why are they not correct? (Because such people do not genuinely believe in God; they only believe in God in the hope of gaining blessings, and their belief is mixed with impurities.) Who doesn’t have some impurities mixed in with their belief in God? Don’t you have some? Is this a valid reason? Consider the statement from such people: “I will never believe in god again.” What kind of words are these? Is there any difference between this and the blasphemy of nonbelievers, devils, and Satan? (No.) What is the implication of this statement? “I no longer have faith in god. In the past, I wholeheartedly believed in and followed god, but god didn’t bless me. Instead, he arranged environments like that to make things difficult for me and cause me to stumble. What god says doesn’t match what he does at all, so I no longer dare to believe in god! I was so foolish before. I forsook, expended myself, and endured so much hardship for god, but saw no protection from god when I was arrested and persecuted by the great red dragon. My family’s business also didn’t do as well as others’, I didn’t make as much money as others, and my parents remained sick. I gained nothing from believing in god for so many years. Didn’t god say he would greatly bless people? What blessings did I receive from god? God’s words haven’t come true at all, so I will never believe in god again!” The statement “I will never believe in god again!” contains so much. It is filled with complaints, dissatisfaction, and misunderstandings toward God. In short, after they endured hardship and expended themselves with a mindset of wishful thinking, God did not grant them blessings according to

their demands, nor did God remunerate or reward them according to their notions and imaginings, so they became dissatisfied and filled with resentment toward God, and it was under such circumstances that they said this sentence. This sentence did not come out of nowhere; by the time they said it, they had already displayed many behaviors and manifestations and had been revealed. What is the problem with such people's relationship with God? What is the biggest issue in their relationship with God? It is that they never regarded themselves as a created being and never regarded God as the Creator to worship in the first place. From the beginning of their belief in God, they treated God as a money tree, a treasure trove; they regarded Him as a Bodhisattva to deliver them from suffering and disaster, and regarded themselves as a follower of this Bodhisattva, this idol. They thought that believing in God was like believing in Buddha, where just by eating vegetarian food, reciting scriptures, and frequently burning incense and kowtowing, they could get what they wanted. Thus, all the stories that developed after they believed in God happened within the realm of their notions and imaginings. They displayed none of the manifestations of a created being accepting the truth from the Creator, nor did they display any of the submission that a created being should have toward the Creator; there was only continuous demanding, continuous calculating, and incessant requesting. This all ultimately led to the breakdown of their relationship with God. This kind of relationship is transactional and can never stand firm; it is only a matter of time before such people are revealed. Even if they participate in church life, don't spread notions, and occasionally fellowship about how God has led them, how God has blessed them, what they have enjoyed, and so on, most of what they talk about involves the grace, enjoyment, and fleshly benefits they received from God. These discussions are completely unrelated to the truth and to submitting to God,

and they totally lack any truth reality. When circumstances are favorable, they display faith in God and love toward Him, and forbearance and patience toward other people, all to achieve one goal: to gain all of God's blessings. When God takes away the grace, benefits, and material advantages they enjoyed, their notions are revealed. These people, driven by self-interest and prioritizing personal gain, fly into a rage once they do not receive what they desire; they begin to spread notions to vent their dissatisfaction with God, while also trying to draw in more people to sympathize with them and accept their notions about God. Should such people be stopped and restricted? (Yes.) The topics, thoughts, and viewpoints they fellowship do not reflect a pure comprehension of the truth, nor do they help people submit to God and have genuine faith in Him. Instead, they lead people away from God, cause misunderstandings, guardedness, and even rejection of God, and cause those who listen to the notions these people spread to silently warn themselves, "I will never believe in god again," just like them. This is the disturbance that the notions spread by such people cause to others.

2. Spreading Notions About God's Words and Work

These people who spread notions use their own notions to measure God's words, to measure God's work, and also to measure God's essence and God's disposition. They believe in God within their notions, view God within their notions, and observe and scrutinize every word God says, every item of work God does, and every environment God arranges within their notions. When what God does aligns with their notions, they loudly praise God, saying that God is righteous, God is faithful, and God is holy. When what God does does not align with their notions, and their interests suffer severe losses, and they endure great pain, they come out to deny the words that God speaks and the work that He does; they even spread notions to

incite more people to misunderstand and guard against God, saying, “Do not believe god’s words so easily, and do not practice god’s words easily either; otherwise, if you’re taken advantage of and suffer losses, no one will take accountability for it,” and so on. For instance, God says, “To those who sincerely expend for Me, I shall surely bless you greatly”—are these words not the truth? These words are one hundred percent the truth. They contain no impetuousness or deception. They are not lies or grand-sounding ideas, much less are they some kind of spiritual theory—they are the truth. What is the essence of these words of truth? It is that you must be sincere when you expend yourself for God. What does “sincere” mean? Willing and without impurities; not motivated by money or fame, and certainly not for your own intentions, desires, and goals. You expend yourself not because you are forced to, or because you are incited, coaxed, or pulled along, but rather, it comes from within you, willingly; it is born out of conscience and reason. This is what it means to be sincere. In terms of the willingness to expend yourself for God, this is what it means to be sincere. Then how does being sincere manifest itself in practical terms when you expend yourself for God? You do not engage in falsehood or cheating, do not resort to trickery to avoid work, and do not do things perfunctorily; you devote all your heart and mind, doing all you can, and so forth—there are too many details to mention here! In short, being sincere incorporates the truth principles. There is a standard and principle behind God’s requirements for man. Some people say, “If I offer my sincerity and all my meager savings in believing in god, will I gain more? If I can gain more, then it’s worth offering everything!” After offering, they see that God hasn’t blessed them and ponder on it, thinking: “Maybe I haven’t offered enough, so I’ll offer more. I’ll go out and preach the gospel.” When they encounter difficulties while preaching the gospel, they pray. Sometimes, when they’re missing

meals and not sleeping well, they still continue to pray. They think: “God said that those who sincerely expend themselves for God will surely be greatly blessed. Maybe my sincerity isn’t enough yet, so I’ll pray more.” Through prayer, they gain faith and don’t mind enduring a bit of hardship. They really start to see some results from preaching the gospel and think: “Now I have some sincerity. I’ll hurry home to see if my family’s life has improved, if my child’s illness has gotten better, and if the family business is running smoothly—whether or not there are blessings from god.” Is this expending oneself sincerely for God? (No.) What is this? (A transaction.) This is making a deal with God. They are using their own methods and what they consider “sincerity” to be based on their notions to do what they want, and to obtain what they desire from that. They continually use the “sincerity” they understand to verify these words spoken by God, constantly prying into just what God intends to do, what He has done, and what He hasn’t done, and constantly speculating about whether God will bless them or not, and whether He intends to bless them greatly. They are continually calculating what they have offered and how much they should gain, whether God has given them that and whether God’s words have been fulfilled. They are continually looking for facts with which they can test God’s statement. While expending themselves for God, they always want to verify whether God’s words are true. Their purpose is to see if expending themselves for God can earn them God’s blessings. They are constantly testing God, always wanting to see God’s blessings upon themselves so as to confirm His words. When they find that God’s words are not as easily fulfilled as they imagined, and it is hard to confirm the veracity of God’s words, their notions about God become even more severe. At the same time, they begin to firmly believe that not every word God says is necessarily the truth. With this hidden in their hearts, they start to doubt and

question God, often developing notions about Him. From time to time, these people, whose hearts are filled with notions, reveal some of their notions about God while living church life and interacting with the brothers and sisters. They develop notions about God's words and also use their notions to measure God's work. When God's work consistently does not align with their notions and is completely contrary to their expectations, they spread their notions to vent their dissatisfaction with God. For instance, God says that His work is nearing its end, and people should forsake everything to follow God and expend themselves for Him, cooperate with God's work, and no longer pursue worldly prospects, a harmonious household, and other such things. After God says these words, God continues to do much work. Three, five, seven, or eight years pass, and some people see that God's work is still steadily proceeding, with no signs that His work is ending or that the great catastrophes are imminent and believers have all taken refuge. Those who use their notions to measure God's work cannot wait for God's work to quickly end so that believers can share in the wonderful blessings of God. But God does not act this way; He does not accomplish this matter according to human notions and imaginings. Those who can't wait become restless and start to have misgivings, saying: "Isn't god's work already nearing its end? Isn't it supposed to end soon? Didn't god say that the great catastrophes are imminent? Why is god's house still doing so much work? When exactly will god's work end? When will it be over?" These people are not the slightest bit interested in the truth or in God's requirements. They have no interest in practicing the truth, submitting to God, or escaping Satan's influence to achieve salvation. They are only, and especially, interested in such things as when God's work will end, whether their outcome will be life or death, when they can enter the kingdom to enjoy blessings, and what

the beautiful scenes of the kingdom will be like. These are their greatest concerns. Therefore, after enduring for a period of time and seeing that the heavens and earth remain unchanged, and that the countries of the world continue as normal, they say, “When will these words of god come true? I’ve been waiting for several years—why haven’t they come true yet? Can god’s words really come true? Does god stick to his word or not?” And so these people lose patience, become restless, and start wanting to look for opportunities to return to the world to live their own lives.

God’s work and the truths God expresses always exceed human imaginings and are always beyond human notions. No matter how people try, they cannot fathom or measure them. They don’t know exactly what the methods of God’s work are or what goals it intends to achieve, so eventually, some people start to doubt: “Does god really exist? Where exactly is god? God keeps expressing truths, but doesn’t he express too many? Didn’t god say that he would bring us into his kingdom? When can we enter the kingdom of heaven? How come these things haven’t come true or been fulfilled yet? Exactly how many more years will it take? It’s always said that god’s day is at hand, but this ‘at hand’ has been mentioned for years now—why is it so far away and seemingly endless?” They not only think this way, but they spread these doubts everywhere. What problem does this indicate? Why, after listening to so many sermons, do they still not understand the truth at all? Why do they always use human notions and imaginings to delimit God’s work? Why can’t they look at these things according to God’s words? Can they confirm God’s existence and determine a path to salvation through God’s words? Do they understand that all of these words God says and everything He does are in order to save people? Do they understand that only by gaining the truth and achieving salvation can people gain all the blessings God has promised to humankind?

From what they say and the notions they spread, it is evident that they fundamentally do not understand just what God is doing or just what the purpose of God doing all this work and speaking all these words is. They are simply disbelievers! After listening to sermons for so many years and muddling away in God's house for so many years, what have they gained? They haven't even confirmed whether God exists, they have no definite answer to this. What role do they play in the church? After laboring for a while without gaining blessings, they unscrupulously spread notions to mislead and disturb others. The things they casually say are judgments against God and His work. Some of them say, "I used to think god's work would be finished in three to five years; I didn't expect that it still wouldn't be done now that ten years have passed. When will this work be completed? Testimonial articles are constantly being written; videos of hymn performances and movies are continuously being produced; the gospel is continuously being preached—when will it end?" They even ask others: "Don't you think the same? Well, no matter what you think, that's what I think. I am an honest person; I say whatever's on my mind, unlike some people who don't say what's on their mind, and keep it all bottled up." How "honest" they are, daring to say anything! Even worse, they say, "If god's work doesn't end soon, I'll just go find a job, make some money, and live my life. For all these years of believing in god, I've missed out on so many good meals, so many enjoyable places, so much material enjoyment! If I didn't believe in god, I'd have been living in a mansion, owning a car, and might even have traveled the world several times over these past years. Thinking back, life without believing in god was pretty good; I was quite happy. Although it was a bit empty, I could enjoy fleshly pleasures, eat and drink well, and do whatever I wanted, without any restrictions. During these years of believing in god, I've suffered so much, and been too hard on

myself! Although I have gained a bit of truth and feel a bit more secure in my heart, these truths can't replace those fleshly pleasures! Besides, god's work never ends, and god never appears to people, so I never feel truly secure. They say understanding and gaining the truth brings peace and joy, but what good is having peace and joy? I still don't have fleshly enjoyment!" These thoughts have run through their mind countless times, and they've repeated them to themselves many times. When they believe their notions have enough justification to stand firm and they feel that the time is ripe and they are sufficiently qualified to nitpick God's work, they cannot help but spread the remarks and notions quoted above. They spread their dissatisfaction with God and their notions and misunderstandings about God's work, trying to mislead more people into misunderstanding God and His work. Of course, there are also some with ulterior motives who want to prevent more people from expending themselves for God, wanting them to abandon their current duties and reject God; if the church were to disband, for them it would be the best thing of all. What is their goal? "If I can't gain blessings, none of you should hope to either. I will mess things up for you all so that none of you can hope to gain the truth or the blessings promised by god!" Seeing no hope of gaining blessings, they lose the patience to wait any longer. They do not gain blessings themselves, and they don't want others to gain them either. Therefore, when they spread notions, in one sense they are venting their dissatisfaction, complaining that nothing about God's work aligns with human notions and imaginings, and that God's method of working is inconsiderate toward people's feelings. At the same time, they want to mislead and draw more people into misunderstanding and complaining about God, developing notions about God, and losing faith. They want more people to abandon God due to their misunderstandings and notions about Him, just as they have.

B. How to Treat People Who Spread Notions

What consequences result when someone in the church spreads notions and dissatisfaction with God? Does it directly affect the results of church life? Does it disturb normal church life and the church's work? (Yes.) This impacts people's faith in God and affects their ability to do their duties normally. Therefore, those who spread notions must be restricted. Even if they only occasionally mention such things, they need to be restricted and discerned; see what kind of humanity they have, whether their spreading of notions is due to temporary negativity and weakness or if it's due to an issue with their nature essence—if they are consistently not pursuing the truth and intentionally spreading notions to mislead more people and disturb and damage church life. If it's just occasional negativity and weakness, it's sufficient to support and help them through fellowship of the truth. If they don't heed advice and continue spreading notions and disturbing church life—even causing others to become negative and weak, affecting their ability to do their duties normally—then that means they are servants of Satan and should be cleared out according to principles. Why not give them another chance? Do you think such people are disbelievers? (Yes.) No matter what their humanity is like, such people are disbelievers. Disbelievers are like the tares among the wheat—they should be pulled out. If they only exhibit some manifestations of disbelievers and have not caused disturbances in church life, and can still serve as friends of the church and render service, they can be left alone. But those who constantly spread notions always express the viewpoints and remarks of disbelievers. They are not saying things casually; their purpose is to incite, mislead, and draw in more people to distance themselves from God. Their intention is: "If I can't gain blessings, I won't believe anymore. None of you should hope to gain blessings, and you shouldn't believe either! If you keep

believing, what if you persist and eventually gain blessings some day—won't that put me in a difficult spot? How could I feel internally balanced then? That won't do. To avoid future regret, I'll disturb you and unsettle your faith, make you distance yourselves from god, betray god, and leave the church with me—that would be best." This is their purpose. Shouldn't such disbelievers be cleared out? (Yes.) They should be cleared out. If some disbelievers stop believing, the church will simply take back their books of God's words and strike them off. There are other disbelievers who have some positive feelings about believing in God and toward believers. They do not play a positive, affirmative role in the church; they just occasionally help out as friends of the church. Such people, even though they do not pursue the truth or fellowship the truth, do not spread notions or disturb church life. As long as they can render a bit of service, they should be allowed to stay in the church and need not be cleared out. However, for those disbelievers who constantly spread notions, they should not be shown any mercy. They spread their notions and misunderstandings about God, disturbing church life and causing disruptions and disturbances to the church's work. These disbelievers are servants of Satan. They have notions; however, not only do they not seek the truth to resolve them, but they even spread their notions to mislead God's chosen people. They betray God and want to drag a few others to their ruin along with them. It is with these kinds of intentions that they disturb the church's work. Can God forgive them? No, they must not be spared. This is not a matter of having to restrict or isolate them; they must be cleansed away and forever stricken off, without being shown any leniency whatsoever!

In the church, some people never pursue the truth and never understand how God works to save people. After experiencing certain things, they develop misunderstandings, resistance, and complaints toward

God; some of the things they say and do serve to spread notions. The notions they spread are not just deviations in comprehending God's words and work or misunderstandings about God. Some are more serious, directly denying that God's words are the truth—they thoroughly judge and condemn God. And other notions they spread even openly attack and blaspheme God. They are not dissecting or trying to know their own corruption and rebellion with a heart of submission, standing from the perspective of a created being or a follower of God, nor are they accepting the truth and fellowshipping about their understanding of God's work and their comprehension of His intentions. The notions they express are exactly opposite to these positive understandings. When others hear their notions, they do not gain an understanding of God, nor do they develop genuine faith, and of course their faith in God does not grow either. Instead, their faith in God becomes vague, diminishes, or is even lost altogether. At the same time, the vision of God's work becomes blurred to them. The more people listen to the notions they spread, the more muddled their hearts become, even to the point that they feel unclear about why they should believe in God and they start to doubt whether God exists. Whether God's words are the truth, whether God's words and work can purify and save people, and other such matters—these all become blurred and doubtful to them. When people hear the notions and misunderstandings spread by such individuals, they begin to doubt and guard against God; they start to delimit God in their hearts, develop misunderstandings and complaints against God, and even distance themselves from God internally. This is very troublesome. Once they have these negative, adverse thoughts, views, plans, and designs, it becomes clear that the information and remarks they have accepted are not in line with the needs of normal humanity, let alone the truth—it is one hundred percent certain that they come from Satan.

Regardless of the intentions or motives of those who spread notions, whether they spread fallacies and baseless rumors intentionally or unintentionally, as long as they cause a detrimental impact in the church, they should be restricted. Of course, if such people are discovered and discerned outside of church life, they should also be promptly stopped and restricted. If someone who understands the truth can use God's words or their own understanding to refute and expose those who spread such things, helping the brothers and sisters to discern them, this is even better. This is fighting against Satan. If you lack the stature, you should learn to discern and stay away from them. If you have the stature, you should expose them. Do you dare to do this? Do you know how to do this? This most reveals whether someone has the truth reality. When some new believers hear the notions and misunderstandings such people spread about God, they are shocked and say, "How can someone who believes in God speak like this?" If people without a foundation hear these notions and fallacies, will they become negative and weak? Will they accept these fallacies? Will they be misled and leave the church? These are all possible. When someone who spreads notions says, "I will never believe in god again," regardless of what kind of state they are in when they say this, it indicates that they have completely lost faith in God and are a disbeliever. Regardless of their purpose for spreading such words, can you gain any edification from hearing them? (No.) When you are weak and hear these words, you might feel, "This person shares my pain; when they talk about their notions, it's like they're giving voice to my own innermost thoughts." However, if someone with faith hears these words, they would think, "This is outrageously rebellious! How can such words be spoken? Isn't this blaspheming God? I wouldn't dare say such things, as it offends God's disposition!" The fact that they can spread these notions indicates that these

ideas developed a long time ago and have already taken root in their heart. If such ideas have just started to form and are still in the budding stage, and they haven't fully developed into notions, as long as one doesn't verbalize them and hasn't misled or disturbed others, this shows they have a bit of reason; they can guard their tongue and thus avoid the consequence of being cleared out. But if they speak out and disturb church life, then they cannot be shown further courtesy; they should be exposed and cleared out. People who do not love the truth and lack the ability to comprehend the truth are prone to frequently developing notions. However, those who often read God's words and have comprehension ability will seek the truth to resolve their notions, even if they arise. Those who frequently spread notions are revealed and eliminated by God's work; they are people who do not love the truth whatsoever and who cannot accept the truth, they are all averse to the truth and hate the truth. This is beyond all doubt.

In church life across various countries and places, the issue of spreading notions certainly exists because people who do not love the truth are a ubiquitous presence. Those who do not pursue the truth, those who are averse to the truth, those who seek fleshly pleasure, as well as disbelievers, evil people, and others, because they do not pursue the truth, always harbor notions about God's words and about God incarnate. Their hearts are filled with notions, full of imaginings about God and demands toward Him, and they cannot purely comprehend and understand every word God says; they only understand them based on their own notions, preferences, and even their personal gains and losses. Their hearts are filled with various notions, imaginings, and unreasonable demands toward God, along with various misunderstandings and judgments about God, and so on. Therefore, it is natural for these people to spread notions—this is nothing new. As long as such people exist, the spreading of notions will occur from time to time and

can happen at any moment. When something God says or does does not align with their notions and wishes, and when it harms their interests, they fly into a rage and start to speak out for the sake of their own interests and contend with God and His work. These people always stand in opposition to the truth and to God, analyzing and scrutinizing God's words, God's disposition, and God's work. They continuously scrutinize and examine the correctness of God's words and work, and they also want to verify whether God's incarnate flesh aligns with God's identity and status. During their process of verification, they find it very difficult to obtain accurate answers; in their eyes, it is even very difficult for God's words to be fulfilled and come true. Therefore, they have much to say when spreading notions. They spread their notions regardless of time, place, or context. Whenever they feel dissatisfied in any way with God, they measure things using their notions. If God's words and work do not align with their notions, they quickly express their notions. We characterize this kind of expressing as spreading. Why is it called "spreading"? Because the things they express do not have a positive effect on God's chosen people, church life, or the work of God's house. Instead, they only cause disturbances, disruptions, and damage. Therefore, it is accurate to refer to the utterance of such remarks as "spreading."

After you gain some basic discernment about the issue of spreading notions, you should dissect and discern the various erroneous notions and remarks of people based on the truth, and then handle and resolve them according to the regulations of God's house. Leaders and workers have, of course, an unshirkable responsibility for resolving such issues. At the same time, all of God's chosen people, after listening to this fellowship, also have the obligation and responsibility to expose and dissect the people who spread notions and their words and behaviors. If you do not have the

courage to stop or restrict them, you can fellowship and debate with them based on God's words and the truth you understand. What is the purpose of such debating? It is to enable those with small stature and no understanding of the truth to realize whose words are in line with the truth after they listen to the debate, instead of being confusedly misled by the notions and fallacies spread by some people. This is beneficial for God's chosen people and for church life. When it is discovered that someone is speaking words that are not in line with the truth—whether they are human notions or fallacies—there should be a debate. Such debates edify people. At the very least, after listening to these debates, onlookers can clearly see that the words of those who spread notions are indeed notions, and they can understand which aspects of these notions do not align with the truth, what the essence of the notions is, why they do not conform to the truth, why they are characterized as notions, why the people who spread them should be restricted, and so forth—they are able to have accurate insight into these matters, rather than getting misled and toyed with in a muddled manner. Although the notions spread by people can cause some disturbance and damage to the life entry of God's chosen people and to the church life, experiencing these things really isn't a bad thing for people. At the very least, it allows them to grow in discernment, see what the true colors of those who spread notions are, see what dispositions they reveal when spreading notions, and see the difference between the notions they spread and the truth. For one thing, people will be able to discern these remarks and have an immunity to them. For another, they will also have some discernment of such people, and know what kinds of words are spoken by disbelievers, by those who do not possess any of the truth at all and often harbor notions about God, and know that their faith is not genuine—at the very least, people can gain this kind of discernment. Of course, if you

haven’t yet encountered these issues, do not recklessly pray, saying, “O God, please arrange an environment for me so that I can see what is meant by ‘the notions that people spread.’” Witnessing the spreading of notions is not a game and can easily cause you to be misled. And when these things do happen, you should handle them correctly. Do not allow them to slip by or avoid them; face them correctly, and approach each environment that God has arranged for you with a serious and rigorous attitude. This is the attitude a person who pursues the truth should have in order to obtain the truth. When you encounter someone spreading notions, you should learn to pray to God: “O God, please be with me, enlighten me, and guide me, so that I can discern these words and this type of person, and also enable me to recognize whether I have any of these people’s notions within me.” Then, after praying, go and experience this matter. Of course, this will also be the time when you are tested regarding how much of the truth you truly understand and how great your stature is. When someone is spreading notions, if you hear them and have no internal reaction or thoughts, and are instead just like a radio—accepting whatever notions they express and spread, without any resistance or ability to reject them, and even more so without any ability to discern them—isn’t this very troublesome? Some people, when they hear someone expressing notions, feel in their hearts that what is being said is wrong, and they want to fellowship and debate with that person, but they do not know how to express themselves appropriately, or how they should expose and dissect that person. They also fear that if they fail to argue back effectively, they will get all red in the face, and then when they are ultimately defeated they will lose face and be stuck in an awkward situation. However, they also feel unwilling to let it go without debating, thinking: “I’ve listened to a lot of sermons and understand quite a bit, so why do I lack the words to refute them? I have no notions about God,

and I have true faith in God, so why can't I explain things clearly now that it's time to refute their fallacies?" They watch the person spreading notions speak more and more, with their words becoming increasingly outrageous and detestable, but they just cannot refute or dissect them, and they are unable to stand up and expose them, much less stop them, which makes them feel extremely anxious and worried inside. It is only at this moment that they realize their stature is too small and see that their understanding of the truth has not yet formed into a complete and correct viewpoint, that it is just some fragmented phrases, scattered bits of light and ideas, and not genuine knowledge of the truth at all. They know very well that this person is spreading notions and misleading people, and that they are a disbeliever, and they want to expose them and refute their views, it's just that they lack appropriate and powerful language to do so. They can only manage to say, "Everything God does is good; you have to accept it. God is holy and perfect; He is not at all like you say. God is sovereign over all things, and people are created beings. They should submit to God. People do not lose out by submitting to God." They can only voice these superficial theories that do not hit the vital points at all. After experiencing this special event, they realize their stature is too small and think, "Why am I so incapable? Usually, I can go on and on about grand doctrines, speaking quite eloquently; I can talk for an hour at a gathering without any problem, and write three to five pages of sermon notes without batting an eye, feeling very confident in this regard. But when faced with someone spreading notions like this, judging and blaspheming God like this, why do I have no alertness, no response? Why can't I give a powerful exposure and rebuttal?" What do they discover from this? Isn't it that they realize they do not understand the truth? Is this realization a good thing or a bad thing? (A good thing.) Finally, they discover their actual stature. If they hadn't

encountered someone spreading notions, they might still think they have stature, understand the truth, have discernment, can see through everything, can preach various spiritual doctrines, and can fellowship a bit about every truth with great familiarity. However, when faced with someone spreading notions, even though they know it is wrong, they find themselves helpless, unable to do anything, and end up defeated. Is this embarrassing? Is it a glorious matter? (No.) So, how should this be resolved? If you don't have the right words to dispute with them, and you also want to avoid embarrassment and stand firm in your testimony to utterly shame and defeat Satan, what should you do? I'll tell you an effective method: If you see them endlessly spreading notions, and most people lack discernment and are influenced by them, but you can't outargue them, then it's time to take the gloves off; slam the table and say, "Shut up! What are you talking about? I may not be able to outargue you, but I know you are a disbeliever! Look at what you're saying; is there a single word that aligns with the truth? You've enjoyed God's grace for so many years—have you ever spoken a word of praise or testimony for God? You have grievances against God; if you have what it takes, go straight to the third heaven and speak to God directly. Stop causing disturbances here. I now formally order you to beat it!" Would you dare to say this? Is this being impetuous? (No, it's not.) This is issuing a declaration to Satan. Just do this. Tell them, "Beat it, you disbeliever! You've enjoyed so much of God's grace for nothing, you conscienceless wretch; you are unworthy of being human!" Just two words: "Beat it!" How does that sound? It's powerful, but it can't be used recklessly. You shouldn't say this to new brothers and sisters to the faith who don't understand the truth yet, but to disbelievers and Satan's servants, you can mercilessly give such orders: "This is God's house, the home of true brothers and sisters, the home of those who follow God. This is not the

home of devils and Satans. Devils and Satans are not needed here. You are a devil and a Satan, so beat it!" Is this appropriate? (Yes.) This is not the best method; it's just because your stature is small, because you don't have enough stature to battle with Satan, that I'm teaching you this method. Actually, it is not ideal. The ideal method is that—if you understand many truths and have genuine faith in and genuine knowledge of God—you are able to refute them, and you refute them so thoroughly that they are utterly shamed, so that finally they say to everyone: "I can't keep my faith; I'm too ashamed to face any of you. I am a devil and a Satan; I will leave the church myself." Since you don't have this ability now, you should treat those who frequently spread notions according to the method I've taught you.

Do you now know how to handle those who frequently spread notions in the church? Can you now discern those who spread notions to mislead people? (Yes.) What are the main types of speech that spread notions? One type targets God's words, another targets God's work, and yet another targets God's disposition and essence. These types of speech range from mild—imaginings and misinterpretations of God—to severe, such as judging, condemning, and blaspheming God. Besides these, there are also people's negative and resistant remarks—expressing things like their complaints, defiance, and dissatisfaction toward God. In summary, the words that spread notions are all of the nature of defying, judging, condemning, and blaspheming God, and the consequence they cause is to make people suspicious of and guarded against God, misunderstand and distance themselves from Him, and even reject Him. These should be easy to discern.

C. The Principles and Paths for Resolving Notions

There are still some things about spreading notions that need to be fellowshipped. Some people say: “We must practice exposure and dissection during church life when it comes to the spreading of notions, and restrict it. However, during the course of believing in God, we are liable to develop various notions; this is something beyond our control. So, when it comes to notions, what kind of path of practice should we follow so that we can practice accurately, and not cause disturbances and disruptions during church life, detrimentally impact others, or cause losses to other people’s lives? What is the appropriate way to act?” Isn’t it a fact that people have notions? Isn’t it unavoidable? (Yes.) Some people say, “Only those who do not pursue the truth will develop notions.” Is this statement correct? It is only partially correct. Those who pursue the truth may also occasionally develop notions about God when they encounter special situations because, before people understand the truth and God’s intentions, and before they have knowledge of God, they will develop some notions about God’s words and work. These notions are some fallacious human ideas that do not conform to the truth. Some notions may conform to morality, philosophy, traditional culture, ethical theories, and so on, and on the surface, these ideas may seem correct. However, they just do not conform to the truth and are in conflict with it. This is a fact. How should people face these notions? Before people pursue the truth, they already carry many notions with them; these are inherent notions. During the process of people pursuing the truth, quite a lot of new notions will arise in them due to changing environments and various contexts; these are acquired notions. Both types of notions are things that people need to face in their journey of believing in God. So, is there a solution for resolving notions? Is there a path of practice? Some say, “This is easy to handle. We can rebel against our inherent notions; there’s no need for us to pay them any heed. We are sure that in the process of

pursuing the truth, these notions will gradually be resolved and eliminated as we understand the truth. As for acquired notions, we rely on God to resolve them, and we are not constrained by them either. Therefore, to date, we have not formed notions in our hearts that could lead to things like resistance, condemnation, or blasphemy against God." How is this method of practice, this way of facing and handling notions? Can it resolve notions? Does it have drawbacks? Is this attitude toward notions proactive and positive? (No.) Does this attitude have any positive effect whatsoever on people? If you use a passive method whereby you ignore these notions, storing them in the most hidden parts of your heart, stamping them down and praying whenever they come out and then considering them resolved, dealing with them the same way whenever they reappear, and not thinking about them afterward and acting like they're not a problem, believing, "In any case, the God I believe in is still my God, I am still God's created being, and God is still my Creator; this hasn't changed"—is this the most effective way to resolve notions? Does this achieve a positive result? Does this kind of practice thoroughly resolve notions from the root? Obviously not. No matter how big or small, or how many or few these notions are, as long as they exist in people's hearts, they will have some negative impact on their life entry and their relationship with God, causing disturbances. Especially when people are weak; when they encounter an environment they cannot overcome; when they do not understand God's intentions, do not have a path of practice, and do not know how to satisfy God; and when they feel they have no hope of salvation, these notions will quickly emerge inside them, dominate their thoughts, occupy their hearts, and may even affect their staying or leaving, and influence the path they choose. It might be that there's a notion you never cared about and which has never affected you or brought you down—you always believed you were its master, that

you could control it—but after experiencing a certain failure, a dismissal or elimination, or severe discipline and chastening from God, or even when you feel as if you have fallen into a bottomless pit, at that time, that notion is no longer a mere accessory for you. Even if you ignore it, it can disturb and mislead your thoughts, even dominate your thoughts and viewpoints, your attitude toward God, and your faith in God. If you do not have an appropriate method or principle of practice to deal with these notions, or if you do not have a clear understanding of them, these notions will intermittently affect your life entry or your immediate choices. They may even influence your relationship with God and your attitude toward God. So, when faced with various notions arising in any context, what kind of attitude and method should people adopt to confront and handle them so as to avoid harm and achieve a positive, beneficial result? This is a question that should be clearly fellowshipped about.

People living in the flesh have free will and free thoughts. Regardless of whether they're educated, how their caliber is, or what their gender is, as long as people have thoughts, they will generate notions. If a notion dominates your corrupt disposition, you will defy God because of this notion. Therefore, this problem of people having notions must be resolved. It's not only those who spread notions who generate notions; it's just that they spread their notions, heedlessly standing in opposition to God and spreading various views and judgments about Him. But is it the case that those who don't spread notions have none? Everyone has notions; this is a fact. The difference is that those who intentionally spread notions have a nature essence that is inherently averse to the truth. Because they do not accept the truth and even believe their notions are correct and entirely conform to the truth, if their notions conflict with the truth, they choose to accept their notions rather than the truth. This is where they fail and why

they are restricted and condemned. So why are ordinary, normal people not condemned when they generate notions? This is because most of them speak and act with rationality, and know in their hearts that human notions do not conform to the truth and are incorrect; although they cannot immediately resolve their notions, they are willing to abandon them. When they choose to accept the truth, their internal notions are thereby replaced and resolved by the truth; they let go of their notions and are no longer influenced, restricted, or dominated by them. So, these people, although they have notions, do not spread them. They can still do their duties normally, follow God normally, accept God's words and God's work, submit to God's sovereignty and arrangements, and submit to God's salvation. They always acknowledge that they are created beings and God is the Creator. Regardless of what notions they harbor in their hearts, they can maintain a normal relationship with God, maintain the relationship between a created being and the Creator, refrain from giving up their duties, refrain from abandoning God's name, and their faith in God remains unchanged. Although this is the case, if notions are never resolved, they can still ruin people and lead to their destruction. Therefore, we still need to fellowship about how best to face and resolve notions.

What do you think is easier to resolve: the inherent notions that people have from before believing in God, or the notions that people develop in special environments and contexts after they come to believe in God? (Inherent notions are easier to resolve.) The imaginings and notions people have about God when they first start believing in Him are easier to resolve, whereas the notions they develop while they experience God's work after coming to believe in Him are not as easy to resolve—this is a theoretical statement, but it does not align with the facts in the end. What does "theoretical" mean? It means that these kinds of conclusions are deduced by

people based on philosophy and logic. After people first start believing in God and understand the truth about visions, some of their notions are dropped and resolved. In actuality, this resolution is only achieved on a doctrinal level; it seems as if these notions have been resolved, but many of the notions that people develop while following God are related to their inherent notions. Theoretically, of these two types of notions, inherent notions are easier to resolve, but in fact, as long as people can accept the truth and love positive things, as long as they reach an understanding of the truth, both types of notions are easy to resolve. For example, some of you say inherent notions are easier to resolve, but you may encounter some people with distorted comprehensions who are very stubborn and fixate on unimportant details, who probe into the Bible, spiritual classics, and the interpretations of Bible expositors; these people repeat the things they find to you, and no matter how you fellowship about the truth, they do not accept it. They cannot accept pure sermons, the truth, or correct words; they do not take these things in when they listen to them. For one thing, there is a problem with their comprehension ability; for another, they do not love positive things or the truth, instead they love to be stubborn and fixate on unimportant details, and to play games with language, and they like theories and theology. Can such people let go of their notions? (No.) Judging from the facts, from the disposition and preferences of such people, they cannot accept the truth. People's initial notions are actually very shallow and superficial, they are very easy to resolve. If a person has normal thinking and normal comprehension ability, when you fellowship with them about the truth concerning visions, as long as they understand it, they can easily let go of their notions. But there is one type of people who do not have normal thinking, cannot comprehend the truth, and do not accept the truth. Can such people let go of their notions? (No.) Therefore, the notions of

such people are difficult to resolve. If a person has normal reason and is able to accept the truth, then no matter what notions they develop about God after believing in God, and no matter in what environment or context these notions arise, they do not argue with God. They say, “I am human, I have corrupt dispositions, my thinking and actions can be wrong. God is the truth, God is never wrong. No matter how reasonable my thoughts are, they are still human thoughts, they come from a human and are not the truth. If they contradict God’s words or the truth, then these thoughts, no matter how reasonable, are wrong.” They may not know exactly where these notions are wrong right now, so how do they practice? They practice submission, are not stubborn and do not fixate on certain details, and let go of the matter, believing that one day God will reveal it. Someone asks them, “What if God doesn’t reveal it?” They reply, “Then I will submit forever. God is never wrong, and what God does is never wrong. If what God does doesn’t conform to human notions, it doesn’t mean God is wrong, but that humans cannot comprehend or understand it. Therefore, what people should do the most is not to scrutinize, not to dwell on their notions, and not to use their notions to find fault with God, using their notions as a reason and excuse to not submit to God and to defy Him.” This is how they treat their notions. Is this kind of practice practicing the truth? This is indeed practicing the truth. When they develop notions, they do not compare God to them or use them to scrutinize God, to verify whether God is true or whether He exists. Instead, they let go of their notions and strive to accept the truth and to know God. Yet even though they try their hardest to know God, they still cannot know Him. What do they do then? They still submit. They say, “God is never wrong. God is always God. God is the One who expresses the truth. God is the source of truth.” They first place God in the position of God and themselves in the position of created beings when

dealing with these notions. Therefore, even if they haven't put aside their notions or resolved them, their attitude of submission toward God does not change. This attitude protects them, allowing them to remain recognized by God as created beings before Him. So, are the notions of such people easy to resolve? (Yes.) How is this achieved? Suppose they spoke this way upon encountering some situation: "Saying everything god does is the truth and is right, that god is almighty and cannot make mistakes—isn't that incorrect? Although it's said that god cannot make mistakes, this is just a theoretical statement. In fact, there are some things god does that are inconsiderate and which don't align with human feelings. I think this matter is not quite right. For things that are not quite right, I don't need to submit or accept them, right? Even though I do not deny god's name or his identity, the notions I've now developed have given me more insight and a better understanding of god—god also does some things wrong and has times when he makes mistakes. So, from now on, I won't believe it when people say god is righteous, perfect, and holy. I will attach a little question mark to these statements. Although god is the creator and I can accept his sovereignty, in the future I need to accept selectively and cannot confusedly and blindly submit. What if I submit wrongly? Wouldn't I suffer a loss? I can't be a person who foolishly submits." If they treat notions and God with this attitude, can they easily let go of their notions? Is this kind of practice practicing the truth? (No.) Hasn't the relationship between them and God become problematic? Aren't they constantly scrutinizing God? God has become the object of their scrutiny rather than the Sovereign who rules over their fate. Although they acknowledge that they are a created being under the dominion of the Creator, what they are doing is not performing the duties and obligations of a created being. They are not treating the Creator from their original position as a created being but are instead standing in

opposition to the Creator, scrutinizing the Creator and analyzing the Creator's actions and behavior, choosing whether to submit and accept based on their own discretion. Is this attitude and way of practice the manifestations that someone who accepts the truth should have? Can their notions be resolved? (No, they cannot be resolved.) They can never be resolved. This is because their relationship with God has been twisted; it is not a normal relationship, it is not the relationship between a created being and the Creator. They treat God as an object of scrutiny, constantly scrutinizing Him. They accept what they think is correct and good, but they internally resist and contend with God over what does not conform to human notions and imaginings or to human preferences, and become estranged from God. Is such a person someone who accepts the truth? On the surface, in the absence of any incidents and without any notions about God, they can submit to the words that God speaks. But once they develop notions, their submission vanishes; it is nowhere to be seen, and cannot be put into action. What is going on here? It is clear that they are not people who practice the truth. They do not accept God as the source of the truth or as the truth itself. It is difficult for people who do not accept the truth to let go of or resolve their notions, regardless of when those notions arise.

Judging from the content of the above fellowship, which type of notion do you think is easier to resolve? It depends on the situation. For those who can accept the truth, who have reason and are the right people, their notions are easy to resolve regardless of when they arise. For those who cannot accept the truth, their notions are difficult to resolve no matter when they arise. Some people have believed in God for twenty or thirty years, and even now, nothing they say conforms to the truth; it is all just words and doctrines and human notions. They do not understand any truth at all—can they let go of their notions when they arise? This is hard to say. If they do

not accept the truth, they will not be able to let go of their notions. It is inevitable for people to have notions. Everyone's mind can generate various notions at any time, whether they are inherent or acquired. There are notions in everyone's hearts, regardless of how many years they have believed in God. So what should be done? Is this problem just unresolvable? It can be resolved; there are a few principles to remember. These principles are very crucial. When you encounter such situations, practice according to these principles. After practicing for a while, you will see results, and you will enter into the truth reality. When notions arise, no matter what the notion is, first ponder and analyze in your heart whether this thinking is correct. If you clearly feel that this thinking is incorrect and distorted, and that it blasphemes God, then pray immediately, asking God to enlighten and guide you to recognize the essence of this problem, and after that, discuss your understanding during a gathering. While gaining understanding and experiencing things, focus on resolving your notions. If practicing in this way does not achieve obvious results, you should fellowship about this aspect of the truth with someone who understands the truth, striving to gain help from others and solutions from God's words. Through God's words and your experiences, you will gradually verify that God's words are correct, and you will realize great results in regard to the issue of the resolution of your own notions. By accepting and experiencing such words and work from God, you will finally understand God's intentions and have some knowledge of God's disposition, enabling you to let go of and resolve your notions. You will no longer misunderstand or guard against God, nor will you make unreasonable demands. This is for easily resolvable notions. But there is another type of notion that is difficult for people to understand and resolve. For notions that are difficult to resolve, there is one principle you need to uphold: Do not express or spread

them, because expressing such notions does no good to others; it is a fact of defying God. If you understand the nature and consequences of spreading notions, you should best measure it clearly yourself and refrain from speaking recklessly. If you say, “It feels terrible holding my words in in the church; I feel like I could burst,” you should still consider whether spreading these notions is truly beneficial to God’s chosen people. If it is not beneficial and can lead others to have notions about God, or even defy and judge God, aren’t you harming God’s chosen people? You are harming people; it is no different from spreading a plague. If you truly have reason, you would rather endure the pain yourself than spread notions and harm others. However, if you find it agonizing to hold your words in, you should pray to God. If the problem gets resolved, isn’t that a good thing? If you judge and misunderstand God with your notions even when you pray to Him, then you are only bringing trouble upon yourself. You should pray to God like this: “God, I have these thoughts, and I want to let go, but I can’t. Please discipline me, reveal me through various environments, and let me recognize that my notions are wrong. No matter how You discipline me, I am willing to accept it.” This mindset is correct. After praying to God with this mindset, won’t you feel less stifled? If you continue to pray and seek, receiving enlightenment and illumination from God, you understand God’s intentions, and your heart becomes bright, you will no longer feel stifled. Won’t the problem be resolved then? Your notions, resistance, and rebelliousness toward God will mostly disappear; at the very least, you won’t feel the need to express them. If that still doesn’t work and the problem isn’t completely resolved, find someone with experience to help you resolve your notions. Have them find a few passages of God’s words related to resolving the notions you have, and read them dozens or hundreds of times; perhaps your notions will be thoroughly resolved. Some might

say, “If I express notions during a gathering with the brothers and sisters, that will be spreading notions, so I can’t do that. But it feels terrible holding them in. Can I talk about them with my family?” If your family members are also brothers and sisters of the faith, expressing these notions around them would also disturb them. Is this appropriate? (No.) If what you say would have a detrimental impact on others, harming and misleading them, you absolutely must not say it. Instead, pray to God to resolve the issue. As long as you pray and eat and drink God’s words with a devout heart, a heart that hungers and thirsts for righteousness, your notions can be resolved. God’s words contain the comprehensive truth; they can resolve any problem. It just depends on whether you can accept the truth and are willing to practice God’s words, and whether you can let go of your own notions. If you believe that God’s words contain the comprehensive truth, you should pray to God and seek the truth to resolve problems when they arise. If, after praying for a while, you still do not feel enlightened by God and have not received clear words from God on what to do, but unconsciously your notions no longer affect you internally, do not disturb your life, gradually fade away, do not affect your normal relationship with God, and of course do not affect your performance of duty, then hasn’t this notion basically been resolved? (Yes.) This is the path of practice.

Those who do not understand the truth must first remember that when they have notions, they should seek the truth to resolve them. They must never spread them or speak carelessly, saying, “I have freedom of speech. It’s my own mouth, after all; I can say what I want, to whom I want, and in any setting I want.” Speaking this way is wrong. Some good or correct words may not necessarily benefit others when spoken, but words that are notions or Satan’s temptations can result in immeasurable consequences when spoken. Based on these consequences, if you have a notion that you

insist on expressing, and you feel that doing so feels good and makes you happy, your actions will have to be characterized as evil deeds, and God will record them against you. Why would they be recorded against you? You have been told many positive methods, paths, and principles of practice, but did not choose them; instead, you chose a path that brings harm to people—this was intentional, wasn't it? Is it excessive, then, to call your actions evil deeds? (No.) You can completely choose to resolve this issue yourself through experience and through prayer to God and seeking, rather than bringing out your notions to disturb and mislead others. This is the way a person with conscience and reason should choose. So why don't you choose this way? Why choose a way that harms and hurts others? Isn't this what Satan would do? Evil people do things that harm others and themselves. If you also do such things, does God hate it? (Yes.) Even if God does not condemn your notions, you must seek the truth yourself to resolve your notions and you must have a path to practice the truth. If your way of dealing with notions is to spread them to intentionally mislead and harm others, disturbing church life and the life entry and normal states of the brothers and sisters, then your actions are evil deeds. When encountering such a situation, what choice should one make? A person with humanity who pursues the truth will not choose a way that misleads and harms others; they will choose to practice and adhere to proactive, positive principles, come before God to pray and seek the truth, and ask God to help resolve the issue. Some say, "When I ask God to help me, I always feel like His help is intangible and invisible. Can I choose to seek help from people instead?" Yes, you can choose someone who understands the truth more and has more stature than you, someone you believe can resolve your problem without being disturbed and influenced by your notions into becoming weak, someone who has experienced similar issues and can tell you how to

resolve them—this path is also appropriate. If you choose someone who is usually quite muddled and cannot see through anything and, upon hearing about this matter, they immediately cause an uproar, want to broadcast the notions everywhere and cause disturbances, and wish to stop believing—then your actions will have inadvertently disturbed church life. Won't your actions then be characterized as evil deeds? (Yes.) Therefore, when it comes to how you ought to handle notions, you must be careful and cautious, you must not act in a muddled or impulsive manner, and you absolutely must not treat notions as the truth—no matter how correct human thoughts are, they are not the truth. This way, you will feel much calmer, and your notions will not be able to cause any trouble. Having notions is nothing to be afraid of—as long as you seek the truth, they will ultimately be resolved. Some people say, "But notions aren't easy to resolve." Some notions are indeed difficult to resolve, so what should be done? It's simple. Some notions are never resolved in the thoughts and minds of some people. This is already a fact, but no matter how difficult a notion is to resolve, it is still not the truth. As long as you understand this point, the problem is easy to handle. There is a fact here that I must tell you: God does not require everyone to fully understand or clearly grasp everything that He does; He does not require everyone to know the truth within it or why He acts a certain way. This is not what God desires; He does not require these standards of people. If your caliber is good enough, any level of understanding you achieve is good—just do your best. If you cannot understand, as you grow older, and your experiences continually grow deeper and deeper, and you accumulate more experience, your understanding of the truth will also gradually deepen, and your notions will decrease. However, most people are incapable of comprehending some special matters and never understand them. Does God force them to

understand these matters? He does not; God does not forcibly instill understanding in them. For example, there are many mysteries among all the things created by God that people want to know but cannot. However, in God's words and work, He only focuses on expressing the truth to purify and save people. He rarely mentions other matters, and even when He occasionally does, it is only in a brief manner; God never explains these matters to people in great length. Why not? Because people do not need to understand these things. In the work God does on people, in one respect, He reveals His disposition essence; in another respect, God has His thoughts, His plans, the sources and goals for the things He does, the ways and methods He uses to work on different people, the ways and methods of how He holds sovereignty over all things, and so on. God has never said that people must understand and enter into all truths in order for them to be considered saved. This is because God is too almighty! His ways of acting, speaking, working, and holding sovereignty over all things naturally reveal His disposition, essence, identity, and so on. Even though God naturally reveals these things that He has and is, He does not demand that people understand or apprehend them all. This is because God will always be God, and He is almighty, while created humankind is miniscule and entirely lacking in power; there is a chasm of difference between man and God! Therefore, it is very normal for people to develop some notions and imaginings about God. God does not take this to heart, but you always take it so seriously and stubbornly fixate on it. This approach will not work. If you are someone who pursues the truth and possesses high caliber, as long as you understand the truth and have true knowledge of God, these notions and imaginings will naturally be resolved. If you do not pursue the truth, and no matter who fellowships the truth with you, you do not accept it and always cling to your notions, what will the consequence of this be? The

consequence will be that even if you reach the end of your life or the point where God's work is completely finished, you will not have gained the truth but will have been led to death by your notions and imaginings. Even if you see God's spiritual body appear, you still won't be able to resolve your notions and imaginings about God. Would God tell you all the facts and what is true just because you can't resolve these notions? In one respect, it is unnecessary for Him to do that; in another respect, there is a fact, which is that the human brain and mind do not have the massive capacity necessary to receive these things. The work God does is beyond human imagining and beyond all things. Compared to all things, humans are like a grain of sand on the beach. This description is close to the facts and can be considered appropriate. Even if God wanted to tell you everything, do you have the capacity to take it all in? Some people say, "Why can't I take it all in? If God said more, I could understand more and gain more. In that case, I would be favored!" That's a pipe dream; you are overestimating your own capacity. That is not how things really are. In God's eyes, the things He tells you are all very simple and obvious; they are the things that people can comprehend. In fact, there are many things that God hasn't spoken about because people cannot comprehend them. Therefore, it is very normal that some of your notions cannot be resolved in the end. The things that God needs you to understand and wants to tell you, or that you can bear and comprehend, you will understand. As for the things that you cannot bear or comprehend, that your physical eyes cannot see through, even if God tells you them, it would be useless and a waste of effort. Consequently, God does not tell you these things. Regarding such notions, even if by the time you die or by the time God's work is finished you still do not understand, what does this affect? Does it affect your submission to God? Does it affect your assuming the role of a created being? Does it affect your knowing God's

identity and essence? If you are not affected in any of these ways, then you will have been saved. So, does this kind of notion still need to be resolved? It does not. This is the last kind of notion, the kind that cannot be resolved even at the point of death. Some people say, "O God, I still do not understand this work You have done, these words You have said, and this environment that You have arranged. Can You tell me before I die so I can die in peace?" God ignores such requests. You may go in peace; you will understand everything in the spiritual realm.

God has His own standard for saving people; it isn't based on how well you've resolved your notions or how many of them you've let go. Instead, it's based on how fearful you are of God and how submissive you are to Him, whether you genuinely fear and submit to Him or not. There is meaning in everything God does, and whether it is easy for you to accept, or difficult for you to accept and likely to cause notions in you, in any case, the identity of God does not change as a result; He shall always be the Creator, and you will always be a created being. If you are able to not be limited by any notion, and still maintain with God the relationship of a created being and the Creator, then you are a true created being of God. If you are able to not be influenced or disturbed by any notion, and are capable of true submission to God from the depths of your heart, and if, regardless of whether your understanding of the truth is profound or shallow, you are able to put notions aside, and not be constrained by them, believing only that God is the truth, the way, and the life, that God will forever be God, and that what God does is never wrong, then you can be saved. In fact, everyone's stature is limited. How many things can be packed into people's brains? Can they fathom God? That's wishful thinking! Do not forget: People will always be infants before God. If you think you're clever, if you always try to play clever, and try to figure

everything out, thinking, “If I can’t understand it, then I cannot acknowledge that you are my god, I cannot accept that you are my god, I cannot acknowledge that you are the creator. If you don’t solve my notions, you’re dreaming if you think that I’ll acknowledge that you are god, that I’ll accept your sovereignty, and that I’ll submit to you,” then this is troublesome. How so? God does not argue over such things with you. Toward man He shall ever be as follows: If you do not accept that God is your God, He shall not accept that you are one of His created beings. When God does not accept that you are one of His created beings, a change occurs in your relationship with God as a result of your attitude toward Him. If you are unable to submit to God, and to accept the identity and essence of God, and all that God does, there will be a change in your identity. Are you still a created being? God does not acknowledge you; there’s no point in arguing. And if you are not a created being, and God does not want you, do you still have hope of salvation? (No.) Why doesn’t God regard you as a created being? You are unable to fulfill the responsibilities and duties that a created being ought to, and you do not treat the Creator from the position of a created being. So how will God treat you? How will He view you? God will not view you as a created being who is up to standard, but as a degenerate, a devil and a Satan. Didn’t you think you were clever? How is it that you’ve made yourself into a devil and a Satan? This isn’t clever, it’s stupid. What do these words help people understand? That people must stay in line before God. Even if you have a reason for your notions, do not think that you are possessed of the truth, and that you have the capital to clamor against God and delimit Him. Whatever you do, don’t be like that. Once you lose your identity as a created being, you will be destroyed—this is no joke. It is precisely because, when people have notions, they take different

approaches, and adopt different solutions, that the outcomes are entirely different.

Do you have principles for how to practice in regard to notions? Do these principles protect you so that you can conduct yourselves as created beings properly? Is this path good? (Yes.) Then summarize it. (If it is a relatively easy-to-resolve notion, we must pray and seek, finding the truth which dissects this type of notion from God's words, and we can also fellowship with brothers and sisters who understand the truth; in this way, we will be able to see through the fallacious aspects of the notion, thus resolving it. There are also some notions that are not easy to resolve, but we must not cling to them. We need to have an attitude of accepting the truth and submitting to God, knowing that we are created beings and that what God does is definitely right, and it's just that we haven't realized this. Whether we understand or not, we cannot spread notions. We should learn to often pray to God and seek, and gradually these notions can also be resolved. The third situation is that some notions may remain unresolved in the end. In such cases, as long as we are not constrained by these notions and do not spread them, it is fine. Even if these notions are not resolved in the end, as long as we do not cling to them and do not commit evil because of them, God will not condemn us, and it will not affect our salvation.) How many principles are there in total? (Three.) There are three principles in total. You've noted them all down, yes? Once you understand the truth and grasp the principles, your notions will naturally be resolved. You must not let notions hinder or trip you up; resolve those notions that can be resolved as best you can, and for those temporarily unresolvable ones, at least do not let them affect you. They should not impede your performance of duty, nor should they affect your relationship with God. Your bottom line is to at least not spread notions, not commit evil, not cause disruptions or disturbances,

and not act as a servant of Satan or a conduit for Satan. If, no matter how much effort you apply, some notions can only be superficially resolved and not thoroughly resolved, then simply ignore them. Do not let notions affect your pursuit of the truth or your life entry. Master these principles, and under normal circumstances, you will be protected. If you are someone who accepts the truth, loves positive things, is not an evil person, is unwilling to cause disruptions or disturbances, and does not purposefully cause disruptions and disturbances, then when you typically encounter the issue of notions arising, you will generally be protected. The most rudimentary principle of practice is this: If a notion arises that is difficult to resolve, do not rush to act upon the notion. First, wait and seek the truth to resolve it, believing that what God does cannot be wrong. Remember this principle. Additionally, do not put aside your duty or let the notion affect your performance of duty. If you have notions and think, "I'll just muddle through with this duty; I'm in a bad mood, so I won't do a good job for you!" this is no good. Once your attitude turns negative and perfunctory, it becomes troublesome; this is notions acting up inside you. When notions act up within you and affect your performance of duty, that means that by this point your relationship with God has actually already undergone a change. Some notions can affect your performance of duty, which is a serious problem, and they must be resolved promptly. Other notions do not affect your performance of duty or your relationship with God, so they are not major issues. If the notions you develop can affect your performance of duty, causing you to doubt God, not do your duty diligently—and even feel there will be no consequences for not doing your duty—and not have any dread or a God-fearing heart, this is dangerous. This means you will fall into temptation, and be duped and captured by Satan. Your attitude toward your notions and the choices you make are crucial; regardless of whether

the notions can be resolved, and irrespective of the degree to which they can be resolved, the normal relationship between you and God must not change. For one thing, you should be able to submit to all the environments orchestrated by God, and affirm that everything God does is correct and meaningful, and this knowledge and this aspect of the truth should never change for you. For another, you must not put aside the duty that God has entrusted to you, you must not unburden yourself of this. If, internally or externally, you have no resistance, opposition, or rebelliousness toward God, God will see only your submission, and that you are waiting. You may still have notions, but God does not see your rebelliousness. As there is no rebelliousness and resistance in you, God still considers you one of His created beings. In contrast, if your heart is full of complaints and defiance, you are looking for an opportunity to retaliate, and do not wish to do your duty, wishing instead to unburden yourself of it—even to the point that, in your heart, there are all manner of complaints about God, and certain manifestations of defiance and resentment are revealed in the course of doing your duty—then, at this time, your relationship with God has already undergone a huge change. You have already switched from your position as a created being; you are no longer a created being, but have become a conduit for devils and Satan—and so God will not show you any kindness. When someone gets to this point, they are approaching dangerous territory. Even if God does nothing, they will not be able to stand firm in the church. And so, in everything they do—particularly when it involves issues such as resolving notions—people must take care to avoid doing things that offend God, or that are condemned by God, or that hurt or harm others. This is the principle.

The problem of people having notions about God is not a small matter! It is crucial for people to maintain a normal relationship with God, but what

most affects this relationship is people's notions. Only when people's notions about God are resolved can a normal relationship with God be maintained. Currently, many people have a serious problem. Regardless of how many years they've believed in God, although they may be able to endure suffering and pay the price in their performance of duties, yet throughout, their notions cannot be completely resolved. This seriously affects their relationship with God and directly impacts their love for God and their submission to Him. Therefore, no matter what notions people develop about God, it is a serious matter that must not be overlooked. Notions are like a wall; they cut off people's relationships with God, making it so they are unrelated to God's salvation work. Thus, people having notions about God is a very serious issue that cannot be ignored! If people have notions and cannot promptly seek the truth and resolve them, this can easily give rise to negativity, resistance against God, and even hostility toward Him. Can they still accept the truth then? Their life entry will come to a standstill. The path of experiencing God's work is uneven and bumpy. Because people have corrupt dispositions, they can take many detours, and they may wind up forming notions in any situation. If these notions are not resolved by seeking the truth, people can rebel against God and defy Him, walking the path of hostility toward Him. Once people take the path of antichrists, do you think there's a chance of salvation left for them? It's not easy to handle at that point, and there will be no chance left. Therefore, before God denies you as His created being, you should learn how to be God's created being. Do not attempt to scrutinize the Creator or attempt to find out how to prove and verify that the God you believe in is the Creator. This is not your obligation or responsibility. What you should be thinking about and pondering in your heart every day is how to fulfill your duties and become a created being who is up to standard, instead of

how to prove whether God is the Creator, whether He is indeed God, or scrutinizing what God has done and whether His actions are correct or not. These are not what you should be scrutinizing.

June 19, 2021

The Responsibilities of Leaders and Workers (17)

Item Twelve: Promptly and Accurately Identify the Various People, Events, and Things That Disrupt and Disturb God's Work and the Normal Order of the Church; Stop and Restrict Them, and Turn Things Around; Additionally, Fellowship the Truth So That God's Chosen People Develop Discernment Through Such Things and Learn From Them (Part Five)

The Various People, Events, and Things That Disrupt and Disturb Church Life

IX. Venting Negativity

Today, we continue our fellowship on the twelfth responsibility of leaders and workers: "Promptly and accurately identify the various people, events, and things that disrupt and disturb God's work and the normal order of the church; stop and restrict them, and turn things around; additionally, fellowship the truth so that God's chosen people develop discernment through such things and learn from them." Concerning the various disruptions and disturbances that arise in church life, last time we fellowshipped about the eighth issue—spreading notions—and today we will fellowship about the ninth—venting negativity. Venting negativity is also something often heard in everyday life. Similarly, acts or statements of venting negativity should also be restricted and stopped when they appear in church life, because venting negativity is not edifying for any person; rather, it impacts, disturbs, and causes loss for people. Therefore, venting negativity is a negative thing, similar in nature to other behaviors, actions, and statements that disturb church life; it can also disturb people and have adverse impacts. No one can edify others or bring benefits to them by venting negativity; it only brings harmful effects and can also affect people's normal performance of their duties. Thus, when venting negativity

occurs in the church, it should similarly be stopped and restricted, not indulged or encouraged.

A. What Venting Negativity Is

First let us look at how venting negativity should be understood and discerned. How should we discern venting negativity? Which of people's remarks and manifestations are those of venting negativity? Above all, the negativity that people vent is not positive, it is something adverse that contradicts the truth, and it is something produced from their corrupt disposition. Having a corrupt disposition leads to difficulties in practicing the truth and submitting to God—and because of these difficulties, negative thoughts and other negative things are revealed in people. These things are produced in the context of them trying to practice the truth; these are thoughts and viewpoints that affect and hinder people when they try to practice the truth, and are wholly negative things. No matter how in line with the notions of man and how reasonable these negative thoughts and viewpoints sound, they do not come from the understanding of God's words, much less are they experiential knowledge of God's words. Instead, they are produced by the human mind, and not in agreement with the truth at all. Therefore, they are negative things, adverse things. The intention of people who vent negativity is to find many objective reasons for their failure to practice the truth, so as to earn other people's sympathy and understanding. To varying degrees, these negative statements influence and undermine people's initiative in practicing the truth, and can even stop many people from practicing the truth. These consequences and adverse impacts make these negative things even more deserving of being characterized as adverse, in opposition to God, and totally hostile to the truth. Some people cannot see through to the essence of negativity, and think that frequent negativity is normal, and that it has no great effect on

people's pursuit of the truth. This line of thought is wrong; in fact, it has a very great effect, and if someone's negativity becomes too much for themselves to bear, it can easily lead to betrayal. This terrible consequence is caused by none other than negativity. So how should the venting of negativity be discerned and understood? Simply put, to vent negativity is to mislead people and stop them from practicing the truth; it is the use of soft tactics, of seemingly normal methods, to mislead people and trip them up. Is this harmful to them? It is actually profoundly damaging to them. And so, venting negativity is something adverse, it is condemned by God; this is the simplest interpretation of venting negativity. So just what is the negative component of venting negativity? What things are negative, and liable to have an adverse impact on people, and to cause disturbance and harm to church life? What does negativity include? If people have a pure comprehension of God's words, will the words they fellowship contain any negativity? If people have an attitude of true submission toward the circumstances laid forth for them by God, then will their knowledge of these circumstances contain any negativity? When they share their experiential knowledge with everyone, will it contain any negativity? Certainly not. With regard to anything that happens in the church or around them, if people are able to accept it from God, have the correct approach, and can have an attitude of seeking and submission, then will their knowledge, understanding, and experience of what happens contain any negativity? (No.) It absolutely will not. So viewed in these regards, just what is negativity? How can it be understood? Doesn't negativity contain things of this nature—people's disobedience, dissatisfaction, grievances, and resentment? More serious cases of negativity also include resistance, defiance, and even clamoring. Voicing remarks that contain these elements can be characterized as venting negativity. So judging from these

manifestations, when a person vents negativity, is there any submission to God in their heart? Certainly not. Is there any willingness to rebel against the flesh and resolve their negativity? No—there is nothing but resistance, rebelliousness, and opposition. If people's hearts are filled with these things—if their hearts have been taken over by these negative things—then this will produce resistance, rebelliousness, and defiance toward God. And if this is the case, will they still be able to practice the truth and submit to God? They will not; all that will happen is that they will become distant from God, and grow more negative, and may even doubt, deny, and betray God. Isn't this dangerous? Anyone who is often negative is capable of venting negativity, and to vent negativity is to oppose and deny God; as such, people who often vent negativity are liable to betray God and leave Him at any time or place.

Judging from the meaning of the word "negativity," when a person becomes negative, their mood falls into a very low state and they enter a bad frame of mind. Their mood is filled with negative elements, they lack an attitude of actively making progress and striving forward, and they lack positive, active cooperation and seeking; even more so, they demonstrate no willing submission, showing instead an incredibly despondent mood. What does a despondent mood represent? Does it represent the positive aspects of humanity? Does it represent having conscience and reason? Does it represent living with dignity, living within the dignity of humanity? (No.) If it does not represent these positive things, what does it represent? Can it represent a lack of true faith in God, as well as a lack of determination and resolve to pursue the truth and proactively make progress? Can it represent a strong dissatisfaction with and trouble understanding one's current situation and difficulties, and an unwillingness to accept the facts of the present? Can it represent a situation in which one's heart is filled with

disobedience, a desire to defy, and a desire to escape and change the current situation? (Yes.) These are the states that people exhibit when they face the current situation with negativity. In short, no matter what, when people are negative, their dissatisfaction with the current situation and with what God has arranged is not equivalent to something as simple as them merely having misunderstandings, not understanding, not comprehending, or not being able to experience. Not comprehending may be a matter of caliber or time, which is a normal manifestation of humanity. Not being able to experience may also be due to some objective reasons, but these are not considered negative, adverse things. Some people are also unable to experience, but when faced with things they do not understand or see through, or things they are unable to comprehend or experience, they will pray to God and seek His desires, wait for God's enlightenment and illumination, and actively seek from and fellowship with others. However, some people are different; they do not have these paths of practice, nor do they have such an attitude. Instead of waiting, seeking, or finding someone to fellowship with, they develop misunderstandings in their hearts, feeling that the events and circumstances they encounter do not align with their desires, preferences, or imaginings, thereby leading to disobedience, dissatisfaction, resistance, complaints, defiance, clamoring, and other such adverse things. Having generated these adverse things, they do not think much of them, nor do they come before God to pray and reflect to gain knowledge of their own state and corruption. They do not read God's words to seek God's desires or use God's words to resolve problems, much less seek from and fellowship with others. Instead, they insist that what they believe is correct and accurate, harboring disobedience and dissatisfaction in their hearts, and remain trapped in negative, adverse emotions. When trapped in these emotions, they might be able to keep them bottled up and

withstand them for a day or two, but over a longer period, many things are produced in their minds, including human notions and imaginings, human ethics and morals, human culture, traditions, and knowledge, and so on. They use these things to gauge, calculate, and understand the problems they face, completely ensnared in Satan's web, thus giving rise to various states of dissatisfaction and disobedience. From these corrupt states, various erroneous ideas and viewpoints then emerge, and in their hearts these negative things can no longer be controlled. They then look for opportunities to pour out and vent these things. When their hearts are filled with negativity, do they say, "I'm filled with negative things inside; I shouldn't speak recklessly, to avoid harming others. If I feel like speaking and can't hold it in, I'll speak to a wall, or talk to something that doesn't understand human speech"? Are they kind enough to do this? (No.) What do they do then? They look for opportunities to have an audience to receive their negative views, remarks, and emotions, using this to pour out their various negative feelings such as dissatisfaction, disobedience, and resentment from their hearts. They believe that during church life is the best time to vent, and a good occasion to pour out their negativity, dissatisfaction, and disobedience because there are many listeners and their words can influence others to become negative and bring adverse consequences to the church's work. Of course, those who vent negativity can't hold back even behind the scenes; they always pour out their negative speech. When there aren't many people to hear them vent, they find it unexciting, but when everyone gathers together, they become more energized. Judging from the emotions, states, and other aspects of those who vent negativity, their aim is not to help people understand the truth, see through what is true, clear up misunderstandings or doubts about God, know themselves and their own corrupt essence, or resolve their issues of

rebelliousness and corruption so that they do not rebel against God or oppose Him but rather submit to Him. Their aims are essentially twofold: In one respect, they vent negativity to pour out their own emotions; in the other, they aim to draw more people into negativity and into the trap of resisting and clamoring against God along with them. Therefore, the act of venting negativity should absolutely be stopped within church life.

B. The Various States and Manifestations of People Who Vent Negativity

1. Venting Negativity While Feeling Dissatisfied About Being Dismissed

The emotions and manifestations of negativity are basically these. After I fellowshipped about these, people should compare themselves against them and see which of their behaviors, remarks, and methods in real life are those of venting negativity, and what situations cause them to fall into negativity, thus leading to the venting of negativity. Tell Me, under typical circumstances, what situations cause people to be negative? What are the common forms of negativity? (When someone is dismissed or when they are pruned, they may develop some negativity in their heart.) Being dismissed is one scenario, being pruned is another. Why does being dismissed lead to negativity? (Some people, after being dismissed, have no self-knowledge and think that it was their status that led to their downfall. They then say, “The higher you climb, the harder you fall,” voicing some negative viewpoints. They do not have a pure comprehension of being dismissed; they are disobedient in their hearts.) Inside them, there is disobedience and dissatisfaction, which are negative emotions. Do they complain? (Yes. They feel that they have endured hardship and paid a price, having always worked strenuously without getting anything good in return, and yet were still dismissed. So they say, “It’s tough being a leader;

whoever becomes a leader is unlucky. Eventually everyone gets dismissed.") Spreading these remarks is venting negativity. If they are merely disobedient and dissatisfied but do not spread it, that does not yet constitute venting negativity. If from disobedience and dissatisfaction there gradually emerges an aggrieved mood, and they do not acknowledge the fact that they have poor caliber and were unable to do the job, and then they start to argue their twisted logic, generating all sorts of statements, viewpoints, excuses, reasons, explanations, justifications, and so on while arguing, then making these types of remarks amounts to venting negativity. Some false leaders, dismissed for not doing real work, harbor disobedience and dissatisfaction in their hearts, not having any submission at all; they always think, "Let's see who can take my place as leader. Others are no better than me; if I can't do the work, neither can they!" What makes them disobedient? They think their caliber isn't poor and they have done plenty of work, so why were they dismissed? These are the inner thoughts of false leaders. They do not reflect to know themselves and see whether or not they actually did any real work, how many actual problems they resolved, or whether or not it's a fact that they did paralyze the work of the church. They seldom consider these things. They don't think the issue is that they lack the truth reality and cannot see through things; rather, they believe that having done a lot of work, they should not be characterized as a false leader. This is the primary reason for their disobedience and dissatisfaction. They always think: "I have done my duties for many years, getting up early and staying up late every day for whom? After believing in God, I left my family behind, gave up my career, and even risked being arrested and imprisoned to do my duties. How much hardship have I endured! And now they say I haven't done actual work and just dismiss me—it's so unfair! Even if I haven't had any achievements, I have endured hardship; if not hardship,

then fatigue! With my caliber and ability to pay a price in my work, if even I am still considered not up to standard and get dismissed, then I think there are hardly any leaders who are up to standard!" Are they venting negativity by speaking these words? Is there a single sentence among them that conveys submission? Is there even a hint of wanting to seek the truth? Is there any self-reflection, like, "They say my work is not up to standard, so where exactly am I lacking? What actual work have I not done? What manifestations of a false leader do I exhibit?" Have they reflected on themselves in this way? (No.) So, what is the nature of these words they say? Are they complaining? Are they justifying themselves? What is their purpose in justifying themselves? Isn't it to gain people's sympathy and understanding? Don't they want more people to come to their defense, to lament the injustice they've suffered? (Yes.) Then who are they clamoring against? Aren't they arguing with and clamoring against God? (Yes.) Their speech is complaining about God, opposing God. Their hearts are filled with grievances, with resistance and rebelliousness. Not only that, but by venting negativity, they aim to make more people understand them, sympathize with them, and make more people develop negativity like them, to make more people foster grievances, resistance, and defiance against God, or clamor against Him, just like them. Don't they vent negativity to achieve this purpose? Their purpose is simply to let more people know the so-called truth of the matter and to make others believe they are being wronged, that what they did was right, that they shouldn't have been dismissed, and that dismissing them was a mistake; they want more people to come to their defense. Through this, they hope to restore their face, status, and reputation. All false leaders and antichrists, after being dismissed, vent negativity like this to win people's sympathy. Not one of them can reflect on and come to know themselves, admit their mistakes, or

show genuine remorse and repentance. This fact proves that false leaders and antichrists are all people who don't love the truth, and don't accept it at all. So, after being revealed and eliminated, they cannot come to know themselves through the truth and God's words. No one has seen them show remorse or have genuine knowledge of themselves, nor has anyone seen them demonstrate true repentance. They seem never to gain knowledge of themselves or admit their mistakes. Judging from this fact, dismissing false leaders and antichrists is entirely appropriate and not unjust at all. Based on their complete lack of reflection and knowledge of themselves, as well as their being devoid of all remorse, it is evident that their antichrist disposition is severe, and that they do not love the truth at all.

Some false leaders, after being dismissed, don't acknowledge their mistakes at all, nor do they seek the truth or reflect on and know themselves. They don't have the slightest heart or attitude of submission. Instead, they misunderstand God and complain that God treats them unfairly, racking their brains to find various excuses and reasons to justify and defend themselves. Some even say, "I never wanted to be a leader before because I knew it was a difficult job. If you do well, you don't get rewarded, and if you don't do well, you get dismissed and become notorious, rejected by the brothers and sisters, and left with no face at all. How could someone show their face after that? Now that I've been dismissed, I'm even more convinced that it's not easy being a leader or worker; it's an arduous and thankless job!" What does the statement "being a leader or worker is an arduous and thankless job" mean? Is there any intention to seek the truth being conveyed here? Isn't it the case that they've begun to hate the fact that God's house arranged for them to be a leader or worker, and they are now using this kind of statement to mislead others? (Yes.) What are the consequences this statement can bring about? Most

people's minds, thinking, and their comprehension and understanding of this matter will be influenced and disturbed by these words. This is the consequence that venting negativity brings about for people. For instance, if you're not a leader and you hear this, you'll be startled, thinking, "Isn't that true! I must not be chosen as a leader. If I am, I'll have to quickly find all sorts of reasons and excuses to decline. I'll say I lack the caliber and can't do the work." Some who are leaders are also affected by this statement, thinking, "How terrifying! Will I also be faced with the same outcome as them in the future? If that's how things are going to pan out, I absolutely refuse to be a leader." Do these negative, adverse emotions and this negative, adverse statement disturb people? They clearly cause disturbances. No matter the person, whether they have good caliber or poor caliber, when they hear these words, they will involuntarily take them in first, and these words will occupy a predominant position in their mind, and affect them to varying degrees. What are the consequences of being affected? Most people won't be able to approach the matter of being a leader and being dismissed from leadership correctly, and they won't have an attitude of submission. Instead, they will have a heart that is always misunderstanding and guarding against God, they will develop negative emotions concerning this issue, and they will be particularly sensitive and fearful when the issue is mentioned. When people exhibit these behaviors, haven't they fallen into Satan's temptation and misleading? It's clear they have been misled and disturbed by the people venting negativity. Because the things vented by people who vent negativity stem from people's corrupt dispositions and from Satan, and because they are not an understanding of the truth or the experiential insights gained by submitting to the environments God arranges, those who hear them are disturbed to varying degrees. The negativity people vent causes some adverse, perturbing effects

on everyone. Some who actively seek the truth will be less harmed. Others, with no resistance at all, can't help but be perturbed and deeply harmed, even if they know the words are wrong. Regardless of what God says, how He fellowships on the matter, or what requirements He has, they ignore all of this and instead keep in mind the words of those who vent negativity, always warning themselves not to relax their vigilance, as if these negative statements are their protective umbrella, their shield. No matter what God says, they cannot let go of their guardedness and misunderstandings. These people, who have no entry into the truth or God's words, and who don't understand the truth reality, have no discernment of these negative statements, and no resistance to them. They ultimately end up being constrained and bound by these negative statements, and can't accept God's words anymore. Haven't they been harmed by this? To what extent have they been harmed? They can't take in or understand God's words but instead regard the negative words, the words of dissatisfaction, disobedience, and complaint voiced by people as positive things, regarding them as their personal mottos to be kept close to their hearts, and using them to guide their lives, to oppose God and defy His words. Haven't they fallen into Satan's web? (Yes.) These people get involuntarily trapped in Satan's web, and they are captured by Satan. The negative statements these people voice about such a simple matter as being dismissed from a position nevertheless have immense impacts on others. There is a root cause to this: Those who accept these negative statements were already full of notions and imaginings—and even some misunderstandings and guardedness—about being a leader. Although these misunderstandings and guardedness weren't fully formed in their minds, after hearing these negative statements, they are more convinced that their guardedness and misunderstandings are correct; they feel they have even more reason to believe that being a leader

brings with it a great deal of misfortune and not many good things, and that they should absolutely not become a leader or worker so as to avoid being dismissed and rejected for making mistakes. Have they not been utterly misled and influenced by those who vent negativity? Just the negative statements voiced by a person who has been dismissed, as well as their feelings of disobedience and dissatisfaction, can cause such significant impacts and harm to people. What do you think—is it a serious issue that the negative emotions people vent are full of an atmosphere of death? (Yes, it's serious.) What makes it so serious? It's that it perfectly caters to people's deep-seated guardedness and misunderstandings toward God, while also reflecting people's states of misunderstanding and doubting God, as well as their internal attitude toward Him. Therefore, the statements spread by those venting negativity directly strike at people's vital points, and people fully accept them, falling so completely into Satan's web that they cannot free themselves. Is this a good thing or a bad thing? (A bad thing.) What are the consequences of this? (It makes people betray God.) (It makes people guard against and misunderstand God, become distant from God in their hearts, approach their duties negatively, and fear accepting important commissions. They become content with doing common duties and thus miss many opportunities to be perfected.) Can such people be saved? (No.)

Paul put forth many viewpoints and wrote many letters two thousand years ago. In those letters, he said a lot of fallacies. Since people lack discernment, those reading the Bible over the past two thousand years have predominantly accepted Paul's thoughts and viewpoints while setting aside the words of the Lord Jesus, not accepting the truths from God. Can those who accept Paul's thoughts and viewpoints come before God? Can they accept His words? (No.) If they cannot accept God's words, can they treat

God as God? (No.) When God arrives and stands before them, can they recognize God? Can they accept Him as their God and Lord? (No.) Why can't they? The fallacious thoughts and viewpoints of Paul have filled people's hearts, forming all sorts of theories and sayings. When people use these to measure God, His work, His words, His disposition, and His attitude toward people, they are no longer corrupt humans of the ordinary, simple type, but stand opposed to God, scrutinizing and analyzing Him, and becoming hostile toward Him. Can God save such people? (No.) If God does not save them, will they still have the opportunity to receive salvation? God's predestination and selection have given people an opportunity, but if after God's predestination and selection the path people choose is the one that follows Paul, does this opportunity for salvation still exist? Some people say, "I was predestined and chosen by God, so I'm already in the safe zone. I'll definitely be saved." Do these words hold up? What does it mean to be predestined and chosen by God? It means you have become a candidate for salvation, but whether you will be saved depends on how well you pursue and if you have chosen the correct path. Is it that all candidates will be selected and saved in the end? No. Likewise, if people accept the feelings, such as disobedience, dissatisfaction, and grievance, or the remarks, thoughts, and viewpoints expressed by those venting negativity, and their hearts are filled and possessed by these adverse things, this doesn't indicate they just agree a little—it means they fully accept them and want to live by these things. When people live according to these adverse things, what does their relationship with God become? It turns into an antagonistic relationship. It's not the relationship between the Creator and created beings, nor the relationship between God and corrupt humankind, and certainly not the relationship between God and those who receive salvation. Instead, it turns into the relationship between God and Satan,

between God and His enemies. So, whether people can receive salvation becomes a question mark, an unknown. The negative statements made by those who have been dismissed are filled with complaints, misunderstandings, justifications, and defenses; they even say some things that mislead and draw people toward them. After hearing these statements, people develop misunderstandings and guardedness toward God, and even distance themselves from and reject Him in their hearts. Thus, when such people are venting negativity, they should be promptly restricted and stopped. Their inability to accept the situations they experience from God, seek the truth, and submit to God is their own issue, and they shouldn't be allowed to affect others. If they cannot accept it, let them digest and resolve it gradually. But if they vent negativity and impact and disturb other people's normal entry, they must be stopped and restricted in a timely manner. If they cannot be restricted and they continue to vent negativity to mislead and draw people to their side, then they should be promptly cleared out. They should not be allowed to continue disturbing the church life.

2. Venting Negativity While Refusing to Accept Pruning

There is another situation in which people are likely to vent negativity: When they face being pruned and cannot accept some words of pruning, they will harbor disobedience, dissatisfaction, and grievance in their hearts, and sometimes even feel wronged. They believe there's been an injustice: "Why am I not allowed to explain or clarify myself? Why am I being continually pruned?" What kinds of negativity do these people typically vent? They also look for reasons to justify and defend themselves. Instead of dissecting, making up for, or remedying their mistakes, they argue their case, saying things like why they didn't do something well, the causes behind it, what the objective factors and conditions were, and how they didn't do it intentionally; they use these excuses to justify and defend

themselves to achieve their aim of refusing the pruning. These people do not acknowledge that the pruning is correct, and they analyze the pruning incident with many other people, trying to explain the matter clearly in front of everyone. They even spread ideas like: “This kind of pruning will discourage people from doing their duties. No one will be willing to do their duties anymore. People won’t know how to proceed and won’t have a path of practice.” There are even some people who, on the surface, fellowship about how they accept being pruned, but in actuality, they are using the fellowship to justify and defend themselves, making more people believe that God’s house does not consider people’s feelings at all in how it treats them and that even a small mistake can result in being pruned. Those who are prone to vent negativity never reflect on themselves. Even when faced with being pruned, they don’t reflect on the nature of their mistakes or what caused them. They don’t dissect these issues but instead consistently argue, justify and defend themselves. Some people even say, “Before I was pruned, I felt there was a path to follow. But when I was pruned, I became confused. I don’t know how to practice or how to believe in God anymore, and I can’t see the way forward.” They also tell others, “You must be very careful not to be pruned; it’s so painful, like peeling off a layer of skin. Don’t follow my old path. Look at what’s become of me after being pruned. I’m stuck, unable to move forward or backward; nothing I do is right!” Are these words correct? Is there any problem with them? (Yes. They are justifying themselves and arguing, saying they did nothing wrong.) What message is being conveyed through this justification and argument? (They are saying that God’s house is wrong to prune people.) Some people say, “Before being pruned, I felt like I had a path to follow, but after being pruned, I don’t know what to do.” Why is it that they don’t know what to do after being pruned? What’s the reason for this? (When faced with pruning,

they don’t accept the truth or attempt to know themselves. They harbor some notions and don’t seek the truth to resolve them. This leaves them without a path. Instead of finding the cause within themselves, they claim the opposite, that it was being pruned that caused them to lose their way.) Isn’t this recrimination? It’s like saying, “What I did was in accordance with principles, but your pruning of me makes it clear that you’re not letting me handle things according to principles. So, how am I supposed to practice in the future?” This is what people who say such things mean. Are they accepting being pruned? Do they accept the fact that they made mistakes? (No.) Doesn’t this statement actually mean that they know how to recklessly commit misdeeds, but when pruned and asked to act according to principles, they don’t know what to do and become confused? (Yes.) So, how did they do things before? When someone faces being pruned, isn’t it because they didn’t act according to principles? (Yes.) They recklessly commit misdeeds, don’t seek the truth, and don’t do things according to principles or the rules of God’s house, so they receive pruning. The purpose of pruning is to enable people to seek the truth and act according to principles, to prevent them from recklessly committing misdeeds again. However, when faced with being pruned, those people say they don’t know how to act or how to practice anymore—do these words contain any element of self-knowledge? (No.) They have no intention to know themselves or seek the truth. Instead, they imply: “I used to do my duties very well, but since you pruned me, you’ve thrown my thoughts into disarray and confused my approach to my duties. Now my thinking is not normal, and I’m not as decisive or bold as I was before, I’m not as brave, and this is all due to being pruned. Since I was pruned, my heart has been deeply wounded. So, I must tell others to be very careful when doing their duties. They must not reveal their flaws or slip up; if they slip up, they’ll be

pruned, and then they'll become timid and lose the drive they once had. Their bold spirit will be significantly dulled, and their youthful courage and desire to give it their all will disappear, leaving them meekly wimpish, fearful of their own shadow, and feeling that nothing they do is right. They'll no longer feel God's presence in their hearts, and will feel increasingly distant from Him. Even praying and crying out to God will seem to go unanswered. They'll feel they don't have the same vitality, exuberance, and lovableness, and will even start to look down on themselves." Are these the heartfelt words fellowshipped by someone with experience? Are they genuine? Do they edify or benefit people? Isn't this just twisting facts? (Yes, these words are quite absurd.) They say, "Don't follow in my footsteps or repeat my old path! You see me as quite well-behaved now, but in fact I was just scared after that pruning and haven't been as free and liberated as I was before." What impact do these words have on the listeners? (They make people more guarded against God, causing them to act cautiously for fear of being pruned.) They have this kind of negative impact. After hearing this, people will think, "Tell me about it! One little oversight and you wind up getting pruned—there's nothing you can do to prevent it! Why's it got to be so hard doing duties in God's house? Always going on about the truth principles—it's really demanding! Isn't it okay to just live a simple, steady life? That's not a high demand or an extravagant hope, but why is it so difficult to achieve? I sure hope I don't get pruned. I'm a very timid person; normally, when people glare at me and speak loudly, my heart starts pounding. If I truly face pruning and the words are that stern, dissecting the facts like that, how could I handle it? Wouldn't it give me nightmares? Everyone says pruning is good, but I don't see how that's the case. Wasn't that person scared by it? If I got pruned, I'd be scared too." Isn't this the impact caused by the words

of those who vent negativity? Is this impact affirmative and positive or negative and adverse? (Negative and adverse.) These negative statements can cause immense harm to those who are willing to pursue the truth! So, tell Me, are those who frequently vent negativity and spread death servants of Satan? Are they people who disturb the work of the church? (Yes.)

Some people act according to their own ideas and go against principles. After being pruned, they feel that despite working so hard and paying a price, they were still pruned, so their hearts become filled with disobedience, and they don't accept exposure or dissection. They believe that God is unrighteous and that God's house is unfair to them, in that such a useful person of talent as they are, who endures so much suffering and pays so high a price, goes unpraised by God's house and even gets pruned. From their disobedience emerge grievances, and they'll vent their negativity: "The way I see it, there's nothing harder than believing in god; it's really difficult to receive some blessings and enjoy a bit of grace. I've paid so high a price, but I got pruned for doing one thing poorly. If someone like me isn't up to the task, how could anyone be? Isn't god righteous? Why is it that I'm not up to recognizing his righteousness? How is god's righteousness so inconsistent with people's notions?" They don't dissect what they've done that goes against principles or what corrupt dispositions they've revealed. They don't just lack even a hint of remorse or submission —they even judge and resist openly. After hearing them make such a statement, most people start to sympathize somewhat with them and are swayed by them: "It's true, isn't it? They've believed in God for twenty years and still faced such pruning. If someone who's believed for twenty years may not necessarily be saved, then people like us have even less hope." Haven't they been poisoned? Once negativity is vented, poison is sown, like a seed planted in people's hearts, taking root, sprouting,

blooming, and bearing fruit in their minds. Before people know it, they're poisoned, and resistance and complaints against God arise in them. When those people have been pruned, they become disobedient toward God and dissatisfied with how God's house handled them. Instead of adopting an attitude of repentance and confession, they argue, give justifications, and defend themselves. They make it known far and wide how many hardships they've endured, what work they've done, and what duties they've done over their many years of faith, and that instead of receiving rewards now, they face pruning. Not only do they fail to recognize from being pruned their own corruption and the mistakes they've made, but they also spread the idea that the way God's house has treated them is unfair and less than reasonable, that they shouldn't be treated like that, and that if they are, then God isn't righteous. The reason they vent this negativity is that they cannot accept pruning or the fact that they made mistakes, much less do they accept or acknowledge the fact that they caused harm to the life entry of the brothers and sisters and to the work of the church. They believe that they acted correctly, and that it was God's house that was wrong to prune them. By venting negativity, they mean to tell people that God's house is unfair in how it treats people: Once someone makes a mistake, God's house will use it as ammunition against them, seizing upon this issue and pruning them ruthlessly, to the point where they become compliant and think they haven't made any contributions, where they no longer have anyone who idolizes them, no longer appreciate themselves, and no longer dare to ask God for rewards—only then will God's house have achieved its purpose. Their aim in venting this negativity is to make more people come to their defense, to get more people to understand "the truth of the matter" and to see how much suffering they've endured over their many years of belief in God, how significant their contributions have been and how qualified they are,

and how seasoned a believer they are. With this, they want to get others to stand on their side in shared opposition to the rules of God's house and the pruning God's house dealt them. Isn't this in nature drawing people over to their side? (Yes.) Their goal in venting negativity in this way is to draw people over to their side and mislead them, and they disturb the work of the church to give vent to their resentment. Regardless of the effect it ultimately has on people when they've vented their negativity, the effect and consequence is that people are misled and disturbed, that they're harmed. It's not edifying. It's a negative effect.

When people are faced with pruning, these are basically the kinds of negativity they vent. They cannot accept being pruned and are dissatisfied and disobedient in their hearts, unable to accept it from God. Their first response isn't to seek the truth regarding the pruning and to reflect on, know, and dissect themselves, to see what exactly they did wrong, whether their actions aligned with principles, why God's house pruned them, and whether their being treated this way was due to personal resentment or was fair and reasonable. Their first response is not to seek these things—instead, their first response is to rely on their qualifications, endured hardships, and expenditure to oppose the pruning. In doing so, everything that arises within their hearts is bound to be negative and adverse, with nothing affirmative or positive. So, when they fellowship about their feelings and understanding after being pruned, they are certainly venting negativity and spreading notions. The venting of negativity and spreading of notions should be promptly stopped and restricted, not indulged and ignored. These negative things will obstruct, disturb, and damage each person's life entry, and they cannot play an affirmative, positive role, much less can they inspire people's loyalty to God or their loyal performance of their duties.

Therefore, when such people vent negativity, they are disturbing church life and should be restricted.

3. Venting Negativity When One's Reputation, Status, and Interests Are Harmed

Besides venting negativity after being dismissed or pruned, in what other situations do people vent negativity? (When people's interests are harmed and they feel they've suffered a loss.) (Some people have done their duties for many years, but when they fall ill or disasters strike their families, they say, "What have I gained from believing in God for so many years?") The common "catchphrase" of Negative Nancys is "What have I gained?" What other situations are there? (Some people not only fail to achieve results in their duties, but they frequently make mistakes, so they say, "Why does God enlighten others but not me? Why did God give them such good caliber while my caliber is so poor?" Instead of reflecting on their own issues, they shift the responsibility to God, saying God hasn't enlightened or guided them, and then they keep complaining about God.) They claim that God is unfair, asking why He enlightens and bestows grace to others but not them, grumbling about why they don't achieve results in their duties —they're complaining. The examples you provided are good. Any more? (Some people become full of resentment when their duties are reassigned, questioning why they were reassigned, and suspecting that the leaders and workers are targeting them and are making things difficult for them.) Do they feel that God's house looks down on them? (Yes.) Some people who don't do actual work get dismissed and eliminated, and they feel that their reputation and status have been damaged. To pour out their dissatisfaction, they are always beefing in private: "I've believed in god for a short time, my comprehension ability is no good, and I'm of poor caliber. I don't measure up to the others. If they say I'm not capable, I must not be!" On the

face of it, they're acknowledging their shortcomings, but in fact, they're trying to regain the benefits they've lost, incessantly beefing, and saying things to gain people's sympathy and make them feel God's house is unfair. As soon as their interests are harmed, they become reluctant, and are always hoping to recover their losses and receive compensation. If they don't, they lose their faith in God and no longer know how to believe in Him, saying things like, "I used to think believing in god was great, and that acting as a leader or worker in the church would definitely bring great blessings. I never expected to be dismissed and eliminated, and to be rejected by others. To think that something like this could happen in god's house! Not everyone who believes in god is necessarily a good person, and not everything god's house does represents god or justice." What is the nature of statements like this? Their words, both explicitly and implicitly, convey an attack. They convey judgment and resistance. On the surface, they seem to target a certain leader or the church, but what they're really aiming these words at in their hearts is God, His words, and the administrative decrees and rules of His house. They're purely giving vent to their resentment. Why are they giving vent to their resentment? They feel they've suffered a loss; in their hearts, they feel unfairness and discontent, and they want to solicit things and receive compensation. While the negativity vented by such people does not pose a significant threat to most, these foul words are like pesky flies or bedbugs that form a moderate disturbance to people's minds. Most people feel repulsed and averse when they've heard these words, but there will inevitably be those of the same ilk as such people, those with the same dispositions, essences, and penchants, who are birds of the same rotten feather as those people, and who are swayed and disturbed by them. It's inevitable. What's more, some people of small stature who lack discernment can be disturbed by these negative remarks, and their faith in

God can be influenced. These people already don't know what belief in God is for, exactly, and they're unclear about the truths of visions, and their ability to comprehend the truth is poor, too. When they've heard these negative statements, they are extremely likely to take them in involuntarily, and so suffer their influence. These words are poison. They can easily be planted in people's hearts. Once someone has accepted these negative remarks, when God's house asks them to do a duty, they respond with indifference. When God's house asks for their cooperation in some task, they're lukewarm. They'll only take it up if they feel like it; otherwise, they won't, always with reasons and excuses of all sorts. Before they heard those negative remarks, there was a bit of sincerity in their belief in God, and they had something of a positive, proactive attitude when doing their duties. But after hearing those negative remarks, they grow indifferent, and they're cold toward their brothers and sisters, too. They're guarded toward them. When the church arranges for them to do a duty, they keep evading and repeatedly pushing it away, showing great passivity. Before, they punctually attended gatherings, but after hearing those remarks, their attendance becomes sporadic—they come when they're in a good mood, but don't when they're not. If something unpleasant happens at home, they worry that some disaster might occur, so they attend more gatherings and read more of God's words. If they're thrilled, happy, and moved after reading God's words, they'll even offer some money. But once things are calm at home, they once again stop attending gatherings. When the brothers and sisters attempt to fellowship with them in hopes of supporting them, they find excuses to refuse; and when brothers and sisters go to their house, they won't open the door, even when they're clearly at home. What's going on here? They have been influenced by those negative remarks—they have been poisoned and believe that believers in God are unreliable. At first, they trusted these

people quite a lot, and when they read God's words they thought, "These are God's words, these people are my brothers and sisters, this is God's house—how wonderful!" But after they heard the negative remarks spread by certain people, they changed. Haven't they been influenced? Hasn't their life entry been damaged? (Yes.) Who influenced them? It's the people who vent negativity, those who made those remarks. If someone hasn't yet laid a solid foundation in the true way or eaten and drunk God's words to the point where they understand the truth, they can easily be influenced by negative things. And in particular, those who have no ability to comprehend the truth, but simply watch trends, observe the situation, and look at surface phenomena—they are even more easily swayed by negative words. Especially when they've heard people speak fallacies like, "God's house isn't necessarily fair, and not everything god's house does is positive," their guardedness grows even more. A statement that aligns with the truth isn't always readily accepted, but a negative statement, an absurd statement, a statement that contradicts the truth—these can too easily take root in people's hearts, and removing them isn't easy. It's so difficult for people to accept the truth and so easy for them to accept fallacies!

Some people with bad humanity place great importance on their own prestige, fame, fleshly enjoyment, and personal property and interests. When their reputation, status, and direct interests suffer losses, they do not accept this from God, or accept the environment God has laid out for them, and they are unable to let go of these things and disregard their personal gain and loss. Instead, they use various opportunities to vent their dissatisfaction and disobedience, and vent their negative emotions, causing some people to suffer greatly as a result. Therefore, when such people vent negativity, church leaders must first promptly grasp the situation, and stop and restrict those people in a timely manner. Of course, church leaders

should also proactively expose those people, and fellowship with the brothers and sisters on how to discern them, and why they say these negative and absurd things, as well as how to treat and discern these words in order to prevent oneself from being misled and grievously harmed by them. It is necessary to be able to discern and dissect such people, and thereby avoid and reject them, and no longer be misled by them. This is the work that church leaders should do. Of course, if ordinary brothers and sisters discover such people and discern their humanity essence, they should also stay away from them. If you do not have sufficient ability to resist, or the stature to support, help, and change them, and you feel that you cannot withstand their negative remarks and their words of dissatisfaction and disobedience, the best approach is to stay away. If you feel that you are very strong, have some stature, and can exercise discernment and remain unaffected no matter what anyone says, that no matter how severe the negativity they vent is, it will not change your faith in God, that you can discern such people, and that you can also expose and stop them when they vent negativity—then you do not need to avoid or guard against such people. But if you feel that you do not have such stature, the way and principle to deal with such people is to stay away from them. Is this easy to achieve? (Yes.) Some people say, "Can I tolerate them, endure them, and forgive them?" That's also fine, and it's not wrong, but it's not the most crucial or the best practice. Say that you endure, tolerate, and indulge them, and in the end, you are misled by them and drawn over to their side. And suppose that no matter how God's house provisions and supports you, you don't feel it; or that when you read God's words, you are often swayed by their thoughts and remarks, and as soon as you think of something they said, your mind is affected, and you aren't able to continue reading. And when the brothers and sisters fellowship their understanding of the truth—

especially when they fellowship about discerning such people's remarks—you are again swayed and affected by their words, causing your mind to be in disarray. If this is the case, then you should stay away from such people. Your tolerance and endurance will be ineffective, and are not the best way to defend against such people. Say that your tolerance and endurance are not a disguised, external behavior, but rather you actually do have enough stature to face such people. No matter what they say, even if you don't speak up, you can still discern them in your heart; you are able to exercise forbearance toward them and ignore them, but any adverse, negative words or words of misunderstanding and complaint about God they say will not affect your faith in God in the slightest, nor will it affect your loyalty in doing your duty or your submission to God. In that case, you may tolerate and endure them. What is the principle of practicing tolerance and endurance? Not being harmed. Ignore them, let them say whatever they want—after all, such people are just unreasonable troublemakers, and they are shamelessly stubborn. No matter how you fellowship the truth with them, they will not accept it; they belong to the category of devils and Satans, and it is useless to fellowship with them. Therefore, before God's house clears out and deals with them, if you have the stature to tolerate and endure them without being harmed, that is best. Do you usually adopt this principle of tolerance and endurance? You put up with all kinds of people, but sometimes you're not careful and get misled a bit; afterward you become aware of it, feel indebted to God, pray for a couple of days, and turn your state around, and you get closer to God. Most of the time, you can clearly see that such people are no good, and that they belong to the category of devils. Although you can interact with them normally, you are inwardly distant and repelled by them. No matter what they say or what negative remarks and views they voice, you turn a deaf ear, ignoring it, and

think, “Say whatever you want. I can discern you. I simply don’t associate with people like you.” Is this the principle you follow most of the time when dealing with such matters? Achieving this is also not bad; it’s not easy and requires understanding some truths and having a certain stature. If you don’t even have this level of stature, then you won’t be able to stand firm, and you won’t do your duty well.

4. Venting Negativity When One’s Desire to Gain Blessings Is Destroyed

Venting negativity has another manifestation. Some people say, “I have believed in God for so many years, and what have I gained?” When such people vent negativity, the main thing they say is, “What have I gained?”—meaning they haven’t gained anything. They believe that it is particularly hard to get some benefits or blessings from God’s house or from God while believing in Him, and that people must offer tremendous love and have incredible endurance, and not be eager for quick results. As for God’s words that expose people, prune people, refine people, and cleanse people’s corruption, they believe this is just superficial, high-sounding rhetoric that cannot be trusted absolutely; they think that if they practice according to God’s words, they will really suffer a great loss. They think that obtaining benefits and advantages and realizing their aspirations and wishes is the most crucial thing at all times, and whether they practice the truth or not isn’t crucial at all—they believe that as long as they do not commit evil, that’s enough, and they won’t be eliminated by the church. How do most people feel after hearing these negative words? Do they internally approve of and agree with these words, or do they feel some contempt for these words, and think that these people are selfish, despicable, wicked, and sordid, and can discern, expose, and restrict them, stopping them from continuing to spread negativity and death? Do most people feel repulsed

and condemn such negative words, or can they be misled by them and become negative? Some people, after hearing these words and seeing that they are empty-handed, think, “Isn’t that true! I haven’t gained anything either. In God’s house, I just get three meals a day, I’m busy all the time, and I really haven’t gained anything else.” Do you have such thoughts? Do you feel the same way? Those who understand the truth will say, “What do you mean you haven’t gained anything? We have gained so much from God! We’ve come to understand so many truths!” But some people might disagree with them, saying, “It doesn’t seem very realistic to say we’ve gained ‘so much.’ We’ve just received a bit of grace, got some opportunities to do our duties, understood some doctrines about how to conduct ourselves, met and got to know many brothers and sisters from different places, and broadened our horizons a lot. This only counts as having gained a bit.” Which of these categories do you fall into? There are people in all these categories, right? (Yes.) We’ll discuss this from two angles. First, let’s talk about what’s going on with those who believe in God always for the sake of gaining grace—do they believe in God in order to pursue gaining the truth so that they may attain salvation? (No, they believe for the sake of gaining blessings.) Then, has God given them little grace, protection, kindness, enlightenment, and illumination? (God has given them a lot of these things.) It can be said that every person who believes in God has received God’s protection. Is God’s protection concrete? Are there some real-life examples of this? What kinds of protection have people received? (A relatively obvious kind is that after believing in God, we are no longer influenced by the wicked trends of the world. We don’t fall into decadence or pursue those wicked things, like going to nightclubs, smoking, drinking, and so on. At the very least, we don’t get involved with these things and I believe we are quite protected in this regard.) This is a very tangible aspect

that people can see and personally experience. Not being influenced and misled by the wicked trends of the world, living like a human, and living within normal humanity with the likeness of a human being—this is a practical example and evidence of God's protection. Are there more? (Not being disturbed by evil spirits and being able to live under God's protection.) This is also a practical example. Have most people had this experience? Can you apprehend the meaning within this? Some people say, "Nonbelievers aren't disturbed by evil spirits either. How many nonbelievers are disturbed by evil spirits?" Is this statement correct? Do you feel this statement aligns with the facts? (Quite a few of my classmates have been disturbed by evil spirits. Some experience sleep paralysis, and others hear voices. They do not believe in God and do not know what is happening. They seek treatment everywhere but cannot cure this, they live in fear and dread; it's agonizing. However, because I have believed in God since childhood, I have never been disturbed or suffered in this way. Most of the time, my heart feels relatively steady and at peace.) True believers in God do not have this concern. We do not worry about being afflicted with conversion disorder or about being disturbed or possessed by evil spirits; we are not afraid because we have God. Additionally, in real life, nonbelievers constantly talk about face-reading, feng shui, and fortune-telling—in the West, there is even astrology. Some people worship famous Buddhist statues, evil spirits, and idols, and some don't, but whether they do or not, they are all influenced and restricted by these things to some extent. For example, before leaving the house, they must perform a bit of divination to see which direction is auspicious and which is inauspicious. When opening a shop, they determine which position for the counter will bring in money and which will not, what things to place in the shop and which idols to worship to attract wealth, and where to place certain things

to avoid disrupting the feng shui. When moving, they must determine the auspicious time to move to ensure the family's future prosperity and avoid mishaps, and determine which times are inauspicious. Even students are influenced by these beliefs when they take entrance examinations. On the day of the exam, they avoid saying words implying failure, and must say words like "excel" and "success" instead. Every single aspect of life—from children attending school, to parents living their daily lives, making money, moving house, seeking employment, as well as children's marriages, and so on—is influenced by so-called feng shui and fortune, among other ideas. So, when people are influenced by these things, what are they being restricted by? They are being restricted by evil spirits; all these things are controlled by evil spirits. Then why do people worship those evil spirits? Why are they influenced by these things? For such a simple matter as moving, why must people always ponder over what time is auspicious to move and what time isn't, what is auspicious to move first, and what is auspicious not to move? Why do they always have to consider these things? They must consider them because if they don't, the evil spirits will act, tormenting and torturing them. What do you see from these matters? All of humankind lives under the control of the evil ones. Who are the evil ones? The greater evil ones are Satan and devils, and the lesser evil ones are the evil spirits in different places, the ones that control different races of people. Every aspect of human life is restricted and controlled by these evil spirits. Even when constructing a house, during the installation of the main beam, people hang red cloth and set off firecrackers for a bit of good luck, and the construction workers all wear red clothes to bring about financial prosperity, and to avoid accidents. There are some particular requirements and sayings about all these things, as well as taboos, and they must avoid the taboos and follow these sayings. For instance, some people often face

hardships and things don't go smoothly for them—they lose their jobs, their wives leave them, and they have nothing left at home. They can't even pay back their house mortgages, and nothing seems to go right. They haven't done anything bad, so why do these things happen to them? With no other options, they resort to worshiping false gods and evil spirits, or urgently seek someone to check their feng shui to change their luck, and after doing so, things gradually start to go well for them. They didn't believe in these things before, but now when problems arise, they sincerely worship false gods and evil spirits, and before they do anything they must consult divination or fortune-telling. Is living like this exhausting or what? (Yes.) It's downright tiring! Though they want to, they can't live freely and at ease, or escape the constraints of these sayings and rules. If they break these rules, the evil spirits act and disturb them, and they are forcibly subdued by those evil spirits, and must worship them daily in order for their lives to go smoothly. However, those who believe in God are not confined by these feudal superstitions or the workings of evil spirits. They can move house or go as they please, without having to avoid any taboos. In mainland China, the Communist Party always oppresses and persecutes religious beliefs. If a believer can no longer live in a place, they must move quickly—do they need to choose an auspicious day or hour for this or worship something? No. They pray to God, and God protects them. Everything is in God's hands—they are not bound by these things. Whenever they want to eat something or leave the house, do they need to consult the almanac or see whether it violates a taboo? No, they pray to God, and everything is in God's hands. When people live under God's dominion and sovereignty, with God's protection and guidance, evil spirits and filthy demons, both great and small, are kept out of the way; they dare not act upon those who believe in God. Aren't these people protected? Aren't they living freely and easily?

(Yes.) Is this grace great? (Yes.) No matter whether you have gained the truth yet or not, as long as you are a person who sincerely believes in God, you are someone predestined and selected by God, and when you come before God, He protects you like this, allowing you to enjoy such grace. What immense grace this is! Your personal safety and all your movements are kept safe and secure, God takes responsibility for these things and protects them, so you need not worry. Most of the time, people don't even pray or consciously think to themselves, "I'll pray to God, and ask God to protect me. I hope everything is fine and nothing bad happens." You don't even need to pray. As long as you have the simple conviction in your heart that, "I believe in God; everything is in God's hands," God will act. People enjoy such immense grace from God—is this gaining a little? (It's gaining quite a lot.) God is the one and only Sovereign in the world. Your life and everything you own are in God's hands, in the hands of this Sovereign, your heart feels peaceful, steady, and calm, and you need not worry about anything. No matter how much knowledge you have about God or how many truths you understand, you can be absolutely certain of this in your heart. Everything is in God's hands. If believers in God have a place for Him in their hearts and understand the truth, evil spirits dare not disturb, damage, or come near them. Consequently, believers do not need to engage in those unnecessary processes. This is such an immense grace—how can you still say that you have gained nothing from believing in God? Aren't you lacking in conscience? Without looking at anything else, just claiming to have gained nothing alone proves one's utter lack of conscience, and it proves that one's conscience is thoroughly bad; nothing more needs to be said about the rest.

God freely gives people the truth and life, providing His words to people without asking for anything in return. Although people may feel that

their stature is still immature, that they haven't understood much of the truth, and that they cannot express clearly the little they do understand, just these things God has given them, this affection and love—what immense grace this is! God has given people the most precious things; people have received the most valuable things in the world from God. Whether you have felt it or not, God has already given these to man. What do people still have to complain about? Are they worthy of receiving these things? Those selected by God are the happiest people in the world. You have been selected and chosen by God; you are one of the happiest and luckiest people in the world. How can you say that you have gained nothing? You have become one of the happiest and luckiest people because God has selected and chosen you, and thus, evil spirits and filthy demons dare not come near you. Some people ask, "Does that mean my status and identity have become honorable?" Can this be said? It cannot, because this is all due to God's love and God's actions. People have gained so much! Just in this life alone, people have gained so much; how are people at all qualified to receive all this? Some who believe in God do not pursue the truth at all and still keep saying, "What have I gained from many years of believing in God?" Can't you calculate it yourself? You know in your heart whether you understand the truth, how much less evil you have committed, and even more so, you know in your heart how much grace you have enjoyed. If in your heart you are clear on these points, you would not say things that are so lacking in conscience. Some also say, "God's house provides my food, clothing, and shelter too." Isn't this very minor compared to God's grace and protection? Isn't this not even worth mentioning? However, those with conscience feel that although it's not worth mentioning, it is still part of God's grace. God's grace is immeasurable; God has given so much to people! As for those material things, from God's perspective, He doesn't even count them.

One aspect of God's actions is to protect people, and another is to lead them onto the path of salvation so that they can be saved. People have enjoyed this affection of God and His love for them, and God has bestowed upon them abundant grace! Additionally, there is something that is the most important: the truth that God has bestowed upon people, namely, words that no one in human history, in any age, ever heard or received. Regardless of how many times God has created humanity, He has never done this work or spoken these words. All the mysteries related to humanity, what people can bear, grasp, and understand—God has told you all of it. Can these mysteries, these truths, be measured by any amount? They cannot be measured; people cannot exhaust their enjoyment over many lifetimes. Why do I say this? It's because these words from God are the foundation for people's existence, and they can exist for eternity. If you really are fortunate enough to survive and live for eternity, then these words and truths from God can provide for you eternally. What is the meaning of eternity? It means not being limited by time, it means being boundless. If we interpret it literally, it means not having an end—living on eternally, just like God Himself. These words and truths from God can exist until that time. "That time" is a concept and definition of time expressed in human language, but it really means indefinitely. Tell Me, is the value of these words from God great or not? It's incredibly great! If you don't pursue them, then it's your loss; it's you being foolish. But if you pursue them, these words hold a value for you that goes far beyond just this lifetime; it extends into eternity. They will always be effective and useful for you, and they will have value and meaning forever, providing for you eternally. If you understand these words, obtain them, and live by them, you will be able to live eternally. To put it in simpler terms, you will live forever without tasting death. Isn't this something that people dream of? Countless ages will have passed, countless

people will have died, but you will still remain alive. By what means will you remain alive? It is through God's words, through the truth, that you will have the qualifications to live on like this. What are you going to do with this continuous life? You have God's commission, God's leadership, and you also have a mission. What is your mission? By means of you living out His words, God wants you to glorify Him and be His testimony. This is the value of God's words. The value and significance of the truth and words that people hear, come into contact with, and experience in this age will exist for eternity. Why will they exist for eternity? These words of God are not a theology, theory, slogan, or a kind of knowledge, but the words of life. As long as you obtain these words, live by them, and survive by them, God will permit you to keep on living and not let you die. That is, He will not destroy you or take away your life—He will let you go on living. Isn't this a great blessing? (Yes, it is great.) Through these words God wants you to have a foretaste of this blessing in this life and obtain it in the world to come. This is God's promise. Considering the immense promise God has given to humanity, have people received a lot? (Yes.) God has made such a great promise to humanity, making it known to all. He has told you about it, allowing you to come and take it freely. You do not need to sacrifice your life or hand over all of your possessions; you only need to listen to God's words, and act according to God's requirements and His desires, and you can receive this promise from God. Hasn't God given a lot to humanity? You are currently on the path to obtaining this promise: Though you haven't fully received it yet, have you received little? Looking at the promise God has bestowed on humanity, people have received quite a lot. They have gained a significant advantage; they haven't lost out or suffered any losses at all. They've only invested a bit of time, and their flesh might have endured some toil. They may have sacrificed some family happiness,

personal fleshly likes and desires, given up some of their own aspirations, interests, and wishes, etc. However, compared to understanding the truth, attaining salvation, and receiving God's promise, all those personal prospects, goals, and aspirations are not worth mentioning, because they can only lead you to hell, and God won't grant you His promise for those things. Conversely, when people invest a limited amount of time, a price they are willing and capable of paying, ultimately they come to understand the truth, grasp some mysteries and principles for self-conduct not understood by humanity since God's creation, understand certain essences and origins of all events and things, etc. Even more importantly, they gain some knowledge about God and are able to fear Him. Having obtained all of this, isn't it worth it to pay such a price? What grievances do people have? Why do they say they gain nothing from believing in God? Hasn't their conscience become utterly rotten? You've gained so much, and you're still not content. What more do you want? Would you be satisfied if you were made a president or a billionaire? If God were to give you those things, then you wouldn't belong to Him. God doesn't want to gain people like this.

People always say they've gained nothing from believing in God, which shows they lack conscience, lack any ability to comprehend the truth, do not pursue the truth, and are of exceptionally low character. Such people have no pure comprehension of what God does, what God requires of people, and what God has bestowed on people, among other things. Eventually, when things happen to make them slightly displeased, the abundant anger they've pent up instantly explodes: "What have I gained from believing in God? My flesh has suffered so much. I have done whatever duties the church assigned to me. No matter how hard or tiring, I have never complained; no matter how great the difficulties, I never said

anything. I have never made any demands of God's house. With my great love and great loyalty, what have I gained? If even I gain nothing, others have even less hope of gaining anything!" The implication is: "You have not offered as much as I have, you have not paid the price I have; if even I have gained nothing, what can you gain? You all need to be careful; don't be foolish!" Don't such people lack a conscience? A conscienceless person always speaks foolish and pigheaded words. They cannot comprehend a single one of all the many truths spoken by God, or of all the many pure and positive things and statements, instead they stubbornly cling to their own viewpoints: "I endure hardships and pay a price for God, so God must bless me, and must allow me to gain more than others. If not, I will vent, I will explode, I will hurl curses! Whatever I want, God must grant to me, and if I don't get it, then God is not righteous, and I will say I have gained nothing —this is speaking the plain truth!" Don't they lack humanity? The words of someone lacking humanity certainly cannot stand firm, let alone conform to the truth; the latter is a bit too much to ask of them. The words one speaks must be legitimate requests, legitimate statements, not twisted arguments; they must stand firm, no matter who listens to or who appraises them. However, the words and actions of people with poor humanity cannot stand firm. When they throw tantrums and vent their grievances, some people think, "Why do they say they have gained nothing? Could it be that God's house has wronged them somehow? Is it that some of the actions of God's house do not accord with principles and cannot be brought to light? That person seems quite capable of enduring hardships and paying a price usually, but today they have erupted so fiercely, saying they have gained nothing; it seems they really have gained nothing. Isn't this provoking a well-behaved person to anger? I'd better be careful then; I shouldn't endure such hardship or pay such a price as I previously have when doing my

duties!" This is how some muddled people who lack discernment become influenced.

For people who often vent negativity, if they really have viewpoints or ideas to express, let them speak first and expose their views. After they have, everyone will understand: "They feel that the price they paid doesn't square with what they gained. They feel that they haven't gained any benefits and that they've suffered losses, so they've grown unwilling. They are complaining about God, hoping to bargain with God, demanding grace and benefits!" Can the average person discern such a person once they've heard them speak? Once everyone is able to discern them, say to the person, "Have you finished speaking? If you have nothing more to say, then shut up, or you'll make a fool of yourself. If your wicked nature is exposed in front of everyone and not promptly reined in, it will incite public outrage. When everyone exposes and rejects you, it will be too late for regrets." Warn them in this way, and by doing so, you'll have restricted them. Or, you could also say: "If you feel you've lost out, you don't have to believe in God. You feel you haven't gained anything, so what is it you want to gain, exactly? If it's to make a fortune and become wealthy, or to hold high office, then I'm sorry, but these aren't things one can obtain just because they want to; these are matters ordained by God. God's appearance and His work of man's salvation aren't about giving people these things. Go wherever you can get them; God's house is not the world, it can't satisfy devils and Satans. You'd better not demand such things from God's house, nor from the brothers and sisters; if you dare ask God for these things, then you will offend His disposition and provoke His anger. This is because God has granted plenty of grace to people, and He has bestowed even more truths on people to be their lives. That you don't view gaining the truth as precious is your being foolish and ignorant." Everyone reproaches and

prunes them like this. What do you think of this practice? Or, you can say: "God's house doesn't owe you anything. Your expenditure for God and performance of your duties were all voluntary. Do you know how much grace you have enjoyed from God since you began believing in Him and doing duties? If you have any conscience at all, you shouldn't tell God that you have gained nothing; you should come before God and recognize your own problems. If you truly believe that God is the truth, that everything God does is the truth and His words are the truth, then you shouldn't be saying that; you shouldn't be complaining. Your current attitude is not one that someone who believes in God should have, nor is it the attitude that someone seeking the truth should have. You're trying to revolt, to rehash your old problems with God! You're trying to part ways with God, to settle the final account! But God owes you nothing, and neither does God's house. If you are going to settle accounts with God's house, then hurry up and leave His house. Do not pester God's house, or else you'll provoke His wrath and He'll strike you down. That wouldn't be a great consequence. If you have any conscience or reason, you should calm down to pray and seek, to see whether there is anything wrong with the perspective behind your pursuit in your belief in God, and whether the path you're on is the one that God requires you to walk. You have so many unreasonable demands toward God, such great resentment; this indicates that something's gone wrong with your pursuit. You didn't build up such deep resentment in just a day or two; it's been building for a long time. Or maybe you've been coming before God with a wrong viewpoint in mind since you started believing in Him, and whatever He's said, you've been numb, and as a result you feel no remorse or indebtedness whatsoever. Maybe that's what led to things being as they are today. You'd better hurry to confess and repent; there's time yet to repent. If you don't, and continue to do evil and vent negativity, then you

will become a devil, an antichrist. When God's house clears you out, you will no longer have any chance of being saved—what's condemned by God's house is also condemned by God. We are giving you this warning in consideration of your ability to endure hardship and pay a price over the many years you have believed in God. We're giving you a chance. If you insist on your own way and refuse to listen to advice, and God's house decides to clear you out, you will then be a brother or sister no longer. You will have zero hope of being saved. When that time comes, you really will have gained nothing. Don't be regretful then. What is most crucial for you now is to turn your thoughts, viewpoints, and the direction of your pursuit around. Don't always be seeking to gain something anymore. Listen to God's words; see how much of what God exposes of people's corrupt dispositions you can reflect on and know in yourself. Have you resolved the problems you can identify in yourself, the ones you can see clearly? Have you recognized your rebellion against God? Have you resolved it? The biggest problem you face now is always wanting to settle accounts with God—what is this problem? Is this not a problem that needs to be resolved? You believe in God always with some intent, with a transaction in mind; you're always eager to gain blessings, hoping to exchange effort, expenditure, and fleshly suffering for the blessings of the kingdom of heaven—isn't this the logic of a bandit? Why don't you take a look at what kind of people God bestows blessings on, what God's requirements for people are, what God has said to people, and what people need to achieve to receive God's promises? If you truly believe in God and truly want to be saved, then don't always try to gain something from God. You need to look at how much of God's words you have put into practice, at whether you are a person who follows God's words. To follow God's words is to practice and live according to God's requirements and the truth principles, not

merely to suffer a bit physically and pay a small price. Your corrupt disposition is unresolved, and there are intentions to all the prices you pay and all the hardships you undergo. God does not approve of this; He does not want such a price. If you insist on settling accounts with God, if you insist on arguing and contending with God, then you are offending His disposition, and He will let you have your way, down to hell to be punished. This is the retribution for doing evil. You have enjoyed many blessings and graces from God, and He's given you some special material treatment. You have already received what you should have—what more do you want from God?" If you fellowshipped these words, wouldn't the aggrieved mood of a person with a bit of conscience and reason subside a bit to hear them? Are these words of pure comprehension that accord with the truth? (Yes.) If a person has humanity and reason, they can understand and accept them. Only those without humanity, those who are without conscience and reason, would think that these words are trying to trick them, that they're high-sounding rhetoric, unworthy of belief, and that they aren't as tangibly beneficial as visible grace or material blessings. So, before they see those tangible benefits, whatever you say is useless; they will not accept it. They might not oppose it to your face, but behind your back, they'll still keep resisting in their hearts, venting negativity from time to time, showcasing their own contributions, counting up the hardships they have endured, as well as how God's house treats them, how they endure God's house—they always keep these things in their hearts. Whatever happens to them, as long as they don't receive what they desire, their beastliness bursts forth, they explode in fury, exposing their disgraceful behavior, and they vent negativity. Should you still try to persuade such a person? If, after a simple urging, they still exhibit the same character, their old problems return, and their devilishness flares up again, what should be done? It's then time to

impose restrictions. Don’t leave them a chance to repent. They are like rotten timber; they’re foolish, stubborn wretches. In what sense are they “foolish, stubborn wretches”? In the sense that they do not accept the pure way and do not accept positive things. Instead, they embrace twisted arguments, heresies, and fallacies, clinging to their own viewpoints of gaining tangible benefits, taking advantage, and not suffering losses. No matter how God’s house fellowships the truth, they always say, “Those are all nice-sounding words. Who can’t say a few nice things? If you lost out, you wouldn’t be saying that.” They stubbornly cling to such views, and when something displeasing happens or they take a loss, they feel they haven’t gained anything from believing in God, and they’ll vent negativity again. Should they still be given a chance? No more chances. If they do not do their duties well, disturbing others instead, stop and restrict them right away. Do not allow them to speak freely. If they continue to spread negativity and disturb others, show them no more courtesy. Clear them out with haste. This isn’t being unloving, is it? (No.) The truth has been spoon-fed to them in fellowship, but they cannot take it in, no matter how it’s fellowshipped—what does this indicate? On the surface, this person seems to be a disbeliever, but in essence, they are a devil. They’ve come to God’s house to ask for grace and blessings from God, to gain benefits, and they will not rest until they gain them. If they haven’t gained any benefits after believing for a while, their satanic dispositions will erupt; they will pour out their dissatisfaction with God, commit evil, and cause disturbances. This is a devil. The bit of suffering and expenditure they’ve undertaken are fundamentally not the practice of God’s words. They’re purely about making a deal, about gaining benefits and blessings for themselves. When things befall those who always want to gain something from their belief in God, and they are negative and weak, they always say, “I’ve gained nothing

from believing in God.” Then, they give up and begin to act recklessly, seek to retaliate, and often vent negativity to pour out their emotions of dissatisfaction. We’ve already fellowshipped how to treat such people: They should be handled according to principles. If they can accept the truth and guarantee that they won’t cause more disturbances in the future, they can be given another chance to remain in the church. If they’re always out to disturb and damage the work and life of the church, then cleanse them away. This is to protect the work of the church and ensure that God’s chosen people can live church life undisturbed. This decision is made and this method is adopted based on this principle. It’s appropriate.

In church life, who else is prone to venting negativity? Some people do their duty without results, always slipping up; they do not self-reflect but always feel that God is not righteous or fair, that God always treats others graciously and not them, that God looks down on them, and never enlightens them, and that’s why no results ever come of their performance of their duty, and they’re never able to reach their goal of standing out and being esteemed. They grow blameful of God in their hearts, and as they do, jealousy, disgust, and hatred arise in them toward those who do their duties loyally. What sort of humanity do such people have? Are they not petty-minded? And besides that, don’t they fail to understand how to pursue the truth in their faith in God? They do not understand what believing in God is. They think that believing in God and doing a duty is like testing into university as a student, always needing to compare scores and rankings. So, they put great importance on these things. Isn’t that their state? First of all, from the perspective of comprehending the truth, do such people have spiritual understanding? They do not, and they don’t understand what it is to believe in God and pursue the truth. For one thing, they place great importance on their ranking among others; for another, they always use a

scoring method to evaluate how well others do their duties and how well they do themselves, just as if they were assessing students in school, measuring people's belief in God and performance of their duties with this method. Isn't there something wrong with this? Additionally, isn't the effortful way in which they do their duties wrong? Don't they do their duties with the effort of study and test-taking? (Yes.) Why do we say so? Do such people understand how to seek the principles when believing in God and doing their duties? Are they able to seek the principles? In one aspect, they do not know how to seek the principles. How people should read God's words, how to fellowship the truth, and how to properly do their duties—they do not understand these matters, nor do they care about them. They only know they have to find principles and act according to them, but with what the principles stipulate, what God requires, or how others act according to the principles, they lack understanding. They just don't get it. And in another aspect, are they able to evaluate the performance of a duty based on God's standards for measuring whether people's performance of their duty is up to standard, and the principles that He requires of people in doing their duty? Can they understand these matters from God's words and the fellowship of the brothers and sisters? First of all, they do not understand God's words, nor do they understand matters of doing a duty. After they start believing in God and doing duties, they ponder: "When I was in school, I discovered a rule: As long as you're willing to work hard and study more, you can achieve high scores. So, I'll do the same in my faith in god. I'll read god's words more and pray more. While others are chatting or eating, I'll learn hymns and memorize god's words. With such effort, god will surely bless me, in light of my hard work, diligence, and industriousness, and my performance of duty will definitely be fruitful. I'm sure to score high among others, and I'll be valued and promoted." Yet,

despite doing so, they still cannot achieve their wishes: “Why am I still less effective than others in doing my duty? How am I ever going to be promoted or used for important tasks? Doesn’t this mean there’s no hope? I was born competitive, unwilling to lag behind others. That’s how I was in school, and that’s how I still am, in my belief in god. Anyone who surpasses me, I’m determined to outdo them. I won’t rest until I do!” They believe that with the right method and approach—just bringing the effort of hard study to bear on reading more of God’s words and learning more hymns; not engaging in idle chatter; not focusing on dressing up; sleeping less and enjoying themselves less; subduing their body; and not indulging in fleshly comforts—they will then be able to receive God’s blessings, and they’re sure to achieve results in doing their duty. However, things always turn out differently than they expected: “Why do I still always make mistakes in doing my duty, and why can I still not do it as well as others? Others do things quickly and well, and the leader always praises and esteems them. I’ve endured so much suffering and hardship. Why am I still not achieving results?” As they ponder this, they finally make a significant discovery: “It turns out god is unrighteous. I’ve believed in god for so long, and only now do I see it! God is gracious to whomever he wants to be. So, why doesn’t he want to be gracious to me? Is it because I’m stupid, because flattery and eloquence are beyond me, because I’m not quick-witted? Or is it because I look too ordinary, and I’m not very educated? This is god revealing me, isn’t it? I have read so many of god’s words—why isn’t god gracious to me, but revealing me instead?” As they think about it, they become negative: “I don’t want to do my duty anymore. I haven’t been blessed by god while doing my duty, and I’ve read more of god’s words, but he hasn’t enlightened me. It’s said in god’s words that god is gracious to whomever he wants to be and shows mercy to whomever he will. I’m not someone to

whom god shows mercy or is gracious. Why should I suffer this torment?" The more they think, the more negative they become, and the less they feel they have a way forward. They feel suffocated by their grievances, and they no longer want to do their duty; and when doing their duty, they just go through the motions. However others fellowship the principles, it doesn't get through to them. There's no reaction inside them. When they are in this kind of condition, do they have any life entry? Do they have any loyalty in doing their duty? Not anymore, and the little effort and diligence they once had are gone, too. So, what's left in their hearts? "I'll just make plans as I go, and take things as they come. God might reveal and eliminate me any day now, giving up on me. When the day comes when I'm not allowed to do my duty, I won't do it. I know I'm not good enough. God may not have eliminated me yet, but I know he doesn't like me. It's only a matter of time until I'm eliminated." These thoughts and views arise in their hearts, and when they interact with others, such remarks occasionally slip out: "Go on believing earnestly, you all. Your faith and performance of your duties are bound to be blessed by god. I'm hopeless. I'm at the end of my road. No matter how diligent or hardworking I am, it's no use. If god doesn't like someone, no amount of effort they put in is of any use. I do my duty by putting in effort as I'm able; if there's nowhere for my efforts to go, there's nothing to be done about it. Can god compel people to do what's beyond them? God can't force a fish to live on land!" What's being said here? The implication is: "This is just how I am. No matter how god treats me, this will be my attitude." Tell Me, why would someone with such an attitude and intent still want to receive God's blessings? Can this state and this attitude they've developed influence others? They can easily have a negative and detrimental influence, leading others into negativity and weakness. Isn't this misleading and harming others? People with such a

degree of negativity belong to the category of devils, don't they? Devils never love the truth.

Some people don't vent their negativity in lengthy discourses; they simply utter a few phrases: "You are all better than me. You are all greatly blessed. I'm hopeless. No matter how hard I try, it's useless. I have no hope of receiving God's blessings." Although the words are simple and seem unproblematic, sounding as though they are examining themselves, dissecting themselves, and accepting facts like their own poor caliber and shortcomings, in actuality, they are venting a kind of invisible negativity. These words carry sarcasm and mockery, as well as resistance, and of course, even more so, they carry dissatisfaction with God, along with a negative and downcast mood. These negative words might be few, but this mood, like a contagious disease, can affect others. Although they do not explicitly say, "I no longer wish to do my duties, I have no hope of salvation, and you are all in danger too," they send a signal that makes people feel that if this individual, despite their efforts, has no hope of salvation, then those who do not try are even less likely to have hope. By transmitting this signal, they are telling everyone, "Hope is important. If God does not give you hope, if God does not bless you, then no matter how much effort you apply, it's all in vain." After most people accept this signal, their faith in God deep inside cannot help but wane, and the loyalty and sincerity they should demonstrate when doing their duties are greatly diminished. Although they vent this negativity without a clear intention to mislead or draw people over to their side, this negative mood quickly affects others, making them feel a crisis, feeling that their efforts are easily wasted; it makes people live within their feelings, using feelings to speculate about God, and analyzing and scrutinizing God's attitude and sincerity toward humans based on superficial appearances. When this

negative mood is transmitted to others, they can't help but distance themselves from God and misunderstand and doubt what God has said, no longer believing in His words. At the same time, they no longer have sincerity toward their duties; they are unwilling to pay a price, and unwilling to have any loyalty. This is the impact of these negative remarks on people. What is the consequence of this impact? After hearing these words, people do not gain edification, much less do they achieve self-knowledge, discover their shortcomings, or become able to practice the truth and do their duties according to principles—they gain none of these positive results. Instead, this impact makes people become more negative, think about giving up the pursuit of the truth, and no longer have the resolve to do their duties. Why have they lost faith? (They feel that they have no hope of salvation.) Right, you have accepted this message and feel you have no hope of salvation, so you are unwilling to make an effort to do your duty. This behavior shows that you are not sincerely pursuing the truth but always judging whether God is pleased with you, whether you have hope of salvation, and whether God approves of your performance of your duty based on feelings, moods, and conjecture. When people judge these things based on conjecture, they don't have much motivation to practice the truth. Why is this? Can people accurately judge God when they judge Him based on conjecture? Can people accurately make conjectures about every thought and idea God has? (No.) People's minds are full of deceitfulness, transactions, philosophies for worldly dealings, Satan's logic, and so on. What are the consequences of people making conjectures about God based on these things? It leads to doubting God, distancing oneself from God, and even a complete loss of faith in God. When a person completely loses faith in God, a big question mark will inevitably be placed in their heart about whether God exists. At that time, their time as a believer in God will end—

they are thoroughly ruined. Additionally, is it correct for people to make conjectures about God? Is this the attitude a created being should have toward the Creator? Clearly, it is not. People should not make conjectures about God, nor should they speculate about God's thinking or His thoughts about humans. This in itself is wrong; people have assumed an incorrect perspective and position.

People should not treat God with conjecture, speculation, doubt, or suspicion, nor should they judge Him based on human thoughts and viewpoints, philosophies for worldly dealings, or academic knowledge. So, how should people treat God? First, people should believe that God is the truth. God's requirements for people, His intentions toward them, His love and hatred for people, and His arrangements, thoughts, and ideas for various kinds of people, and so on, do not require your speculation; these matters have clear explanations and clear meanings in God's words. You need only to believe, seek, and then practice according to God's words—that's how simple it is. God does not ask you to judge what He intends to do with you or how He views you based on feelings. So, you think that you have no hope of salvation—is this a feeling or a fact? Did God's words say so? (No.) Then, what do God's words say? God tells people how to seek the truth for solutions and find the path to practice the truth whenever they face any problem or reveal corrupt dispositions. This confirms one thing: It is true that God wants to save people and transform their corrupt dispositions; God is not deceiving you, and this is not empty talk. You think you have no hope of salvation, but that is just a temporary mood, a feeling produced under a certain environment. Your feelings do not represent God's desires or intentions, much less His thoughts, and they do not represent the truth either. Therefore, if you live by this feeling, if you make conjectures about God based on this feeling, using your feeling to replace God's desires, then

you are greatly mistaken and have fallen into Satan's trap. What should one do in this situation? Do not rely on feelings. Some people say, "If we shouldn't rely on feelings, what should we rely on?" Relying on anything of yours is useless; human feelings do not represent the truth. Who knows how your feeling was generated, where it really came from—if it was produced by being misled by Satan, then it's troublesome. In any case, no matter how the feeling came about, it does not represent the truth. The more intense someone's feelings and intuitions are, the more they need to seek the truth, to come before God and self-reflect. Human feelings, and facts and the truth, are two different things. Can feelings provide you with the truth? Can they bring you a path of practice? They cannot. Only God's words, only the truth, can bring you a path of practice, can bring you a turnaround, and open a way out. Therefore, what you should practice is not to seek out your own feelings—your feelings are not important. What you should do is come before God to seek the truth, to understand God's intentions through His words. The more you rely on feelings, then the more you find yourself without a way forward, the deeper you fall into negativity, and the more you believe that God is unfair, that God has not blessed you. On the contrary, if you set aside these feelings to seek the truth principles, to see which actions in the process of doing your duty have violated the truth principles, which actions were done according to your own will and are completely unrelated to the truth principles, then, in the process of seeking, you will discover that you have too much of your own will, too many imaginings. Just by applying this bit of earnestness, you will uncover many problems: "I am too rebellious, too willful, too arrogant! It's not that I have no hope of salvation; my feelings are inaccurate. It's that I did not take God's words seriously, and that I did not practice according to the truth principles. I always complain that God does not bless me, does not guide me, and is partial, but

actually I did not recognize that I am perfunctory, willful, and reckless in my performance of duty—this is my fault. Now I have realized, God does not show partiality. When people do not seek the truth or come before God, God is already being good to them by not revoking their qualification to perform a duty; God is already being very lenient in this regard. Yet, I still felt full of grievances, even contending and arguing with God. Before, I thought I was quite good, but now I see that that's not true at all. Whatever I did was not based on principles; that God did not discipline me was His grace—He recognized my small stature!" Through such seeking, you will understand some truths and be able to take the initiative to actively practice according to the truth principles. Bit by bit, you will feel that you have some principles in conducting yourself and in doing your duty. At this time, won't you feel much more at peace in your conscience? "Before, I felt I had no hope of salvation, but now why has this feeling, this awareness, become increasingly faint? How is it that this state changed? Before, I thought I had no hope; wasn't that just negativity and resistance, and fighting against God? I was much too rebellious!" After submitting, unknowingly, in the process of doing your duty, you will start to understand some principles, and you will no longer compare yourself with others; you will just focus on how to avoid perfunctoriness and how to do your duties according to principles. Unconsciously, you will no longer feel that you cannot be saved, and you will no longer be trapped in that negative state; you will do your duties according to principles, and feel that your relationship with God has become normal. When you have this feeling, you will think, "God has not abandoned me; I can feel God's presence, and I can feel God's guidance and blessings when I seek God while doing my duties. I finally feel that God blesses others and also blesses me, and that God does not show partiality; it seems I still have hope of salvation. It turns out that the path I

walked before was wrong; I was always going through the motions and committing reckless misdeeds in doing my duty, and I even thought I was fine, living in my own little world and admiring myself. Now I see that doing so was a great mistake! Living entirely in a state of clamoring against and resisting God—no wonder I did not receive God's enlightenment. How could I receive God's enlightenment if I do not act according to principles?" You see, two entirely different ways of practicing, two entirely different ways of dealing with one's own ideas, ultimately lead to different results.

People cannot live by their feelings in their belief in God. People's feelings are just passing moods—do they have anything to do with their outcomes? With facts? (No.) When people stray far from God, when they live in a state of mind in which they misunderstand God, or resist, fight against, and clamor against God, then they have totally left the care and protection of God, and no longer have a place for God in their hearts. When people live in a state such as this, they can't help but live by their own feelings. Some minor thought can so upset them that they can't eat or sleep, a careless remark from someone can plunge them into guesswork and bewilderment, and even a single nightmare can make them negative and cause them to misunderstand God. Once this kind of vicious cycle has taken shape, people determine that it's over for them, that they have lost all hope of being saved, that they have been forsaken by God, and that God will not save them. The more they think in this way, and the more they have such feelings, the more they are plunged into negativity. The actual reason why people have these feelings is because they do not seek the truth or practice according to the truth principles. When something happens to them, people do not seek the truth, do not practice the truth, and always go their own way, living amid their own petty cleverness. They spend each day comparing themselves to others and competing with them, envying and

hating anyone whom they think is better than them, and jeering and mocking anyone whom they think is below them, living in the disposition of Satan, not doing things according to the truth principles, and refusing to accept anybody's advice. This ultimately leads them to develop all kinds of delusions, speculations, and judgments, and they make themselves perpetually anxious. And do they not deserve this? Such bitter fruit can only be borne by themselves—and they truly deserve it. What causes all this? It is because people do not seek the truth, are too arrogant and self-righteous, they are always acting according to their own ideas, they are always showing off and comparing themselves to others, they are always trying to distinguish themselves, they are always making unreasonable demands of God, and so on—all of these things cause people to gradually stray from God, to resist God and violate the truth over and over again. Ultimately, they plunge themselves into darkness and negativity. And at such times, people do not have a true understanding of their own rebellion and opposition, much less is it possible for them to approach these things with the right attitude. Instead, they complain about God, misunderstand God, and speculate about Him. When this happens, people finally realize their corruption is very deep and that they are too troublesome, so they determine that they are of the kind that opposes God, and they can't help but be plunged into negativity, unable to pull themselves out. What they believe is, "God spurns me, God doesn't want me. I'm too rebellious, I deserve it, God definitely will not save me anymore." They believe that these are all facts. They determine the guesses in their hearts to be facts. No matter who fellowships the truth with them, it is of no use, they don't accept it. They think, "God will not bless me, He will not save me, so what's the point in believing in God?" When the path of their belief in God has gotten to this point, are people still capable of believing? No. Why can they no longer go

on? There is a fact here. When people's negativity reaches a certain point that their hearts are filled with resistance and complaints, and they wish to sever their relationship with God once and for all, then it is no longer something so simple as them not fearing God, not submitting to God, not loving the truth, and not accepting the truth. What is it instead? In their hearts, they actively choose to give up their faith in God. They think it shameful to passively await being eliminated, and that there is more dignity in choosing to give up, so they take the initiative to forfeit their chance, bringing things to an end by themselves. They condemn faith in God as being bad, they condemn the truth as being unable to change people, and they condemn God as unrighteous, blaming Him for not saving them: "I'm so diligent, I suffer so much more hardship than others, and pay so much more of a price than everyone else, I do my duty sincerely, and still God has not blessed me. Now I see clearly that God does not like me, that God treats people unequally." They have the gall to turn their doubts about God into condemnation of God and blasphemy against Him. When this fact takes shape, can they continue on the path of faith in God? Because they rebel against God and oppose God, and do not accept the truth or reflect on themselves at all, they are ruined. Is it not unreasonable for someone to abandon God on their own initiative and then complain that God does not bless them or show them grace? Everyone chooses their own path and walks it themselves; no one can do it for them. It is you who have chosen a dead end, you who have abandoned God and rejected Him. From beginning to end, God has never said He does not want you, or that He has given up on you, or that He refuses to save you; it is you who have delimited God based on your guesses. If you truly believed in God, and you would still believe in God even if He did not want you, and you would still believe in God, and continue to read His words, and still accept the truth and do your

duties normally, even if He detested you, who then could restrict or stop you? Isn't it all about your own choices and pursuits? You yourself lack faith yet turn around to blame God; this is being unreasonable. You do not maintain your relationship with God and insist on destroying it; once there is a rift, can it be restored? A broken mirror is hard to put back together, and even if it is put back together, the crack will still be there. Now that the relationship has broken down, it can never be restored to its original state. Thus, no matter what kind of environment they encounter in the course of believing in God, people should learn to submit and they should seek the truth—only then can they stand firm. If you want to follow God until the end of the road, it's crucial to pursue the truth; whether in doing your duties or doing anything else, understanding the truth principles and practicing and implementing them is essential, because it is through the process of understanding the truth and practicing in accordance with the truth principles that you come to know God, understand God, and comprehend Him, that you grasp God's intentions and achieve compatibility with Him, gaining a comprehension and acceptance of God's essence. If you don't put the truth principles into practice and merely act or do your duties according to your own will, you will never come into contact with the truth. What does it mean to never come into contact with the truth? It means that you will never come into contact with God's attitude toward everything, His requirements, or His thoughts; and it is even less likely that you will come into contact with God's disposition and essence as revealed in His work. If you fail to come into contact with these facts of God's work, your comprehension of God will forever be limited to human imaginings and notions. It will remain within the realm of imaginings and notions and will never align with the essence and true disposition of God. In this way, you will not be able to achieve a genuine comprehension of God.

In the process of doing their duties, people often experience negative and rebellious states. If they can seek the truth and use the truth principles to address and resolve these issues, their negative emotions will not turn into complaints, resistance, defiance, clamoring, or even blasphemy. However, if people deal with these things relying solely on their own petty cleverness, on human self-restraint, human effort, diligence, disciplining their bodies, and other such approaches, then sooner or later, these human imaginings, judgments, and conjectures will become complaints, defiance, resistance, clamoring, and even blasphemy against God. When people are trapped in such negative emotions, they are liable to develop disobedience, dissatisfaction, and complaints against God, among other such feelings or thoughts. When these thoughts pile up inside people over time and they still do not seek the truth or use the truth to resolve them, their disobedience, dissatisfaction, and complaints will turn into defiance; they will engage in rebellious behavior, such as doing their duties perfunctorily or deliberately disturbing and sabotaging the church's work, among other negative behaviors, to express their disobedience and dissatisfaction and thus achieve their aim of defying God. Some people wreck and disturb other people's performance of duty. The meaning behind their actions is: "If I can't do my duty, or if god doesn't bless me in my duty, I'll make sure none of you can do your duties well!" and then they start causing disturbances. Some people do this through words, while others use some actions. What things might those who disturb others with their actions do? For example, they might deliberately delete files from someone else's computer to affect the results of their duty, or they might deliberately disturb online gatherings. This is devils and Satans disturbing people. People don't understand: "How can someone of such an age do such foul things? They're not a teenager, after all; how can they still carry out such pranks?" In fact, people in their

thirties, forties, fifties, or sixties can also do these things. These various behaviors are inconceivable; these are not actions of a person with a conscience and reason, but those of devils and Satans. Seeing that others are not affected and their goals are not achieved, such a person would then vent negativity and cause disturbances during times when many people are present or during gatherings. When they begin to pour out their dissatisfaction through actions, it already becomes difficult to control the situation; it's very hard to rein them in, and if the situation continues to develop it can only escalate, becoming increasingly serious in nature. They not only cause disturbances with their actions but also use various means and methods, employing aggressive and judgmental language to disturb others as they do their duty. Regardless of whether they achieve their goals, they then resist God in their heart; they don't read God's words or learn hymns, and they refuse to read any books related to God's words or the truth. What do they do at home? They read novels, watch TV series, learn cooking techniques, study makeup and hairstyling…. During gatherings, they do not fellowship their understanding of God's words, nor do they fellowship how to resolve corrupt dispositions and revelations of corruption. When others fellowship, they deliberately hijack the conversation, cut off whoever is speaking, intentionally shift the topic, and so on, always saying things that undermine and disturb. Why do they act this way? The reason lies in their belief that they have no hope of salvation, which causes them to give up and begin to act recklessly; they look to find a few companions before they are cleared out or expelled from the church—if they cannot be blessed, they'll make sure others can't either. Why do they think this way? They believe the God they have faith in is not like the god they initially imagined; He does not love people as much as they imagined and is not as righteous either, and He is certainly not as sincerely

affectionate toward people as they imagined. God loves others but not them; God saves others but not them. Now that they see no hope for themselves and feel they cannot be saved, they give up and begin to act recklessly. But that's not all; they also want others to see that since there is no hope for them, there is no hope for others either, and they are only satisfied when they've made everyone give up their faith in God and withdraw from their belief. Their goal in doing this is: "If I can't receive the blessings of the kingdom of heaven, you'd better not even dream of gaining them either!" What sort of wretch is such a person? Are they not a devil? They are a devil, headed for hell, who also forbids others from believing in God and entering the kingdom of heaven; they're marching straight toward a dead end! Anyone with a bit of conscience and a bit of a heart that is afraid of God should not act this way; if they truly commit great evil and are revealed, making them feel they no longer have hope, they will still aim to help others succeed, letting others earnestly believe in God and not follow their example. They might say, "I am too weak, my fleshly desires are strong, and I am too enamored with the world. This is my own fault; I deserve it! You keep being earnest believers; don't be influenced by me. During gatherings, I'll keep a lookout, and if the police of the great red dragon enter the village, I will alert you." Anyone with a shred of humanity should at least do this much, and they should not disturb others' pursuit of the truth. But those without humanity, when things don't go their way or when they see the brothers and sisters looking down on them and distancing themselves, feel that God has revealed and eliminated them, that they have no hope of salvation. When they harbor such ideas and thoughts, they give up and begin to act recklessly, venting negativity and disturbing church life without scruples. What kind of people do this? Are they not devils? (Yes.) Should one show courtesy to people who are devils? (No.) So how should

this be handled? You say, “You come to gatherings yet neither read God’s words nor accept the truth. What are you here for then? To cause disturbances, right? You think you have no hope of salvation; actually, we don’t feel that we have much hope either, but we strive. We believe that God is not partial, that He is trustworthy, that His heart in saving people is sincere, and that His heart does not change. As long as there is a sliver of hope, we will not give up. We won’t constantly be negative and misunderstand God like you. You’re dreaming if you think you can disturb us or hold us back! If you stubbornly persist, continue to believe this way, and keep maliciously wanting to disturb us, then don’t blame us for being rude to you. Starting today, you are cleared out; there is no place for you in the church anymore. Now beat it!” In this way, isn’t the problem handled? It’s simple, just a few words and they’re cleared out. It’s such an easy thing to do! Why handle it this way? Because the nature essence of such people cannot change; they will not accept the truth. They think they have no hope of salvation; God has not said this, nor have the brothers and sisters, yet they commit evil and cause disturbances in this way. What will they do if one day they really are expelled for committing evil and disturbing the church’s work, or if God disciplines them because they do not pursue the truth? Could they become enemies of God, could they seek revenge? It’s very likely! It’s good that such people are revealed before they can accomplish any misdeeds or commit any great evil. This is God’s doing; God has revealed them. Now, clearing them out is just right; other people have not yet suffered any loss. Handling it this way is timely and appropriate; everyone gains discernment, and the evil people are dealt with. Their role as a foil has been adequately fulfilled.

Basically, these are the various states and manifestations of people who vent negativity. When their desire to pursue status, fame, and gain has

not been fulfilled, when God does things that run contrary to their notions and imaginings, things that involve their interests, they become ensnared in feelings of disobedience and dissatisfaction. And when they have these feelings, their minds start to produce excuses, pretexts, justifications, defenses, and other thoughts of complaint. At this time, they do not praise God or submit to Him, and even less so do they seek the truth to know themselves; instead, they fight against God using their notions, imaginings, thoughts and viewpoints, or impetuousness. And how do they fight against God? They spread their feelings of disobedience and dissatisfaction, using this to make their thoughts and viewpoints clear to God, trying to make God act according to their will and their demands in order to satisfy their wishes; only then are their feelings appeased. In particular, God expresses many truths to judge and chastise people, to purify their corrupt dispositions, to save people from the influence of Satan, and who knows how many people's dreams of being blessed have been cut short by these truths, shattering the fantasy of being raptured into the kingdom of heaven that they hoped for day and night. They want to do everything they can to turn things around—but they are powerless, they can only be plunged into disaster with negativity and resentment. They are disobedient toward all of this that God has arranged, because what God does is in conflict with their notions, interests, and thinking. In particular, when the church does the work of cleansing and eliminates many people, these people think that God does not save them, that He has spurned them, that they are being treated unfairly, and so they will unite to defy God; they will deny that God is the truth, deny the identity and essence of God, and deny the righteous disposition of God. Of course, they will also deny the fact of God's sovereignty over all things. And by what means do they deny all this? Through defiance and resistance. The implication is "What god does is at

odds with my notions, and so I do not submit, I do not believe that you are the truth. I am going to clamor against you and will spread these things in the church and among people! I will say whatever I want, and I don't care what the consequences are. I have freedom of speech; you can't shut me up —I'll say what I want. What can you do?" When these people insist on voicing their wrong thoughts and viewpoints, are they talking about their own understanding? Are they fellowshipping about the truth? Absolutely not. They are spreading negativity; they are giving voice to heresies and fallacies. They are not trying to know their own corruption or exposing it; they are not exposing the things they have done that are at odds with the truth, nor are they exposing the mistakes they have made. Instead, they are doing their utmost to rationalize and defend their mistakes to prove that they are right, and at the same time they are also drawing an absurd conclusion, and voicing adverse and distorted viewpoints, as well as twisted arguments and heresies. The effect on God's chosen people in the church is to mislead and disturb them; it can even plunge some people into a state of negativity and confusion. These are all the adverse effects and disturbances caused by people venting negativity. Therefore, those who vent negativity should be restricted, along with their speech and behavior—they should not be indulged or permitted. The church should have appropriate methods and principles to deal with these people. For one thing, the brothers and sisters should discern these people and their negative remarks. For another, when God's chosen people have discernment, the church should promptly clear out or expel these individuals according to the truth principles, to prevent more people from being influenced and disturbed. This concludes our fellowship on the various facets of venting negativity.

C. The Principles and Paths for Resolving Negativity

People possess a satanic nature; living by a satanic disposition, it is difficult to avoid negative states. Especially when one does not understand the truth, negativity becomes a common occurrence. Everyone has moments of negativity; some more often, some less, some for longer periods, and some for shorter. People's stature differs, and so do their states of negativity. Those with greater stature only become somewhat negative when faced with trials, while those with lesser stature, still not understanding the truth, are unable to discern when others spread some notions or speak absurdities; they can be disturbed, influenced, and become negative. Any problem that arises can lead to their negativity, even trivial matters not worth mentioning. How should this issue of frequent negativity be resolved? If someone does not know how to seek the truth, does not know how to eat and drink God's words, or pray to God, then it becomes very problematic; they can only rely on the support and help of the brothers and sisters. If no one is able to help, or if they do not accept help, they might remain so negative that they can't recover and may even stop believing. Look, it is very dangerous for someone to always have notions and easily become negative. No matter how one fellowships the truth to such people, they don't accept it, always insisting that their own notions and imaginings are correct; they are extremely troublesome people. However negative you might be, you should understand in your heart that having notions does not mean they align with the truth; it means there is a problem in your comprehension. If you have some reason, you should not spread these notions; this is the least people should uphold. If you have a bit of a God-fearing heart and can admit you are a follower of God, you should seek the truth to resolve your notions, submit to the truth, and avoid causing disruptions and disturbances. If you cannot do this and insist on spreading notions, then you have lost your reason; you are mentally abnormal,

possessed by demons, and not in control of yourself. Dominated by demons, you speak out and spread these notions no matter what—there's no helping it, this is the work of evil spirits. If you have some conscience and reason, you should be able to do this: not spread notions, and not disturb the brothers and sisters. Even if you become negative, you should not do things that harm the brothers and sisters; you should simply do your duty well, do what you should do properly, and ensure that you are beyond self-reproach—this is the minimum standard for conducting oneself. Even if you are sometimes negative, but haven't done anything to overstep boundaries, God will not fuss over your negativity. As long as you possess conscience and reason, are able to pray to and rely on God, and seek the truth, you will eventually come to understand the truth and turn yourself around. If you face significant events, such as being dismissed and eliminated for not doing real work as a leader, and you feel there is no hope of salvation, and become negative—overly negative to the point that you can't recover, feeling like you've been condemned and cursed, and you develop misunderstandings and complaints against God—what should you do? This is very easy to handle: Find some people who understand the truth to fellowship and seek with, and speak your heart out with these people. More importantly, come before God to pray truthfully about your negativity and weakness, as well as some of the things you don't understand and can't overcome, one by one—fellowship with God, don't conceal anything. If there are unspeakable things that you cannot express to others, it is even more imperative that you come before God to pray. Some people ask, "Doesn't speaking to God about it lead to condemnation?" Haven't you already done many things that oppose God and earn His condemnation? Why fret over this one additional thing? Do you think that if you don't speak about it, God won't know? God knows everything you think. You

should openly fellowship with God, speaking your heart out, presenting your problems and states truthfully to Him. Your weakness, rebelliousness, and even your complaints can all be spoken to God; even if you want to vent, that's fine—God will not condemn this. Why doesn't God condemn this? God knows man's stature; even if you don't speak with Him, He still knows your stature. By speaking with God, in one regard, this is your opportunity to lay yourself bare and be open to God. In another regard, it also shows your attitude of submission to God; at the very least, you are letting God see that your heart is not closed to Him, you are just weak, not having enough stature to overcome this matter, that's all. You don't intend to defy; your attitude is to submit, it's just that your stature is too small, and you cannot bear this matter. When you fully open your heart to God and are able to share your deepest thoughts with Him, although what you say may contain weakness and complaints—and, in particular, many negative and adverse things—there is one thing that is correct in this: You acknowledge that you possess a corrupt disposition, you acknowledge that you are a created being, you do not deny God's identity as the Creator, nor do you deny that the relationship between you and God is that of a created being and the Creator. You entrust to God the things you find most difficult to overcome, the things that make you weakest, and you tell God all your innermost feelings—this shows your attitude. Some people say, "I prayed to God once, and it didn't resolve my negativity. I still can't overcome it." It doesn't matter; you just need to earnestly seek the truth. Regardless of how much you understand, God will gradually strengthen you, and you will no longer be as weak as you were at the beginning. No matter how much weakness and negativity you have, or how many complaints and adverse emotions you have, speak with God; don't treat God as an outsider. Whoever you may hide things from, do not hide anything from God,

because God is your only reliance and also your only salvation. Only by coming before God can these problems be resolved; relying on people is useless. Thus, when facing negativity and weakness, those who come before God and rely on Him are the smartest. Only foolish and stubborn people, when facing significant and critical events and needing to pour out their hearts to God, move away from and avoid God even more, plotting in their own minds. And what is the result of all this plotting? Their negativity and complaints turn into defiance, and defiance turns into resisting and clamoring against God; these people become utterly irreconcilable with God, and their relationship with God is completely broken. However, when you face such negativity and weakness, if you can choose to still come before God to seek the truth, and choose to submit to God's orchestrations and arrangements, and you take on a genuinely submissive attitude, then, seeing that you still sincerely want to submit to Him even when you are negative and weak, God will know how to guide you, leading you out of your negativity and weakness. After having these experiences, you will develop a true faith in God. You will feel that no matter what difficulties you face, as long as you seek God and wait for Him, He will arrange a way out for you without you knowing it, allowing you to see that, without you having even realized it, situations have changed, making you no longer weak but strong, and increasing your faith in God. When you reflect on these events, you will feel how childish your weakness was at that time. In fact, people are just that childish, and without God's support, they would never mature from their childishness and ignorance. Only by gradually accepting and submitting to God's sovereignty in the process of experiencing these things, positively and actively facing these facts, seeking principles, seeking God's intentions, no longer avoiding or distancing oneself from God, nor being rebellious against God, but becoming more

and more submissive, with less and less rebellion, becoming closer and closer to God, and more and more able to submit to God—only by experiencing like this does one's life gradually grow and mature, growing fully into the stature of an adult.

How should one treat and resolve negative states? Negativity is not to be feared; the key is to have reason. Is it not easy for one to act foolishly when they are constantly negative? When one is negative, they only either complain or give up on themselves, and speak and act without any reason—does this not affect their performance of duty? If one can succumb to despair and slack off in negativity, isn't this a betrayal of God? Severe negativity is like having a mental illness, it's somewhat similar to being possessed by demons; it is to lack reason. Not seeking the truth for solutions is indeed dangerous. When people are negative, if they entirely lack a God-fearing heart, they will easily lose reason; they will go around spreading their negativity, dissatisfaction, and notions. This is intentionally opposing God and can all too easily disrupt and disturb the church's work, a consequence too dreadful to contemplate, and they very well might be spurned by God. However, if a person in their negativity is able to seek the truth, maintains a God-fearing heart, does not speak negatively, nor spread their own negativity and notions, and maintains their faith in God and a submissive attitude toward Him, such a person can easily emerge from negativity. Everyone has moments of negativity; they just vary in intensity, duration, and reasons. Some people generally aren't negative but become so when they face failing or faltering at something; others can become negative over trivial matters, even if it's just something someone says that wounds their pride. And some become negative over slightly unfavorable circumstances. Do such people understand how to live life? Do they have insight? Do they possess the breadth of mind and magnanimity of a normal

person? No. No matter the circumstances, as long as one lives within their corrupt dispositions, they will frequently fall into some negative states. Of course, if a person understands the truth and can see through things, their negative states will become increasingly rare and their negativity will gradually disappear as their stature grows, ultimately vanishing completely. Those who do not love the truth, who do not accept the truth at all, will have an increasing number of negative emotions, negative states, and negative thoughts and attitudes, which will become more serious the more they pile up, and once these things overwhelm them, they will not be able to recover, which is very dangerous. Therefore, resolving negativity promptly is crucial. To resolve negativity, one must proactively seek the truth; reading and pondering God's words while maintaining a state of quietude in His presence will lead to gaining enlightenment and illumination, allowing one to understand the truth and see through the essence of negativity, thus resolving the problem of negativity. If you still cling to your own notions and reasons, then you are extremely foolish, and you will die from your foolishness and ignorance. Regardless, resolving negativity should be proactive, not passive. Some people think that when negativity arises, they should just ignore it; when they feel happy again, their negativity will have naturally turned into joy. This is a fantasy; without seeking or accepting the truth, negativity will not automatically remove itself. Even if you forget it and feel nothing in your heart, it does not mean that the root cause of your negativity has been resolved. Once the right circumstances arise, it will flare up again, which is a common occurrence. If one is smart and has reason, they should immediately seek the truth when negativity arises and use the method of accepting the truth to resolve it, thus resolving the issue of negativity from its roots. All who are frequently negative are so because they cannot accept the truth. If you do not accept the truth, negativity will

cling to you like a devil, making you perpetually negative, causing you to develop feelings of disobedience, dissatisfaction, and grievance toward God, until you find yourself resisting, fighting against, and clamoring against God—that's when you'll have reached the end, and your ugly face will be exposed. People begin to expose you, dissect you, and characterize you, and it's only now, faced with the grim reality, that your tears start to flow; this is when you collapse and begin to beat your chest in despair—just you wait to accept God's punishment! Negativity not only weakens people, but it also causes them to complain about God, judge God, deny God, and even directly fight and clamor against God. Therefore, if the resolution of someone's negativity is delayed, once they reveal blasphemous words and offend God's disposition, the consequences are very severe. If you fall into negativity and harbor complaints due to a single event, a phrase, or a thought or viewpoint, this shows that your understanding of the matter is distorted, and you have notions and imaginings about it; your views on this matter certainly do not align with the truth. At this point, you need to seek the truth and face it correctly, striving to swiftly correct these erroneous notions and ideas as early as possible, not allowing yourself to be bound and misguided by these notions into a state of disobedience, dissatisfaction, and grievance toward God. Resolving negativity promptly is crucial, and resolving it completely is also very important. Of course, the best way to resolve negativity is to seek the truth, read God's words more, and come before God to seek His enlightenment. Sometimes, you might temporarily be unable to reverse your thoughts and viewpoints, but at the very least, you should know that you are wrong and that these thoughts of yours are distorted. In this way, the minimum result will be that these erroneous thoughts and viewpoints will not affect your loyalty in doing your duty, will not affect your relationship with God, and will not affect your coming

before God to open your heart and pray—at the very least, this is the result that must be achieved. When you are engulfed in negativity and are disobedient and dissatisfied, and you harbor complaints toward God but don't want to seek the truth for resolution, thinking your relationship with God is normal when in fact your heart is far from God and you no longer wish to read His words or pray, hasn't the problem become severe? You say, "No matter how negative I am, my performance of duty hasn't been hindered and I haven't abandoned my responsibilities. I am loyal!" Are these words valid? If you are frequently negative, it is not a matter of a corrupt disposition; there are more serious issues: You have notions about God, misunderstand Him, and have created barriers between yourself and God. If you do not seek the truth to resolve this, it is very dangerous. How can one ensure they do their duty loyally to the end and without perfunctoriness if they are often negative? Can negativity just go away or disappear on its own if it's not resolved? If one does not seek the truth for a solution in a timely manner, negativity will continue to develop and only get worse. The consequences it causes will only become more detrimental. They absolutely will not develop in a positive direction, only growing in an adverse one. Therefore, when negativity arises, you must quickly seek the truth to resolve it; only this ensures that you are able to do your duties well. Resolving negativity is crucial, and it cannot be delayed!

June 26, 2021

The Responsibilities of Leaders and Workers (18)

Item Twelve: Promptly and Accurately Identify the Various People, Events, and Things That Disrupt and Disturb God's Work and the Normal Order of the Church; Stop and Restrict Them, and Turn Things Around; Additionally, Fellowship the Truth So That God's Chosen People Develop Discernment Through Such Things and Learn From Them (Part Six)

The Various People, Events, and Things That Disrupt and Disturb Church Life

X. Spreading Baseless Rumors

At the last gathering, we fellowshipped on the twelfth responsibility of leaders and workers: "Promptly and accurately identify the various people, events, and things that disrupt and disturb God's work and the normal order of the church; stop and restrict them, and turn things around; additionally, fellowship the truth so that God's chosen people develop discernment through such things and learn from them." For the various people, events, and things that disrupt and disturb God's work and the normal order of the church which appear in church life, we divided these up into eleven issues. Read them again. (First, often going off topic when fellowshipping the truth; second, speaking words and doctrines to mislead people and win their esteem; third, prattling about domestic matters, building personal connections, and handling personal affairs; fourth, forming cliques; fifth, vying for status; sixth, engaging in improper relationships; seventh, engaging in mutual attacks and verbal spats; eighth, spreading notions; ninth, venting negativity; tenth, spreading baseless rumors; and eleventh, manipulating and sabotaging elections.) Last time, we fellowshipped on the ninth issue. Today, we will fellowship on the tenth—spreading baseless rumors.

A. The Manifestations of Spreading Baseless Rumors

Incidents of spreading baseless rumors have occurred in the church. Some people do not love the truth and do not focus on practicing the truth in the performance of their duty; whether in matters related to the truth principles or in their personal pursuits, they do not focus on seeking the truth—these focuses have no place in their hearts. In their belief in God, they just like to inquire about gossip and personal information, and collect strange and unusual stories. Of course, what they are more enthusiastic about is prying into matters related to God and God's work, as well as matters concerning God's house and the leaders and workers of the church. At the same time, they like to baselessly spread gossip, disseminating things that they have heard or imagined which are not true at all. Such people do not like reading God's words, they rarely pray, and during gatherings they seldom fellowship the truth and rarely talk about their own state, personal pursuits and entry, or their understanding of God's work, and so on. Of course, they are not interested in those who fellowship the truth or fellowship on their experiential testimony, nor in these matters. However, as soon as they hear someone talking about what point God's work has reached, or see content in God's words about disasters, people's destinations, God changing His form, and so on, their eyes suddenly light up, and they become particularly focused. As soon as they read or hear these words, their interest is immediately piqued. Judging from the manifestations of these people, it is clear that they do not believe in God to pursue the truth, or to do their duty and follow God, and certainly not to submit to and worship God. They come to God's house and put no thought into doing any duties at all. They only want to pry into and collect some gossip or spread some rumors. They take pleasure in these activities and have no interest whatsoever in the experiential testimonies, hymns, or

movies of God's house. They just like to go online to gather the statements and assessments that antichrist forces in the religious world make about God's house, the church's work, and God incarnate. Even if they occasionally look at videos from God's house, it is not out of an internal longing to seek the truth to solve their own problems. So, what do they look at? They look at the comments under the videos, and they are selective about what they read. They skip over the comments from the brothers and sisters of the church but are particularly interested in the comments from the religious world and nonbelievers. They even specifically look at comments and statements from the great red dragon, trying to discover some things from them. When they see these negative propaganda, statements, and fabricated rumors, they do not seek the truth and discern them; instead, they can even accept some of these negative remarks and statements, and regard them as facts. No matter how many positive comments there are, they are unwilling to read them and do not believe they are true; only those negative comments or rumors attract their attention and whet their appetite. Every time they see these negative comments, they feel very pleased and comforted inside. They are especially interested in the totally untrue rumors and judgments, and even the attacks and slanders against God, that are circulating in the world, in the religious world, or online, and they always study and collect these diligently. By contrast, they have no interest at all in God's words, sermons and fellowships, the experiential testimonies of the brothers and sisters, and other such things. So, when others read God's words, fellowship the truth, and share experiential testimony during gatherings, they feel averse, and find these things bothersome and superfluous. In their hearts they are particularly averse to fellowship on the truth and talk of knowing oneself. So, what do they want to hear? They only want to hear strange and bizarre things,

whether they are mysteries from the spiritual realm or rumors and gossip circulated by the religious world—they are just willing to listen to these things. Their hearts are filled and occupied with these negative things, and no one can take these negative things from them or divest them of these negative things. Why is this? It is because they are too interested in and fond of them! Therefore, when they are among the brothers and sisters, especially during gatherings, they like to talk about some baseless gossip, and even spread some negative comments about God's house and the church that they find online. These people are extremely interested in these rumors. Even though they clearly know that spreading these things is not beneficial to others, they cannot control themselves and insist on spreading them. Even if they need to look for opportunities to spread these rumors and negative propaganda, or they need to spend time collecting such things, or use their minds to fabricate such things, they are still tirelessly enthusiastic about this. If, in a church, the church leaders have poor caliber and cannot do real work or discern people, then once there are people spreading rumors and fallacies, church life will be disturbed and affected, and some people will even be misled and controlled by these individuals. Why can many people often be disturbed and misled by others? One reason is that they do not understand the truth and have no discernment regarding the rumors that slander God's house. Another is that some brothers and sisters who have only believed for a short time have immature stature, they do not understand the truth of visions, and they are hazy about God's incarnation, God's work of judgment in the last days, and God's intention to save people, they are unable to see these things clearly, and they are uncertain whether this stage of work is God's appearance and work. Consequently, they do not have true faith and do not even know how long they will be able

to follow God. Naturally, they are also very easily misled, swayed, and controlled by those who spread rumors.

B. The Essence of Spreading Baseless Rumors Is Acting as a Servant of Satan

These people who spread baseless rumors not only do not believe in the truth and God's words, but they also cannot discern right from wrong. They are always doubtful of positive things and are easily convinced by rumors and devilish words. These people claim to believe in God and follow God, but they still spread rumors that slander God and the church, and they spread the various rumors they have collected to the brothers and sisters, even wantonly and repeatedly spreading them and publicizing them everywhere. From this it is clear that these people do not love the truth and only believe the devilish words of nonbelievers. Strictly speaking, they are not God's chosen people at all and they are not members of God's house. So, what are they? To be precise, these people are disbelievers, they are servants of Satan. Some people say, "Are Satan's servants spies sent by the CCP? Are they agents infiltrating God's house?" Not necessarily. Those agents and spies are easy to discern, but these people who spread rumors appear to be true believers on the surface. However, they do not pursue the truth and often act as mouthpieces for Satan, and in Satan's stead they spread words that slander and attack God, and spread the rumors that it fabricates about the church and God's house. Judging based on this, regardless of who sent them, aren't these people servants of Satan? (Yes.) Whether these rumors were actively collected by them or passively heard by them, these people do not think about seeking the truth and discerning them, but instead believe them as facts. They can even unscrupulously and unrestrainedly spread and disseminate them among people, and not just in one place or on one kind of occasion. Their purpose in spreading these

rumors is to make more people aware of them, to make the weak even weaker, and to make those who are strong and have faith in God doubt Him and His work because of the rumors—it is to make everyone uninterested in the truth, in God's words, in God's work, and in being saved, and instead make them interested in various rumors and negative propaganda, just like these individuals themselves are, so that then, whenever people gather, they will talk about these negative things. Would normal people and people with humanity and reason do such things? When most people hear rumors or various negative propaganda, even if they do not know whether the rumors are true or false, because of their faith in God and the bit of a God-fearing heart they have, they will come before God to pray and seek the truth. Even if they are influenced by the rumors and feel a bit weak and doubtful, it will not affect their performance of their duty or their following of God. They will even warn themselves to guard their tongues and avoid doing things that resist or offend God. This kind of approach is something that most brothers and sisters can achieve. As long as people have some humanity, a bit of genuine faith, and a bit of a God-fearing heart, they can achieve this. Since people believe God exists, they should believe that everything God does is correct. Since it is done by God, people should not make any assessments about it. They should be certain that: "No matter what the rumors from outside the church say, I cannot believe them, and I certainly cannot spread them. Even if I feel a bit weak and shaken in my heart, I must not deny the existence of God!" If one believes in God's existence, they should believe that everything God does is correct; if they believe in God's existence, they should have a heart that is scared of and fears God—this is absolutely right. Because they have a God-fearing heart, no matter what rumors they hear, they will guard their tongues, not become spreaders of rumors, not be taken in by Satan's ruses, and not fall for Satan's schemes.

Isn’t this something that most people can easily achieve? (Yes.) You possess normal thinking and reason, so when you hear rumors, whether you then spread them or not is entirely determined by you. Is anyone else controlling you? (No.) So, after hearing these rumors, shouldn’t people be clear about how they should handle them, and how they should treat them and practice so as to accord with the principles, and with humanity and reason? Everyone should have this bit of judgment and should understand this method and path of practice without needing others to teach them. Even children know not to spread gossip, and that it is disrespectful, immoral, and sows dissension, and that one should not be this kind of person; these are the thoughts and behavior that people with normal reason should possess. However, there is a type of person who lacks such reason and, to an even greater extent, lacks such humanity. This leads them to want to spread rumors and negative propaganda to those close to them as soon as possible after hearing these things, so that everyone can analyze, judge, and embellish them together, and then spread these rumors to a wider audience. They think, “Isn’t this great? Isn’t this lively? If church life were filled with this content, how rich it would be! People would gain so much knowledge!” What kinds of thoughts and viewpoints are these? Aren’t these the thoughts and viewpoints of a bad person? What kind of logic is this? Aren’t they someone who is desperate for chaos? Isn’t it that they can’t stand to see others doing well? In their heart, they even mock brothers and sisters: “You fools, rumors are flying all over the place outside the church; negative evaluations, attacks, and slanders against god’s house, especially against christ and god’s work, are everywhere. In the churches of the religious world, all kinds of negative propaganda materials are hung up. As soon as people there hear ‘Eastern Lightning,’ they start to hurl condemnations and distance themselves. Everyone is criticizing and condemning you, yet you

fools are still here believing in god and pursuing the truth!" Seeing these people following God with such firm faith makes them uncomfortable and also very repulsed. In particular, when they see that someone's fellowship on the truth demonstrates genuine understanding and a change in disposition, and that everyone admires them, they hate that person. If they see someone holding to the principles, getting results, and showing loyalty in the performance of their duty in God's house, they get angry and say, "Why don't you listen to the rumors or to the propaganda from outside the church? Why are you so foolish and sincere? Look how shrewd I am—I have a foot in both camps. I participate in the church life of god's house and I don't say that I don't believe in god, and if I wasn't allowed to do a duty, I wouldn't consent to that, but I also pry into the news from outside the church. I continue to pay attention to the negative propaganda and comments from the religious world, the nonbelieving world, and the internet." They always have an improper viewpoint. Seeing the brothers and sisters pursuing the truth and doing their duties makes them feel dissatisfied inside. They always want to mislead and draw away one or two of those people, and even constantly want to disturb and influence some of them. They also constantly wish to "awaken" some people by spreading rumors, so that they believe in the rumors and get misled. Tell Me, just what kind of person is this? Is it appropriate to regard such people as part of God's house and as brothers and sisters? (No.) Then what is the most appropriate way to regard them? It is most appropriate to regard them as disbelievers, as servants of Satan. This is not ungrounded condemnation or wronging them; it is a fact.

What is detestable about these people who spread baseless rumors? Regardless of what channel they hear negative propaganda from, even when they clearly know that it is rumors and devilish words without any factual

basis, they still spread them to others with tireless enthusiasm. What is the nature of this? Someone with a God-fearing heart will feel repulsed when they hear rumors. Especially when it comes to words that attack and insult God, they will not mention them at all to avoid defiling their mouth, which proves they have a God-fearing heart. They say, "Others judging and slandering God, and attacking and denigrating the church, is their business. I should not partake in their sins. Their slander of God is already an outrageous rebellion and a heinous sin—I cannot speak these words with my own mouth. I must not say the same things as them. I absolutely will not do this!" However, those who are Satan's servants can recount negative propaganda and rumors they hear word for word, and they do so repeatedly and without any misgivings, even spreading them everywhere. Do these people have the slightest bit of a God-fearing heart? Are they scared of God? No, they are not. On the surface, they also believe in the existence of God, but believing does not equal acknowledging that God is the Creator who holds sovereignty over all things. Satan also believes that there is a God in the world and in the universe and among all things, but how does it treat God when He speaks to it? How does it converse with God? Does it have a God-fearing heart? Does it treat God as God? No. What method does it use to converse with God? It tests, deceives, and ridicules Him, as if joking around. When God asked, "From where come you?" how did Satan reply? ("From going to and fro in the earth, and from walking up and down in it" (Job 1:7).) Are these human words? (No.) So, what do these words mean? Why did Satan speak in this way? What kind of attitude produces such words? Isn't it one of ridicule? (Yes.) What does ridicule mean? It's messing with someone, right? "I'm not going to tell you where I came from. What can you do about it?" The words are spoken to you, but they are not intended to let you know what's really going on—the speaker refuses to tell

you that, and just messes with you instead. This is ridicule. Does this attitude show any sense of treating God as God? Is there any sense of respecting or fearing God in it? Not at all—this is the face of Satan. Those who spread rumors can casually disseminate them among the brothers and sisters. They know full well that these rumors are not factual, yet they do their utmost to spread them, looking for every kind of opportunity and occasion to do so. Is this not the behavior and approach of Satan? This is how Satan acts. It acknowledges the existence of God and knows that God holds sovereignty over all things, but it has not the slightest fear of Him. This is the face of Satan, it is Satan's nature essence. Some brothers or sisters may say, "Although this person does not pursue the truth, his belief in God is sincere. When he heard that the church was going to isolate or clear him out, he became so anxious that he cried and got very worried; he even developed mouth sores! He is unwilling to leave God's house; he believes in the existence of God. So, no matter what he does, we should treat him as a brother, and give him love and tolerance, and even when he spreads rumors, we should still treat him with love to help and support him." Are these words correct? Are they the truth? (No.) God has spoken so many words, but these people still do not believe them. And yet, no matter how many rumors devils and Satans utter, these people believe them all, and even unscrupulously spread these rumors to attack and slander God. Just based on this, they do not deserve to be called brothers or sisters. Is this correct? (Yes.) Because they can unscrupulously spread rumors, slander God, attack God, and slander God's house and the church, we have good reason to regard them as servants of Satan, as Satans. They are enemies of God and enemies of all God's chosen people. So, how should we treat our enemies? (Reject them.) That's right, we should reject them.

Some people do not love the truth. After hearing rumors, although they do not openly spread them in the church, they do spread them behind the scenes to those close to them. Some undiscerning people become negative and weak upon hearing these rumors; some stop attending gatherings, and some withdraw from the church—yet the rumor-spreader still does not admit that it was their spreading of rumors that caused this. Despite repeated admonitions and fellowship, they continue to do this when encountering such matters, only refraining from openly and brazenly spreading rumors during gatherings or in public out of fear of exposing themselves, being rejected by the brothers and sisters, or cleared out by the church, opting instead to secretly spread some rumors by sending messages to others or through contact with people. Then is it that such people are not evil? Actually, they are even more insidious. No matter how secretly they act, their motives and the nature of their actions are the same as those of Satan's servants. Their purpose in spreading rumors is to disturb people's performance of duty, to make people negative and weak, to make people deny God, distance themselves from God, and abandon their duties. Has anyone ever said, "My purpose in spreading rumors is not to disturb people's performance of duty or to undermine their initiative, but to help them develop discernment and increase their immunity, so that when they hear rumors, they will be immune to them, will not believe them, can pursue the truth properly, and can do their duties in peace"? Has anyone ever spread rumors with this intention? (No.) Does this claim hold up? In fact, it does not hold up. As long as they can spread rumors, especially those that attack, slander, and blaspheme God—casually speaking these whenever they open their mouths and spreading them everywhere without any scruples—regardless of how many rumors they spread, whether the rumors are spread openly or behind the scenes, and regardless of the impact

on people, in short, their purpose in spreading rumors is not to help people understand the truth and develop discernment, but to disturb and mislead people, and make them doubt and distance themselves from God—what they are doing is disturbing and dismantling the work of the church. From this perspective, regardless of the reason or the context in which rumors are spread, the essence of people who spread rumors is undoubtedly that of Satan's servants. Anyone who speaks rumors that slander, attack, and blaspheme God is resisting God and is an enemy of God. Is this correct? (Yes.) Although you are not the originator of the rumors, the fact that you can spread them proves that you believe the rumors are true or that internally you are very willing to believe them. "If only the rumors were true, then I wouldn't have to believe in god, god wouldn't be god, and the fact of god's incarnation wouldn't exist. He would just be a person, and I could freely make up rumors about him, denigrate him, and attack and slander him." Isn't that the goal? If you believe in God but always want to speak and act arbitrarily, isn't this wanting to oppose God? (Yes.) Some people say, "Is this rebelling against God? Is this having no faith in God?" The nature of this is much more serious. This is resisting God and opposing God. Only God's enemies resist and oppose God in this way. Corrupt humankind, due to having Satan's corrupt disposition and lacking an understanding of the truth and knowledge of God, can rebel against God. However, Satan does more than rebel against God; it betrays God, resists God, and opposes God. This makes it an enemy of God. The relationship between God's enemies and God is one of opposition. What does opposition mean? It means being irreconcilable. Regardless of the situation or the environment, Satan's opposition to God does not change with time or geography. Satan's essence is to oppose God, and this is unchanging; Satan simply is God's enemy. Satan's resistance to God and its irreconcilability

with Him did not last for one day or for merely a few years or decades; it started opposing God ever since it betrayed Him. So when will this opposition end? Will Satan ever be moved and reformed by God? Will its opposition to God gradually diminish over time? No. It will continue to oppose God. When will this opposition cease to exist? When God's work has finished, and Satan has completed rendering its service and is no longer of any use, and God has destroyed it—that is when the opposition will cease. And what about those who are Satan's servants? As long as they are in the church, they will continue to oppose the church, God's house, and God. Some people say, "They believe in God, sometimes make offerings, give alms, and even host brothers and sisters. How are they opposing God? They are not opposing Him; they even do some good deeds." Are these words correct? Can hosting brothers and sisters and giving a little money to poor brothers and sisters cancel out their opposition to God? Can it prove that they are compatible with God? (No.) So, how does this opposition come about? (It is determined by their nature essence.) That's right, their nature essence is to resist and antagonize God. For such people, you need to discern them based on God's words: See who likes to gather negative propaganda or rumors attacking and slandering God's house and the church from various channels, and who is interested in these negative things and is willing to believe these rumors and devilish words. This will allow you to see the true faces of these disbelievers. These people usually do not read God's words, are unenthused when listening to the brothers and sisters fellowship the truth, and are lukewarm in doing their duties. They always feel that believing in God is uninteresting. What do they focus on when watching videos and programs of God's house? When they see positive comments left by religious people, they feel uncomfortable and skip over them. But when they see religious people and nonbelievers standing with

the great red dragon, insulting the church, insulting God's house, and insulting the brothers and sisters with their devilish words, they feel especially happy and excited. Whenever they hear these negative propaganda and rumors, they get as excited as if they've been injected with adrenaline, walking with a spring in their step and even waking up from sleep with joy. Isn't this wicked? Observe those around you to see who belongs to this type of person; see if they have a disposition that hates the truth and hates God. If you do indeed find such a person, you should be particularly wary and discern them; observe their words, actions, and demeanor. Once you confirm they are an evil person, a servant of Satan, you should reject them and not treat them as a brother or sister. Such people should be cleared out of the church as soon as possible. Some people say, "Why should we clear these people out? In God's house, having one more person means having one more source of strength for doing work; having one more person makes it a little livelier too. They have believed in God for many years, and although they do not love or practice the truth, they have believed in the existence of God since childhood, believing in the Old Man in the Sky. They also believe there is a god three feet above them, and even more so they believe that good and evil have their recompense. They generally do not dare to commit obvious bad deeds and are willing to help others. It's just that they have this little hobby; they enjoy spreading rumors and gossip. In particular, they spread rumors from the great red dragon that smear God, repeating these things without even thinking much about them, maybe because they are ignorant and unknowledgeable." On the surface, they do not seem like evil people and have not disrupted or disturbed the church's work, but they are particularly active in spreading rumors and always want to be the first to spread them. Shouldn't people be vigilant against such individuals? Aren't they servants of Satan? The essence of

such people is all too obvious! They are never interested in God's words or the truth, and they never seek the truth principles when doing their duty. In anything they do, they do not display earnestness, do not apply their hearts, and are unwilling to endure hardship. They just act perfunctorily and go through the motions, constantly joking around. In their speech and actions they do not offend anyone and can get along with everyone, appearing friendly to others—it's just that they like to gather and spread rumors. From these actions, can we characterize these people as Satan's servants? (Yes.) Why can we? Is this blowing things out of proportion? (No.) They have no interest whatsoever in pursuing the truth. As soon as they listen to a sermon, they get drowsy; as soon as God's words are fellowshipped, they feel repulsed and restless, constantly getting up to drink water or go to the bathroom, always feeling uneasy inside—listening to fellowship seems as incredibly difficult for them as undergoing torture. However, as soon as they hear Satan's rumors or the devilish words of nonbelievers, their interest is piqued, they become invigorated, and they start spreading these rumors and devilish words with great initiative. Are such people brothers and sisters? No. They are averse to the truth and despise the truth to their marrow. Regarding matters related to God and His work, whether it is God's identity and essence, God's status, God's dignity, or the flesh in which God is incarnated, they hold these in contempt in their hearts. They are entirely devoid of a God-fearing heart. So, they always harbor notions about God and His work. They can easily repeat all kinds of Satan's rumors and devilish words, thus achieving their goal of spreading them, without any pangs of conscience. What sort of wretch is this? Are they believers in God? (No.) These are the actions of those who verbally acknowledge God and claim to follow God, who believe there is an Old Man in the Sky, believe there is a god three feet above them, and believe that good and evil

have their recompense. This is their attitude toward God. If someone insulted their parents or fabricated rumors about their parents behind their backs, they would undoubtedly fight to the death. However, when someone insults God, attacks God, or slanders God, they not only are not upset, but they can repeat it as a joke and even spread it everywhere. Is this something a follower of God should do? (No.) So, is it appropriate for many people to treat these disbelievers as brothers and sisters? (No.) Therefore, when such people are suspected of being Satan's servants, others should be alert. Leaders and workers must promptly inform the brothers and sisters to be wary of these people, so that everyone can discern them. Once they are confirmed as Satan's servants, as devils, everyone should collectively reject them and clear them out of the church. Does this align with principles? (Yes.) Then this is what should be done.

C. How to Treat the Baseless Rumors of the CCP Government and the Religious World That Slander and Attack God

The Chinese Communist government and the religious world have fabricated many baseless rumors about God's house, falsely claiming that the brothers and sisters force people to accept the gospel, and so on. How do you feel after hearing these rumors? (Angry, indignant.) These are rumors about you, and you feel indignant. To what extent are you indignant? Do you want to find the people fabricating the rumors and argue with them, even teach them a lesson? (Yes.) These rumors superficially target the church, but in fact, they involve every member of the church and each member's reputation and integrity. After hearing them you feel indignant, saying, "We didn't do that! We preach the gospel according to the truth principles. For those who do not want to believe in God, we never force them. Belief is voluntary. We never coerce anyone, much less do we harm or retaliate against people. On the contrary, those of us preaching the

gospel have been savagely beaten by religious people and reported to the police by them, handed over to the great red dragon to be tormented; so many of us have been imprisoned, and quite a few have even been detained in private jails set up by religious people. We are the ones being wronged!" After hearing these rumors, you feel indignant and always want to argue with them. You have this reaction because these rumors directly attack and denigrate the church and God's chosen people. How do you feel when you hear rumors that denigrate and judge God? These do not involve your personal interests or your integrity and dignity; they are rumors concerning God. For example, when you believed in Jesus before, some people said that Jesus was born of a virgin and had no father. How did you feel when you heard that? Did you want to argue with them? "It is God we believe in!" Then you thought it over: "Mary was a virgin, and Jesus was born of a virgin, conceived by the Holy Spirit. This is a fact, but nonbelievers speak about it crudely, and I don't like to hear that!" At most you might have had such feelings, but in your heart, you still felt that the conception by the Holy Spirit strongly contradicted human notions. You could not believe in this matter because you believe in science; you do not believe in God's almightiness from your heart, nor do you believe that everything God says and does is the truth, and then you will not go to refute the devilish words of the disbelievers. Because you do not possess the truth and do not understand the truth, at most, you find the rumors people talk about unpleasant to hear, and think people shouldn't speak that way because these rumors involve your reputation; you think, "Nonbelievers are so disgusting and vile! They have the gall to use any filthy words; they truly are disbelievers! They truly are devils!" That's all, and it's the most you can achieve. Why do you feel triggered and find nonbelievers vile and disgusting after hearing them say such rumors? Because they involve your

reputation; these rumors provoke your heart, making you feel disgraced, so they stir up your anger, and you stand up to say some positive words in refutation. Is such a refutation entirely standing on God's side? Is it to defend God's testimony? No, it is entirely to defend your own face and dignity. Why say this? Because you have not seen through to the essence of the problem; even more so, you do not understand God's intentions or what God requires of you. What you understand and feel does not align with God's intentions; it is just human impetuousness and human good behavior. Human good behavior does not represent the testimony you bear for God. You have not stood firm in your testimony; you are merely defending your face and dignity, you are refuting the rumors for the sake of easing your conscience a bit—you are not standing on God's side to speak up for Him, nor are you using the truth or facts to refute the rumors and testify for God. You are not speaking up for God, and what you say certainly does not align with the truth; it only aligns with your fleshly interests—it's just to make your heart feel less upset, and so that you won't feel believing in the Lord Jesus is embarrassing. That is all. Therefore, when you hear someone attacking and condemning God, vilifying and judging God's church, or even condemning you, you feel particularly indignant and want to argue and debate with them, to restore your reputation and clarify these matters. But does this mean you have stood firm in your testimony? It falls short of that; without understanding the truth, there is no testimony!

When you hear rumors that get spread in the outside world slandering and attacking God, whether they are attacking the God in heaven or the God incarnate on earth, how do you feel? Are you indifferent, or do you feel a bit of pain? Are you unable to stand it and not reconciled to it, or are you helpless? Some people, after hearing these rumors, think, "God is innocent; God didn't do these things. Why is He being attacked and slandered by the

world and the religious world like this? We must diligently expend ourselves and do our duties, and defend God's name. When God's great work is accomplished, the truth of everything will come to light, and all the peoples of the world will see that the God incarnate we believe in is the one true God, the God in heaven, and that this is not wrong at all!" Others think, "God has expressed so many truths, and these nonbelieving evil people and devils know full well that God's words are the truth, yet they still slander and attack God. How long must God suffer?" Still others say, "People can say whatever they want; we pay them no mind. God has never refuted the rumors that slander against Him; He doesn't respond to them. What can we, then, as miniscule human beings, do? Hasn't God always been misunderstood, attacked, blasphemed, and rejected by humankind like this? God has no complaints whatsoever, and He still saves people. Let time reveal everything; God will bear His own testimony!" What is your viewpoint? Just now I mentioned being unyielding, indignant, not reconciled to it, helpless—which one do you feel? Which feeling is the most correct? How should these matters be treated in accordance with the truth principles? How do you feel when you hear these rumors? (Indignant.) Indignant, and then you want to write a condemnation to rail against these rumor-fabricators, these religious frauds and evil people of religion. Do you have such thoughts? You won't feel it's enough to just clench your fists in anger, right? Do you feel an impulse to do something about it? Or is it just empty indignation? (There's also hatred and rejection.) Indignation, hatred, rejection—these are emotions that arise from mental activities, without specific words, behaviors, or actions; they're just emotions, and of course they also represent certain attitudes. (Besides feeling indignation, sometimes we write articles or create programs to clarify the facts and expose that the essence of their actions is one of hatred for the truth and for

God, so that people can see the true facts.) Will those people accept it after seeing the true facts? Even if they accept that what you say is correct and then make a fair comment, saying, “Your belief is correct; keep believing, we support you!” and the religious frauds feel ashamed and say, “Sorry, we were wrong, what we said was not factual; from now on, you believe in your way, and we’ll believe in ours,” would that make you feel at ease? Is this the only goal you’re aiming for? (We also want to testify to God so that those who are investigating the true way and who thirst for the truth can clearly discern right from wrong and accept the true way.) This is one path; this is a positive way of practice. Is just getting angry and hating useful? What is the reason for your anger and hatred? Why be angry and hateful? (God has become flesh to save people, which is the most just thing, but they spread rumors to judge and denigrate God. We feel very indignant, thinking that they are really inverting right and wrong and talking nonsense.) Do you think that humankind’s and the world’s rejection of God and their attitude toward God are only like this during the period of this incarnation of God? Humankind’s and the world’s attitude toward God has always been the same from beginning to end, always condemning, slandering, attacking, and blaspheming. Since God began His work until now, humankind’s attitude toward everything God has done, and toward God incarnate, has not changed. It was not only after God’s first incarnation that humankind began to attack and blaspheme God and concoct various rumors about God incarnate—this has all been happening since God began His work and since humankind first came into contact with God and His work, and has continued until now. And those who follow God have always had to endure denigration, attacks, judgments, blasphemy, various rumors, and more from Satan’s regimes and the religious antichrist forces against God and the church. Could it be that followers of God must endure these things? Some

say, “We are so disgusted by these rumors because they completely twist the facts and invert right and wrong. We feel furious as soon as we hear them, and deep in our hearts we hate those who fabricate and spread rumors. Regardless of whether these rumors come from the religious world or from the devilish CCP government, we have only one attitude, and it is one of hatred and anger; and then we want to refute them and clarify everything.” Some even say, “We want to have a debate with these devils and antichrists so that we can shame Satan and make it humiliated!” Is this the viewpoint of most people? Is this viewpoint correct? If viewed from the perspective of normal humanity, it is reasonable. People should have some uprightness and the normal gamut of emotions; they should love and hate clearly, loving what should be loved and hating what should be hated. People with normal humanity should possess these qualities. But, is merely standing from the perspective of normal humanity enough to be in line with the truth principles? To put it more clearly, is this approach in line with God’s intentions? Or rather, is this an attitude and approach that God delights in? When I say this, most people might grasp something, thinking, “You said this is merely viewing things from the perspective of normal humanity. Judging from the implications of what You said, it’s evident that this approach is one of impetuousness, not in line with the truth principles, and not in line with God’s intentions.” What does it mean to be out of line with God’s intentions? It means that God does not desire people to act this way; God’s wishes and His required standards for people are not like this. If you act this way, although God does not condemn it, from His perspective, it does not mean you are following His will, and He does not acknowledge it. On the surface, it seems that you are acting with reason in doing these things, having both hatred and love, wanting to clarify these facts for God so that the whole world knows that God is God, that God is the God of all

humankind, and that everyone should worship God and accept God's salvation. On the surface, it seems that what you are doing is impeccable, reasonable, in line with the law, with humanity, with morality, and, even more so, in line with the tastes of all people. But have you asked God about this? Have you sought God? Have you found the principles of action that God requires of people from His words? What exactly are God's intentions? Some people say, "There are so many of God's words; it's not easy to find God's specific requirements for people in every matter." Since you haven't found God's explicit words, you can look for clues from God's attitude toward these kinds of rumors. Then can't you determine what people's attitude toward this matter should be and what the principles they should practice are based on God's attitude toward this matter? (Yes.) So, let's see what exactly God's attitude toward this matter is.

Since the beginning of humankind's encounter with God's work, people have complained about and been dissatisfied with God, even secretly uttering many repugnant words of suspicion, doubt, and rejection, among others, toward God. There're also the various rumors from the ruling party and the religious world, which absolutely do not align with the facts nor conform to the truth. What are these words to God? Whether they are suspicions, misunderstandings, or complaints, they are filled with attacks, slanders, and blasphemies against God, and they do not reflect the slightest bit of a God-fearing heart; it has been this way right from the start. There are always some in the church who do not love the truth. These are the disbelievers, who doubt God's words and the truth, exhibiting such an attitude toward God. Even more so for those nonbelievers and atheistic ruling parties, those humans averse to the truth—their attitude toward God needs no explanation; they unscrupulously attack and judge, saying whatever they want. In particular, those Pharisees in the religious world

even more so take the opportunity to wantonly judge and condemn. All these comments are not positive, and they certainly are not objective and accurate. What is the essence of these comments, then? To God, these words are not merely statements or viewpoints, but rather denigration, attacks, slanders, and blasphemies against Him. Why do I say “to God”? Because God measures all of this most accurately, we can only add a prefix. Throughout history, humankind’s attitude toward God has been like this; people’s words that attack and insult God have been far too many, with not a single word being well-intentioned. Even today, what your ears hear and your eyes see is the same. From the beginning, the entirety of humankind’s attitude toward God has not changed. How does God deal with these matters? Does God have the conditions or the capability to convene a global religious congress to defend Himself, to clarify the actual facts of His work, to justify Himself to humankind? Has God done this? No, God remains silent, He does not clarify the entire situation, nor does He ever defend or justify Himself. However, for those who attack God in a particularly vile manner, God has administered some punishment, letting some facts befall them. As for the public’s attacks, slanders, and blasphemies, what is God’s attitude? How does God handle this? He ignores it; He does what needs to be done, He does it in the way it should be done, selecting whom He ought to select, guiding whom He ought to guide. The entire world is orderly in God’s hands; He has never disrupted or changed His plans because of human attacks, slanders, or blasphemies. When Satan’s evil forces suppress and arrest God’s chosen people, no matter how frenzied, God has never changed His plans or His mind. His thoughts and ideas remain wholly unchanged; He just continues as always to carry out the work He intends to do, managing His humankind. For God, these attacks, slanders, and blasphemies have never posed any interference; God pays them no mind.

Why doesn't God justify or defend Himself? For God, these things are entirely normal. Humanity is humanity, and Satan is Satan. It's very normal for humans, who do not understand the truth or the real facts, to do such things. Does this affect the steps of God's work? It does not. God possesses great power; He holds sovereignty over all. All things and everything operate methodically within God's words, within God's thoughts, and under God's sovereignty; no matter what humankind says or does, it cannot impact God's work in any way—this is what a God with divine essence is capable of doing. God acts when the time comes, fulfilling His plans without the slightest discrepancy, and no one can change this. Human remarks and any human attacks on or slander of God, whether they are intentional attempts to obstruct and destroy God's work or unintentional disturbances to and dismantling of God's work, have never achieved their intended goals. Why? This is God's authority; this confirms that God's authority is unique, irreplaceable by any force, and unsurpassed by any force. This is a fact. God has this authority and this power, God has His true identity, and no force can change anything, so why should God bother with people's minor attacks and slanders? To God, no matter how many important figures or how great a power among humankind try to interfere with, slander, attack, or blaspheme Him, it cannot disturb God's work in the slightest. Rather, these actions only serve to highlight God's righteous disposition and almightiness. The disturbances by Satan's evil forces are merely a minor episode in the course of human history. What can hold sovereignty over all of humankind, influence all of humankind, and transform all of humankind are God's work, God's plan, and God's great power and authority. This is the fact. Conversely, does God need to bother with people's denigration, attacks, slanders, and blasphemies against Him? No. Because God has authority, for God, His statement, "I mean what I say,

what I say shall be done, and what I do shall last forever," will always come true; it is coming true and being fulfilled every day. This is God's authority. Some people ask, "Is this God's confidence, His faith?" You are mistaken! Humans have confidence, humans need faith, but God does not. Why? Because God has authority and power, and no matter how humankind slanders or condemns Him, no matter how Satan's hostile forces disturb and sabotage, nothing will change. Therefore, God does not need to eliminate the hostile forces among corrupt humankind that attack, slander, and blaspheme Him before carrying out His work. Under what circumstances does God work? Under what circumstances does He achieve victory? Under what circumstances does He accomplish His work? It is done amid the cacophony of the attacks, slanders, and blasphemies of all humankind and all hostile forces; it is in such an environment and backdrop that He accomplishes His work. Is this not a demonstration of God's great power? Is this not God's authority? (It is.) Who can deny this fact? Do you dare not acknowledge this is the fact?

Throughout history, humankind has continuously slandered and blasphemed God, and in the last days, the forces among all humankind that resist God have grown even stronger, with more voices slandering and condemning God. Humankind utilizes various methods, through newspapers, television, the internet, and other media, to slander and attack God. But have we ever dissected these rumors in all our gatherings? (No.) Why not? Some people say, "Is it because the innocent remain innocent, and rumors die when they reach the wise?" Is that why? (These rumors fundamentally can't affect God's work. No matter how Satan disturbs, it cannot sabotage or obstruct the progress of God's work and plan.) Satan is just such a thing; as long as God acts, as long as God works, it comes to disturb. This is precisely the role it plays. Is it okay for you to stop it from

performing? You have to give it enough space, enough of a stage, enough opportunity to perform. When it has performed enough, is tired from its turmoil, and has done enough evil, its days are over. We don't need to waste precious time dissecting and analyzing its various rumors and evil deeds to debunk these rumors; doing so is useless and worthless. What's the use of dissecting those? Can it represent people understanding the truth? There are too many truths that people should understand; they can't even listen to all these truths, let alone debunk these rumors. Do people have that spare time? To be honest, I'm really not interested in those matters, nor am I willing to mention them or pay attention to them. Some people say, "In these years, is it that You don't dare to go anywhere? Is it that there are so many rumors flying around that You're always anxious and scared wherever You go?" I say I feel nothing at all. Some people say, "Don't You want to defend Yourself against things You haven't done?" What is there to defend? I can't even keep up with My proper business! I converse with people, with created beings, not with devils. Some people ask, "Doesn't it make You angry to hear these rumors?" I say I feel nothing toward them, they don't make Me feel anything; I don't bother with these matters. Some people ask, "Don't You feel wronged?" I say I don't feel wronged, what is there to feel wronged about? Do what I can, do what I should, do well what I can and should do, fulfill My responsibilities—that is the best thing, that is meaningful. I won't be distracted by or spend time on those meaningless, worthless things. I don't have time to bother with those matters. Some people say, "What about when You have free time, will You bother with them then?" No, not even when I have free time. I'd rather talk to My dog than converse with devils. If you clearly know it's a devil spouting its devilish talk, why bother with it? You shouldn't bother at all; letting the devil be thoroughly shamed is the correct thing to do. In short, God's

attitude toward these rumors is as follows: In doing anything or saying each sentence, God is not justifying Himself, not proving Himself to humankind, and certainly not justifying Himself to Satan, His enemy, saying He is pure and innocent, and without guilt. Everything God does is for His management, to save the humans He intends to save. He follows His management plan step by step; He does not do it to demonstrate anything to anyone, nor to confirm His identity. Speaking in human terms, everything God does is done instinctively without any insincerity or passivity. God instinctively carrying out all these tasks confirms His identity and His essence. Humankind cannot change God's plan, nor can they surpass God's authority and power; this is a fact. Therefore, God disregards the rumors and devilish words that attack and slander Him from any side within humankind. Tell Me, would it not be too easy for God to utter a chapter of words or write a condemnation to rail against the attacks and resistance against God of the atheistic ruling parties in the world and the religious world? But God will not act this way toward Satan. God operates on principles; when it comes to God destroying Satan's evil forces, He has His own timing. For God, acting is too easy. God could perform some wondrous deeds in the heavens, and suddenly the heavens would split open with a voice saying, "I am the one true God whom you slander, attack, and blaspheme; I am the Almighty you are currently slandering and blaspheming!" Upon hearing this, humankind would be immediately stunned and at a loss, only able to prostrate themselves on the ground, weeping and gnashing their teeth. This one sentence would resolve everything, prove everything; would anyone then dare to insult God? Would those devils in the religious world not be scared into vanishing without a trace? Satan fabricates rumors about God, it slanders and attacks God, making those who believe in God angry and hateful, unable to eat or sleep,

wanting to write articles and produce programs to refute it, while God acts simply—He could just speak a few sentences and all of humankind would then yield completely, no longer daring to attack or blaspheme Him. How was Paul made to be obedient? (God appeared to him on the road to Damascus.) God appeared to him. Actually he saw nothing; there was just a light that frightened Paul so much he fell prostrate on the ground, and he no longer dared to persecute Jesus. Dealing with Satan is that simple; actually, it's too easy for God. God could settle it with just one word. Doing this would be much easier than spending decades talking to you and putting all this effort into you, but God does not act this way. Why? There's a secret I must tell you: It is humans that God saves, that is, those people God has chosen; the rest, whom God has not chosen, are not considered humans but are beasts, devils, unworthy of hearing God's voice, seeing God's face, or much less knowing any information about God. Therefore, God does not act this way. God's identity is honorable; not just anyone who wishes to see Him can do so, and He will not appear to someone because they are always intently, eagerly, and wholeheartedly looking up to a certain place in the sky. Do you think anyone who wants to see God can see Him? God has dignity; God appears to those who fear Him and shun evil, He appears in holy places and hides from filthy places. Whether the entirety of humankind is filthy or holy needs no discussion. This humankind does not deserve to see God; they do not acknowledge that there is a God, so why would God appear to them? They are not worthy! God is capable of doing things but does not do them; this confirms God's humility and hiddenness, and the honorableness of His identity. Tell Me, if Satan could do those things, how many times a day would it do them, how much would it show off? When humans corrupted by Satan hold some minor office and wield a bit of power, who knows to what extent they will show off this power—to say

nothing of Satan, who will abuse and flaunt any bit of power it possesses in unimaginable ways. God does not act in this way; do not measure God with Satan's logic, that would be a grave mistake. As for what God can do, it's up to God whether He wishes to do it; if God wishes, it could be done in a moment, and if He does not wish to, no one can coerce Him. God's attitude toward rumors is just this—He ignores them. God still does what He ought to do, what He intends to do; no person, no force can upset or change His plan. These rumors that attack, slander, and denigrate God change nothing. Rumors, after all, are just rumors and can never become facts. Even if they align with human philosophy, science, morality, theory, and so forth, even if all of humankind rises to attack God, the truth will not stand with humankind, nor will humankind become the possessor of truth. God is forever God; His identity and status never change. Thus, no matter how Satan disturbs, God's work still proceeds in an orderly fashion, because this is God's work. If it were human work, Satan's regime causing such disturbances and various societal forces launching such attacks and slander would have already caused it to collapse and cease to exist. Only when God speaks and works, only when the Holy Spirit works, does the church prosper more and more. Isn't this a fact? Have you seen this fact? (Yes, we have.) What have you seen? (The kingdom gospel has already spread to dozens of countries, and those rumors fabricated and spread by Satan have not stopped those who love the truth from turning to God at all.) This is God's doing; God's work can achieve this effect, God's words can achieve this effect—this is beyond Satan's expectations. God's words have such immense power; the gospel is spreading in a good direction and everything is proceeding orderly according to God's plan, without any discrepancy. God's work and God's words are spreading among God's chosen people, as has long been preordained. The number of people gained from preaching

the gospel and the number of people investigating the true way are increasing month by month. Doesn't this show how the gospel work has spread? If it were not God's work, no matter how many people paid how great a price, they could not achieve this effect. This is the might of God, the effect achieved by the power of God's words.

Let's return to talking about how people treat various rumors. People cannot attain the same attitude as God toward various rumors. They do not understand God's intentions, and upon hearing rumors, they always feel: "If I don't do something, I'd be failing my conscience. If the people who fabricate rumors prevail, I will feel uneasy, discontented, and indignant, feeling an imbalance, so I must refute them. I must make a video, or write an article to clarify the rumors." It's worth reflecting whether doing things under such a mindset is in line with God's intentions, whether it conforms to the truth principles. If your purpose and motivation in doing church work and your duties are merely to clarify rumors and to explain clearly that it is the true God in whom you believe, that you are on the right path in life, and that all you've done to preach the gospel and testify to God has been just—and that it's just because the world does not know or understand the truth of all these facts that they have accused you of many baseless crimes—and you thereby hope that when everything is clarified, the world will recognize you as innocent, that all parties in the world will universally acknowledge that "it is the true God in whom you believe, you are on the right path in life, and everything God has asked you to do is correct and is a just cause," then what? Will you then feel at ease and justified in your belief? Will you have embarked on the right track in believing in God? Will you have embarked on the path of salvation without any external interference? Will you have developed a God-fearing heart? Can you then achieve submission to God? Can you then receive God's approval? (No.) Is it possible for

people to have no misunderstandings about you and only praise and revere you, after which you can believe in God with a clear conscience? Absolutely not! Of course, people cannot reach the same attitude toward rumors as God, but one should have a correct perspective, an accurate attitude and stance, saying: “These rumors are indeed hateful and disgusting. From these rumors, it can be seen that this corrupt humankind is indeed the enemy of God; this is absolutely correct! I must not judge whether God’s work is true or false based on Satan’s rumors. Through reading God’s words and through experiences in doing my duty, I confirm that all God’s words are the truth, and all that He does enables people to be saved. Having come before God today to accept His salvation, I ought to do my duty, and fulfill my obligations and responsibilities to propagate God’s words, proclaim His name, and testify to God’s work and His intentions, so that the ones God chooses may return to God’s house, hear His voice, and receive the supply of words and life from Him as quickly and as soon as possible. This is my obligation, my responsibility. I am cooperating with God’s work, but not to justify that the path I follow is the right one or that the cause I undertake is just—not for these things. I am not doing my duty to retaliate against Satan’s attacks and slanders against God. Rather, I am fulfilling my own obligations and responsibilities, and of course, my own loyalty, to repay God’s love, to accept God’s commission, and cooperate with God’s work.” Is this the correct perspective? Is this the perspective that people should have? (Yes.) From this angle, when creating various programs, whether it’s singing hymns, dancing, making films, or producing stage plays about experiential testimonies, shouldn’t people’s stance, the angle from which they stand, and some specific statements they make undergo some changes? (Yes.) However, most people, while performing all these tasks, have done so with impetuousness and hatred, and mixed with

human emotions. Therefore, they have exposed too much about the actions and behaviors of nonbelievers, the ruling party, and the religious world, and their words have been too harsh, leaving a somewhat negative impact on others after they view such programs. The reason is simple: People undertake all these activities with a certain emotion, from not quite the right angle. And people still feel this is quite just, saying: "They attack, denigrate, and fabricate rumors about us; what's wrong with exposing them? This is legitimate self-defense! Defending oneself legitimately isn't illegal, nor are we making things up; we are all dissecting things based on facts. They fabricate rumors about us out of nothing; is it wrong for us to expose and dissect them? Can't we retaliate?" What use is retaliation? Devils are full of lies and never speak a single truthful statement; constantly dissecting their lies to make them recognize that what they say is lies and so that after they admit to lying they never lie again—is there any value in that? Can they achieve this? (No.) Isn't that approach foolish and ignorant? I have long said that our main task is to testify to God's work, the effects achieved by His work, His words, and the effects of His words on people, and that regarding the suppression and persecution by the ruling party, and the resistance and condemnation by the religious world, it's enough just to briefly mention some of the background involved. But people cannot understand no matter how they hear this. They always treat these issues with impetuousness and want to argue. And what's the result? It yields no effect at all, for the evil forces of Satan are beyond reasoning with. Isn't this the foolishness and ignorance of people?

Some people preach the gospel, learn some technical profession, or do a certain type of duty, with the sole motivation of clarifying rumors and explaining what is true to people, declaring war on the dark world and the evil humans who resist God. Is this an act of justice? Whether you are right

or wrong in doing this, you need to understand: Can God save those wicked people who are hostile to Him? Is there any value in you doing this? If you do not understand what kind of humans God saves and always express some viewpoints that seem right but are actually wrong, isn't this hindering your own salvation? Some people do their duty just to fight against the evil forces that resist God and to oppose worldly trends. "They say we neglect our families and don't live normal lives, so I want to prove myself by doing my duties well. In the future, when I go to heaven and enter the kingdom and they are judged, they will see that I am right!" What's the use of proving yourself like that? Even if you have proven yourself, what good can it do? What does it represent? What is the value of that? If it could truly allow you to enter the kingdom and gain God's approval, then it would be worth it, and your path would be correct. But unfortunately, this path is not feasible. This is not the path God has predestined for people, and God does not require people to act in this way. People are always foolish, thinking that because they stand on the side of the truth and have the truth, they must undertake just causes, declaring war on this evil world and all those who fabricate rumors: "We believe in God and follow God, we do our duty—we'll show you who's on the right path!" Isn't this impetuousness? Is there any use in arguing over these things? It has no value at all. If you really have the time and energy, it would be better to learn some more about a profession, to study some more knowledge and common knowledge related to a profession. This is beneficial and supportive to your performance of duty. Why are you always contending with the evil forces of the world? Why always contend with rumors? Isn't this expending effort where it's not needed? No matter how others attack you, there's no need to pay attention to them. They are of a devilish nature, and are beasts, they are just that kind of thing; God does not save them, does not change them, and does not

speak to them. God ignores them, so do you need to pay attention to them? If people insist on obstinately doing what God does not do, isn't this a bit foolish and lacking in wisdom? At the very least, you are a person who does not have a heart of submission to God, and you do not love what God loves, or hate what God hates. You do not see what God's attitude toward these things is—God ignores them; you don't even realize why that is. In each of God's three stages of work, God has spoken many words. There are many dialogues between God and humankind, and from these dialogues, one can see God's intentions, God's disposition, and essence. However, God never talks about how He dialogues with Satan in certain specific matters, and thus exposes Satan, allowing humankind to see clearly Satan's true face, and to see clearly how Satan treats God. There are so many such matters, but God does not mention them. Why doesn't God mention them? Because talking about those things is of no benefit to you. That which is most beneficial to you are the words of God's life; these words that can enable you to come before God and become a person who submits to God, and who fears God and shuns evil are the most beneficial to you. God tells you how to live and how to speak, and also how to discern people and matters and learn to practice the truth and be wise in various environments and situations—these are all beneficial to you. God says and does whatever is beneficial to you. God does not say a single word that is of no benefit to you. Wouldn't it be all too easy for God to say those words? So why doesn't He say them? Because corrupt humankind does not need those words. These rumors are equivalent to the words of devils and Satan, and God ignores them, so you shouldn't contend with them either. Understand? (Understood.) Once you understand, you know how to practice, don't you? Don't put effort into dissecting rumors, refuting rumors, searching for the sources of rumors, and so forth. If you truly have the heart to testify for God

and want to stand firm in your testimony and gain God's approval, there are so many words you can say and so many things you can do. The words and truths that God supplies to people require you to ponder and experience, so that they become your own principles and paths of practice, eventually becoming your own life. It is necessary for you to spend time and energy to implement this. If you are foolish and stupid, always putting effort into rumors, always wanting to clear your name and clarify yourself to the world, then that spells trouble; you will not gain the truth, and you will be utterly entangled and exhausted by these worldly rumors. In the end, you will not be able to explain things clearly. Why won't you be able to explain them clearly? Because you are facing the devil, and it tells blatant lies. What does the devil say now? The great red dragon says, "China is the defender of world order, the defender of world peace, and its role in maintaining world peace and order is crucial." Which words that it says are facts? Are these words facts? When you hear these words, don't you feel angry? After hearing this, you think Satan is so shameless to even say such things. Why would you argue with it? Aren't you being foolish? This is just the sort of thing it is—God just uses it to render service, He absolutely does not intend to save or change it. Isn't it foolish to argue with it? Don't do such stupid things. Wise people do not listen to these rumors, nor are they constrained by them. Some people say, "After hearing the rumors, I get disturbed!" Then you should pray in your heart, use the truth to discern, and then curse those devils and Satan, and these rumors will no longer have any effect on your heart. There is another way: You must see through to the essence. You say, "Even if God's actions don't conform to my notions and are condemned and rejected by corrupt humankind, I see that He is the truth, and devils and Satan have no truth. I am determined to believe in God! Only God can save me. He has God's essence, He is God, and His

essence never changes. No matter how much devils and Satan resist God, they have no truth, and I don't believe the words of devils and Satan!" Do you have this faith? (Yes.) If you have this faith, you should not be perturbed by any people, events, or things, and even less should you be misled or attacked by Satan. What should you do, then? Ignore it; just focus on pursuing the truth and standing firm in your testimony, and Satan will be shamed.

Just now, we fellowshipped about some issues related to spreading rumors within the church. Most people have heard some rumors from the Chinese Communist government and the religious world; we also fellowshipped just now about how to treat and handle these rumors. Once people understand the truth principles, they will no longer be misled or disturbed by the rumors. When someone appears in the church who spreads rumors, regardless of the manner or tone in which they spread whatever kinds of rumors, how should we approach it? Should we let it happen without intervening, or expose, dissect, and deal with that person? Which method is in line with the principles? There are some who say, "Isn't there freedom of speech? Why not let that person speak? Just let them talk. After listening to the rumors, once everyone can discern them for what they are, they will no longer believe these devilish words, and the rumors will naturally collapse." Others say, "It's unacceptable for them to spread rumors and slander God. We can't let them do things that slander God. We should teach them a lesson to wake them up. God has endured so much suffering to speak and work to save us, yet they are spreading rumors. They have no conscience! Only by cursing them can we allay our hatred; if we won't deal with them, we'll be letting God down." Which way is good? These approaches are all no good. As we fellowshipped earlier, those who spread rumors are definitely not anything good, and such individuals need to be

discerned. If they only occasionally spread rumors, they should be warned. If they consistently spread rumors, they must be exposed, dissected, and then cleared out of the church, so they can no longer mislead or harm people. Is it easy to deal with this matter? Would you handle it this way, or would you wait for the church leaders to give orders? Once it is discovered that someone is consistently spreading rumors, and that every time they come to a gathering they talk about these things, never read God's words, never pray, don't learn hymns, and even more so, they don't share their experiential understanding of God's words, and whenever anyone fellowships about God's words and shares experiential testimony, they feel disgusted by it and averse to it, but feel no such aversion to the rumors of nonbelievers, and get very excited about them—once all this is discovered, why show any courtesy to such a person? It is clear that they are a servant of Satan who has infiltrated the church to disturb God's chosen people from following God. Do you condone their disturbance? (No.) If you don't condone it, then stand up and say, "So-and-so comes to the church and always spreads rumors, doesn't read God's words, and doesn't share their experiential understanding of God's words. They are a disbeliever and should be cleared out of the church. Does anyone have any objections?" If everyone says they have no objections and raises their hands in agreement, then that person should be cleared out. Isn't it satisfying to deal with a rumormonger this way? (Yes.) This is how such people should be dealt with.

D. Discerning Several Kinds of Baseless Rumors That Misinterpret God's Words and Judge God's Work

Where do the types of rumors we just talked about come from? They come from the great red dragon, from the religious world, and from nonbelievers. Aside from rumors from the outside world, there are also

some sayings and gossip about the inside of the church. There are even wholly untrue claims about God, God's work, God's day, and some of God's words, as well as some mysteries involving God and His work, which people create based on their imaginings and notions, or based on the continual relaying of erroneous information and groundless speculation. And because people embellish such sayings, gossip, and claims, these rumors are formed. Once rumors are formed, some people who have a predilection for rumors become enthusiastic about the business of spreading them, treating the rumors as real and spreading them everywhere, describing them so vividly and thoroughly that some people who are unaware of the true state of affairs, and who do not understand the truth and are foolish and ignorant, are truly misled by these rumors. Once misled, are they affected and disturbed? (Yes.) These are also common issues that crop up in the church. Although these rumors pale in comparison to those that slander and attack God and God's house—they neither slander nor blaspheme God—and although they do not cause any disturbances or damage to God's work, they nevertheless affect some people's life entry and should be stopped. For example, when some people hear some specious remarks, they believe them in their hearts and quickly spread them to those around them who are close to them. As the rumors circulate, the details become more numerous and complete, and eventually, the rumors start to seem like real events. Elements like time, place, and characters are all in place—such rumors meet the conditions for being able to be spread publicly, don't they? What information is being spread? The rumormonger says, "There's something important I must tell you about today. I'll feel uncomfortable inside if I don't; I won't even be able to focus on reading God's words. I am so excited about this matter. Now we who believe in God finally have hope!" When everyone hears that there is hope, they

become interested and enthusiastic; this topic is very compelling. They say, “God’s work is going to be finished soon. Several signs that God previously prophesied regarding the end of His work have already appeared. For example, the state of the moon and sun, the situation in the East and the West, the number of God’s chosen people in each country, how many people are able to do their duties, and so on—these signs of the conclusion of God’s work are now before us. We need to prepare quickly!” Someone asks, “What should we prepare?” The rumormonger says, “We should prepare good deeds and prepare food, and quickly give all our savings as offerings to God, then we can secure a good destination.” They also say, “In such and such a year and month, on such and such a date, and at such and such a time, we need to gather at a specific place where God will be waiting for us to take us away. God said, ‘If you do not forsake everything, you are not worthy to be My disciple, and not worthy to be My follower.’ Now the day of God has finally come, and God’s words have been fulfilled. We must let go of all worldly things, not only our prospects and careers but also our families, relatives, and fleshly relationships. We must forsake all worldly entanglements; we’re going to meet with God!” Most people ask, “Is this true?” The rumormonger says, “Yes, I’ve sold my house and car and withdrawn my savings. If you don’t believe me, take a look at God’s words. In one chapter, decoding a certain sentence reveals an address, and in another chapter, decoding a certain passage reveals the year and month….” Hearing this, is there anyone who isn’t stirred? Is there anyone who can discern these words? Aren’t these things that people are very concerned about? Aren’t these things that people have long hoped for? Some people, after hearing this and then looking at God’s words and thinking that it really does match up, start considering a backup plan. Even though some people are skeptical inside, they still hope it is true, thinking, “Although the

specified year and day are a bit far off, at least there is an exact date and time, so we have hope." Even though they do not really believe it, they still pay a certain amount of attention to it. What does this attention indicate? It shows that people are easily influenced and perturbed by these things. Once this type of rumor starts spreading widely in the church, 80 to 90 percent of people will be extremely excited, and get a rush of emotions, thinking, "The day we have been hoping for is finally coming! God has heard our prayers! God loves us and has not abandoned us!" What would be the consequences of spreading such topics during gatherings? Would it affect everyone's emotions? People would be unable to reject it, even if they wanted; every sentence of the rumor would strike at their hearts, making it impossible not to believe. People are most likely to believe these words; even if they are not one hundred percent sure, they still wish it were true, thinking, "Reflecting on how many hardships we have endured following God—being rejected by the world, hounded by the government, persecuted by the religious world, barely able to breathe, living in constant fear—when will these days end? Now, the day of God has finally arrived!" These thoughts make your heart surge: "We have expended so much of ourselves for God, our faith in following God is so resolute; that which we are hearing must be true. We should no longer wander and suffer in this world—we deserve to not do that!" When you have this thought, and you are so convinced and passionate about this rumor, do you still want to read God's words? At this point, doesn't reading any passage of God's words seem superfluous? You feel: "Why is it that sharing experiential understanding of God's words seems so unnecessary now? There is no need to pray to God anymore, right? The day of God has come, and we will soon meet God face to face, so wouldn't praying to God now mean that we do not respect God? When living in the flesh, far from God, we needed to read God's words to ease our

longing. Now, we are about to transcend this world and will soon meet God in person, so there is no need to read God's words. Nothing that we do now is as substantial as meeting God on that specific year, month, day, and time. What a wonderful thing it will be! Compared to meeting God on that day at that place, reading God's words seems so insignificant." You can't concentrate on reading God's words anymore. Your heart has become restless, yearning for that day to come right away! Isn't this mood difficult to express? Such rumors are very appealing to popular tastes and can very easily spread within the church. One person spreads them to two, two tell ten, and the rumors spread more and more, from one church to two churches, from two churches to five, spreading wider and wider. What are the consequences? These rumors cause people to doubt God, distance themselves from God, forget God's true love in saving humankind, forget the duty they should do, and forget the way they should follow. Instead, they single-mindedly pursue seeing God's day arrive and seeing whether they can receive blessings. When that day actually comes and nothing happens, only then do people realize that believing in rumors has caused harm to their life. Can you then return to how you were before, conducting yourself in a well-behaved manner, holding to your duty, pursuing the truth with both feet on the ground, seeking the truth principles in all things, and conducting yourself and doing your duty according to God's words? The time will have already passed and cannot be recovered. Who is to blame for this? Blame yourself for never having been someone who pursues the truth. You've had your head in the clouds and, as a result, have fallen for rumors.

For those who believe in God but do not understand the truth, a single rumor can lead them into a fathomless abyss and ruin them. What is meant by a fathomless abyss? Originally, you had a normal belief in God and had hope of being saved, but a single rumor has led you astray. Without

realizing it, you've been misled by Satan, you've believed the devilish words spoken by Satan and you've followed it. You walk and pursue according to the path Satan has laid out for you, and the further you go, the darker your heart becomes, and the further you stray from God. When you have completely left and rejected God, you not only have doubts about God in your heart, but more seriously, you develop complaints about God and denial of God. When you reach this point, isn't it the end of the road for you? Isn't this the fathomless abyss? Is this something you want to see? When you reach this point, can you still attain salvation? No, and it is very difficult to turn back. Why? Because God has stopped working, the Holy Spirit has stopped working, and you are filled with darkness. A high wall has been erected between you and God. What is this wall? It is the notions, imaginings, and rumors that Satan has instilled in you, and personal desires. Your knowledge about the positive things, such as God's identity, essence, status and so on, suddenly becomes blurred and even gradually disappears. This is very frightening. Isn't this falling into the fathomless abyss? (Yes.) When you fall into this situation, can you still endure hardship and pay a price to do your duty? Can you still walk the path of pursuing the truth to attain salvation? I tell you, it is very difficult to turn back. This is being led astray! Just one rumor, if you are not careful for a moment and become misled, can have unimaginable results. Therefore, when such rumors about God's work appear in the church, they should be promptly stopped and restricted. One must not fabricate things out of thin air, and one must not concoct all sorts of lies that people like to hear, in order to mislead them and lure them away from the right path. Even if people like these topics, what good does it do for one to focus on them in one's heart and spread them? What benefit can be gained? Some people say, "That person can say whatever they want, since it's their mouth. So, let them speak as they wish."

That depends on what is being said. If it is something that edifies people, it can be said and it can be spread—it can be spread in any way. But these rumors do not edify people in the slightest; they only mislead people and divert their attention, disturb their pursuit and make them stray from the right path, affect their relationship with God, affect their normal performance of their duty, and affect the normal order of the church's work. Once people accept these rumors, it is like being trapped in a maze from which they cannot escape. So, when you hear these rumors, if someone tells them to you alone, you should reject them. If they speak them among others, you should not only reject them but also expose and dissect them—don't let more people be misled. Especially in the case of those who have been believers for only one or two years, or two or three years, they still cannot see through matters of destination, meeting with God, and being raptured, they have not yet developed an interest in the truth, and have no path for pursuing the truth and pursuing dispositional change in their faith. In such situations, they are the most easily misled and influenced by these rumors, and once they're misled, the consequences are unimaginable. It is like consuming poison; even if there is an antidote, hasn't the damage to your body still been done? Even if you survive, can the suffering and damage to your body be ignored? Therefore, when faced with these rumors, you must discern and reject them, neither treating them as stories nor as real events. Some people are particularly interested in these rumors and disseminate and spread them everywhere, sharing them with others as if they were the truth. What is the nature of this? Isn't this acting as servants of Satan? Such people should be pruned and warned. If they do not repent, they should be cleared out. If, at some point, they come to their senses and say, "It was wrong to spread rumors; I was acting as a servant of Satan, and I will never spread them again," then they can be subjected to observation:

If they repent and show good behavior, they can be provisionally accepted back into the church. If they relapse, they should then be cleansed away.

The rumors about God's work are not limited to these. People use their imaginings and notions, as well as their minds, to analyze and scrutinize; they scrutinize God's words and various prophecies, as well as various disasters, signs, and occurrences in society and the world, even relying on their dreams to freely remark upon God's work—they fabricate many rumors. Many people do not regularly read God's words, or regularly put effort into the truth, much less do they regularly put effort into seeking principles in doing their duties. Instead, they ponder questions like, "How did God's appearance and work begin? Who started it all? What role did people play? What events occurred?" They scrutinize these external phenomena, and the church's administrative structure, personnel, and so on. After all this scrutinizing, they summarize it all and come up with some so-called rules or phenomena and spread them in the church as if they were the truth. When spreading them, they describe them in a vivid and thorough manner, and those without discernment might even think they are discussing God's work. However, those with discernment think, "Aren't you spouting nonsense and releasing heresies and fallacies? Aren't you judging God's work? This isn't sharing understanding and experiences—it's unrelated to the truth. This is fabricating rumors and must be stopped immediately; otherwise, some people will be misled!" These fallacies and heresies, which qualify as rumors, do not align with the truth and disturb people's understanding of the truth. When the act of spreading rumors appears in the church, it should be promptly stopped.

There are also some rumors that are devilish words judging God's work. For example, regarding whom God loves, whom He saves, and whom He makes perfect, some people, applying their own petty cleverness,

observe and summarize, saying, “Those in the world who are capable, and those who have served as officials, and those who have been department heads or CEOs in enterprises, when they come to god’s house, directly become leaders or immediately take charge of general affairs and finances. These people are the ones god makes perfect.” Isn’t this fabricating rumors? This is indeed fabricating rumors. What is a rumor? It is talking irresponsibly, making blind judgments, and drawing unfounded conclusions, in a manner that is out of line with the facts; these words are all rumors. Other people say, “So-and-so made an offering of tens of thousands of yuan. Their faith is great, they can enter the kingdom.” This causes those without money to become negative and feel distressed; they say, “Although I have also made quite a few offerings, it doesn’t add up to as much as what they offered in one go. Does this mean I cannot be saved and made perfect? Does God not want someone like me?” Others who fabricate rumors then say, “The rich cannot enter the kingdom; god wants the poor.” Those poor people then become happy: “Although I haven’t offered much money, I can still enter the kingdom, while the rich are left out.” Whatever those who fabricate rumors say, it influences the poor people one way or the other; they cannot see through the fact that it’s all just rumors and devilish words. Why is this? It is because they do not understand the truth and lack discernment, so they are constantly misled. Both those who fabricate rumors and those who spread them are all devils. No matter how much they say, you don’t know which words are true and which are false, where exactly these words come from, what exactly their motives are in spreading these words, and what goals they hope to achieve. If someone cannot see through these things and blindly accept and spread the rumors, doesn’t that make them a fool? Isn’t a fool also called a scoundrel? Although this word is inelegant, I find it quite fitting. Why is it

fitting? Because such people speak irresponsibly. They casually spread rumors, recklessly drawing conclusions and fabricating rumors based on certain phenomena, and then casually spreading these rumors and describing them plausibly as if they were real events—as a result it affects and disturbs some people. They do not read God's words or understand the truth; they spend their days spreading rumors and talking nonsense in the church. Today, they see someone making a lot of offerings and say that person can be saved. Tomorrow, they see someone who has been imprisoned and didn't become a Judas, and they say, "That person is of one heart with god. They can enter the kingdom and have a good destination. In the future, they will govern twenty cities in god's house; we mere foot soldiers cannot compare with them." Isn't this devilish talk? Aren't these rumors? (Yes.) Regardless of the motives and goals of the people who say these words, won't such words affect and disturb some people? Some people have had little faith, and when they hear these rumors and devilish words, they start to ponder: "Can I be saved? Does God delight in me?" In their hearts they think about these things all day, wavering and worrying about them. Because of the baseless nonsense of those who fabricate rumors, they feel they have no hope of being saved, so they come before God and pray: "Don't You love me, God? I have forsaken so much for You. When will I be able to satisfy You?" They have a bellyful of grievances. Nothing has happened, so where do these grievances come from? They are caused by those rumors—these individuals have been poisoned and have fallen. They do not feel any remorse or guilt for whatever corrupt dispositions they reveal or whatever transgressions they have committed, never crying because of this—not even a single tear—but when they hear those who fabricate rumors say that people like them have no hope of being saved, they immediately feel distressed. Have they not been affected? They

have been affected and disturbed. These people are immature in stature, do not understand the truth, and are very foolish. Those who fabricate rumors see such people as easy to toy with and so fabricate some rumors to dupe them. Today, they say you have hope of being saved, and you are happy; tomorrow, they say you have no hope of being saved, and you cry and feel distressed. Why do you listen to them? Why are you always constrained by them? Do they have the final say? At most, they are just buffoons. Even their fate is in God's hands, so what qualifications do they have to evaluate others? What qualifications do they have to say who can and cannot be saved, or what kind of people can and cannot be made perfect? Do they understand the truth? Which of their words aligns with God's intentions and God's words? Not one of their words aligns with God's words, so why do you believe them? Why are you disturbed by them? Isn't this caused by foolishness? (Yes.) Whether this is because of foolishness and ignorance or because your stature is too small and you don't understand the truth, in any case, those who spread rumors in the church are the most detestable. They should be discerned, exposed, and then restricted or cleared out.

Some people say, "Look at So-and-so, with those well-proportioned features of his; he was chosen to be a church leader. So-and-so thrives in society, everyone who sees her likes her; after she has come to believe in god, the brothers and sisters also like her, and god likes her too." Is there a single correct statement in these words? (No.) Why? (They don't conform to the truth.) Correct, these words don't conform to the truth, they're all devilish talk. Some say, "So-and-so's family is rich, has good living conditions, and they are knowledgeable. So, in god's house, they handle finances and general affairs. They are useful and can take on this duty. This is god's ordination." Does adding "god's ordination" make this statement conform to the truth? Is this not devilish talk? Such devilish talk is

collectively called rumors. Any irresponsible statements that do not conform to facts, that contradict the facts ordained by God, are reckless words and arbitrary conclusions; such statements are all rumors. Why characterize them as rumors? Because these statements, once released, will disturb and damage some people's normal mindset and pursuit goals, they are characterized as rumors. According to God's words, God only says that people's birthplace, family background, appearance, level of education, and so on are ordained by God; He has never told people that the appearance, social background, or inherent conditions of any category of people are conditions for being blessed. The only standard God requires of people is that they be able to pursue the truth and achieve submission to God. This is the most important. If God's words do not explicitly state something, and it is merely the product of people's subjective imaginations or their speculations, such statements are also considered rumors. People always want to judge whether someone can be blessed through their observations and understanding, and additionally based on their own notions and imaginings. Then, they release these fallacies to influence others' pursuit of the truth, arbitrarily deciding who can be saved and who cannot, who are the people of God, and who are laborers. These are all rumors. Regarding rumors, we can also call them devilish words. Regardless of what kind of rumors or devilish words appear, the church leaders should promptly come forward to stop and restrict them; of course, if any brothers and sisters have discernment, they should also step forward to dissect and discern where the rumors come from and what their nature is. When these brothers and sisters gain an understanding of these things, they can stand up to refute and dispute these rumors, and also restrict those spreading the rumors, collectively railing against them. How should they do this? By openly denouncing those people in front of everyone: "What you are saying is all

rumors and devilish talk, it does not conform to God's words, nor does it conform to our needs. If you continue to spread rumors despite the admonitions, we will clear you out, leaving you with no opportunity to fabricate rumors and cause disturbances in the church!" How is this practice? (Good.) Doing it like this conforms to the truth principles. If you fellowship your personal experiential understandings, saying things that edify people, then however you speak is fine. You can use any words you like, whether formal or colloquial language; it's all permissible. The only thing you may not do is spread rumors.

E. The Harm That Baseless Rumors Cause

The rumors that get spread within the church are not just about denying God or judging God's work; there are also other types of rumors. These rumors need to be discerned and dissected, and they should also be stopped and restricted. In short, rumors are definitely nothing good; they bring no benefit to people. Some people say, "I want to listen to the rumors to see just what they are saying, to gain discernment and wisdom from them." If you truly have some discernment ability and are not afraid of being disturbed by rumors, you can listen, but what will be the consequences? If you become confused and start doubting God and God's work, then that's dangerous; it means you have been misled. If you can't discern and instead get misled, isn't that troublesome? Do you have that stature? You think you have faith, but do you understand the truth? If you don't understand the truth, your faith is not genuine, and you will still be misled. If you understand some truth, have some genuine knowledge of God, and can discern and resist these rumors, then you can gain wisdom from listening to them. If you think you just have faith, but in fact, this faith is not yet genuine stature, and you do not yet understand the truth, then I say it will be very difficult for you to really gain discernment and wisdom

from rumors. Where do rumors come from? They come from Satan. Satan exploits every loophole and seizes every opportunity to be picky about the phrases used in God's words and to find something it can use as leverage in God's words, taking God's words out of context. It seems to have a basis, but in fact, this is done out of context to mislead people. After hearing these rumors, those who do not understand the truth think to themselves: "What they say has a basis in God's words. It should be right. It can't be a rumor, can it?" As a result, they are misled. Some rumors are obvious and easy to discern. However, some rumors are hard to discern; on the surface, they seem to align with facts, but their essence is not so. Don't think that just because these rumors superficially align with the literal meaning of God's words, they are correct. In fact, many of these statements are empty theories, they are traps, and they bring no edification or benefit to people. These statements should all be rejected. Because the extent to which people understand God's words varies, and the contexts in which God speaks are also different, blindly applying and interpreting God's words is what is most likely to cause errors. Satan often misleads people by taking God's words out of context and misinterpreting them. Any condemnations of God's work based on the Bible or God's words are Satan's trickery, its means of misleading people; they are traps, and such statements should all be rejected. On the surface, rumors are just one or two remarks, or a few remarks; they are insufficient to be feared, and are nothing to be afraid of. What is to be feared is rumors that draw conclusions based on the Bible or the truth taken out of context. This is what is most capable of misleading people; it is what most disturbs people's minds. It will cause people without discernment to stumble. Only those who understand the truth can discern such misleading devilish talk. For example, some people find some of God's words to use as a basis to say that God loves this type of people and

does not love that type, that God saves this type of people and does not save that type, that this type of people are eliminated by God, and that type mean nothing to God, and so on and so forth. Aren't these statements conclusions? These conclusions actually do not conform to God's words. The bases they find are actually taken out of context; they belong to different contexts and they are different statements. This is absolute misinterpretation. They do not see through to the essence, and they apply regulations arbitrarily. But those without discernment get poisoned and misled after hearing these fallacies, becoming negative in their hearts, thinking that since what was said is based on God's words, it must be accurate. They do not carefully read God's words afterward to find the flaws in these fallacies, instead fully believing they are true. Aren't they being misled? If no one who understands the truth fellowships with them, it is very dangerous. At the very least, these people could become negative for six months to a year; it not only delays their life entry, but if they withdraw and stop believing, they will be completely ruined and lose God's salvation entirely. Therefore, people with small stature who do not understand the truth are at great risk of being misled by Satan! Only those who understand the truth are safe and stable. If one day you really encounter someone spreading rumors to mislead people, the most effective way is to quickly find someone who understands the truth to fellowship with; only then can you be rescued from this situation. Seeking help from those without spiritual understanding who blindly apply regulations will not only fail to resolve the problem but will also mislead you further. So, being misled is not something that only happens in religion—even if you believe in God and live church life, if you do not pursue the truth, you can still be easily misled. Even if you have believed for three to five years, or seven to eight years, if you haven't gained the truth, then you are still at risk of being

misled; in particular, those who often have notions and are often negative are most liable to be misled and can betray God at any time. For Satan roams the earth like a roaring lion, seeking people to devour; this is a fact. Who is this Satan? It is all those who are averse to the truth and hate the truth, including antichrists, false leaders, those absurd people, and those who mislead others—they are all Satans. These people roam everywhere, misleading and disturbing God's chosen people wherever they go, so they are all devils resisting God. God's chosen people should be particularly vigilant to ensure they are not misled and can stand firm.

It is undeniable that in the church some new believers or those of extremely poor caliber, who do not have the ability to comprehend God's words, are often misled, influenced, and disturbed by various rumors. Those who fabricate rumors can easily bring down a group of people with a casual conclusion. The words and statements they recklessly blurt out can make some people negative, weak, and unwilling to do their duty. When God's house calls, these people are full of fears, finding various reasons and excuses to refuse and evade. Clearly, what role do those who fabricate rumors play in the church? They act as Satan's servants, without a doubt. For example, some people say, "You need to have a backup plan when doing your duty. God's house calls you to do a duty, and if you do not do it well, god's house could stop using you at any time. At that time, if you go home, you'll have a hard time getting by. No one will support you then!" Does this sound "heartwarming"? It conforms to human sentiments and sounds quite loving and thoughtful, but do you detect any consideration for God's heart within these words? Do they offer any support, supply, help, or encouragement to people? (No.) Telling people to prepare a backup plan—isn't this holding them back? What do they mean by this? "You have to be wary; god might turn against you!" This is the poison they plant in people.

After hearing this, people think, “That’s right, how could I have been so foolish? I almost sold my house—if I didn’t do my duty well and got dismissed, I wouldn’t even have a home to go back to. Thankfully, they reminded me, otherwise I would have done something stupid.” What a “kind” reminder, but there is quite a lot of poison in it, and it runs deep! Have you heard such rumors? They sound like they’re being so good to people, so considerate, with such great “love.” These people are neither relatives nor friends with those they talk to, there isn’t any blood relation between them—it’s just because they all believe in God that these people can have such great “love” for those they talk to. People think, “This is really God’s protection! I’d better think things over first, then. If I’m always perfunctory when I go to do my duty, what would I do if I get sent away? So, when I do my duty, I need to be cautious; I should do more work that makes me look good, avoid making mistakes, and even if I do make mistakes, I can’t let others find out. That way, I won’t get sent away, right? Even if I do get sent away, it’s fine; I have a backup plan, I have savings, and my house is still there. Isn’t it just that God isn’t considerate of people’s feelings and doesn’t go by fleshly feelings? Regardless, what is there to fear? People go by their feelings, there is love everywhere in the human world!” This one “heartwarming” statement creates “friendship” among people, but where does it put God? It makes God a third or fourth priority, it makes Him an outsider, as if God is not trustworthy and only people are worth trusting, only people are considerate of others. This one statement produces such a significant effect, it’s so “timely”! Do you like hearing such words? Although you know there is malice hidden in their words, you still hope someone can give you a hint, can help you, can give you a warning from someone who has been there when you don’t know what lies ahead, can say a heartfelt word to you. This statement is so “crucial,” so

“important”! Isn’t this completely buying into their words? The “thoughtless” words of this rumor-fabricator have bought people and sold God out. How is this action? Is it decent? (No.) What kind of person would you say this is? In people’s eyes, they are a good person, a kind person, but in the eyes of those who understand the truth, this person is a muddler. Judging from their actions and behavior, they completely act as Satan’s servant, they are a genuine devil! Is saying this accurate? (Yes.) It is very accurate! It’s not the slightest bit off. They draw everyone into guarding against God, opposing God, and they do not say a single word that can edify people. Why don’t they? Because their heart is full of hostility and hatred toward God, their nature essence is that of Satan, and they inherently resist God and stand in opposition to Him. Some people say, “They inherently stand in opposition to God, so why do they still follow God?” To gain blessings! They want to finagle the outcome of being blessed from God’s house, yet they don’t want to pay any price or pursue the truth. They also want to undermine God, disturb God’s chosen people, and make them distance themselves from God and betray God. Such a person is undoubtedly a genuine devil. But some foolish people always fail to see through and recognize such people’s devilish faces. They can accept all the devilish words that align with human notions and the needs of fleshly feelings that these people say. Under the misleading of these people, they could betray and reject God at any moment—even if they don’t want to reject Him, it is beyond their control. Satan, devils, and Satan’s servants are so insidious and deceitful! They themselves resist God and stand in opposition to Him, they loathe the truth and do not accept it, and they even want to prevent more people from following God and pursuing the truth. In God’s house, these people play the role of being a conduit for Satan, speaking and acting for Satan. They serve as foils, specially used for people

to grow in discernment. So, many of the things they say may not seem overly problematic on the surface. They even often quote God's words, finding some evidence and sayings in God's words, and then add some embellishment, making it seem like what they say greatly conforms to God's words. But one thing is certain: What they say is contrary to the truth. When you hear what they say, it might seem right, but if you carefully compare it with God's words, you can discern that it fundamentally does not conform to the truth. All those specious words they speak come from Satan. They are testing God, trying to find leverage from within God's words, misinterpreting God's words to condemn God and mislead God's chosen people, causing them to speculate about, misunderstand, betray, and reject God, and so on. Therefore, aside from antichrists and evil people, those who fabricate rumors to mislead others are also a category of people in the church who should be discerned, guarded against, and cleared out.

F. Discerning People Who Spread Baseless Rumors and the Principles for Handling Them

How should we discern those in the church who fabricate rumors to mislead others? First, those who fabricate rumors absolutely do not pursue the truth; they are averse to it. Additionally, they often fabricate all sorts of devilish words and absurd statements and use them to mislead and draw in some brothers and sisters who are of small stature, have shallow foundations, and do not understand the truth. The effect they achieve is disturbing and damaging the normal order of church life, disturbing people's normal pursuit and making them stray from the right path, making people negative and weak, and even causing them to abandon their duties and stop believing in God—this makes them even happier. Therefore, calling those who fabricate rumors Satan's servants is a perfectly accurate description; this is the true face and the substance of such people, and it is

easy to discern. Some people have a bit of reason; although they do not love the truth themselves, they do not express opinions about or interfere with how others pursue the truth. These people can be ignored. But some people envy and hate those who pursue the truth; they always judge and attack them while harboring certain intentions, and even seize leverage with which to condemn them. Such people should be guarded against. Although what these people say may sound quite right, logical, and in line with the literal meaning of God's words, upon careful discernment, it is mostly lies and rumors, purely nonsense. These specious rumors and lies should be discerned. Some people say, "I have only believed in God for a short time, have read little of God's words, and do not understand the truth. How can I discern rumors and lies?" The only way is, from today onward, to focus more on reading God's words and to seek the truth in God's words more, letting God's words take root in your heart. With the guidance of God's words and viewing matters according to the truth, you will have discernment. The rumors spread by these people will have no effect on you and will not disturb your normal pursuit. No matter what rumors they discuss or what nonsense they speak, you will not be shaken after hearing it, nor will you become negative and weak, or much less have any misunderstandings about God; you will just focus on pursuing in the right direction. This means that you have resistance—such servants of Satan will no longer have any effect in the church. There is no shortcut to learning how to discern rumors. The only way is to listen to sermons more, read God's words more, and fellowship the truth more. When you attain an understanding of the truth, you will naturally have discernment. What is the purpose of reading God's words and fellowshipping the truth? It is to understand the truth and discern those rumors and fallacies through reading God's words. If you see that those rumors contradict and go against God's

words, being completely contrary to the truth, those rumors will collapse on their own. Of course, some people say, “I haven’t put in the effort to read God’s words and don’t understand just what the truth in God’s words is. I just remember one thing: In terms of conducting myself, I have to follow the crowd. Whatever most people reject, I also reject; whatever most people accept, I also accept. I just follow the crowd.” Is this correct? (No.) Sometimes the crowd is also wrong, and following the crowd means making mistakes with them. You must learn to follow those who understand the truth; only this is a good way.

Spreading baseless rumors is something that often happens in the church. Although this issue is not a major problem, its disturbance and harm to God’s chosen people are not small. At the least, it can make people negative and weak; at worst, it can cause people to distance themselves from God and even betray Him. Therefore, the spreading of rumors cannot be ignored. Once it happens in the church, it should be promptly stopped and restricted. If the church leaders are numb and dull-witted, unable to do real work, and cannot detect this issue, but some people with good caliber who pursue and understand the truth do detect it, then the latter group should step up to resolve this issue. Through seeking and fellowshipping with many people to reach a consensus and obtain confirmation, once it is determined that rumors are being spread, people should seek the truth to resolve the issue. If it is not clear that a certain remark is a fallacy, do not blindly characterize it. For remarks that are obvious and unmistakable, that are easily discernible as rumors and fallacies, they should be promptly exposed and dissected so everyone can discern them. If you cannot discern whether what someone says is a rumor or fallacy after hearing them speak one or two sentences, you should handle it cautiously and not blindly draw conclusions. Wait until they finish speaking to discern clearly. Once it is

confirmed to be a rumor or fallacy, this person should be promptly stopped and restricted. If repeated admonitions and restrictions fail to restrict them, and they continue to persistently spread rumors, they should be cleared out of the church. Is the principle and path clear on what to do and how to practice when discovering someone spreading rumors in the church? (Yes.)

The content of rumors does not just involve the major issues I mentioned; there are also some rumors that are just little bits and pieces, such as remarks about pruning, or about whom God's house uses and whom it eliminates, and other untrue statements. Before the church is thoroughly cleansed, there are false leaders, antichrists, various evil people, muddled people, blockheads who do not have spiritual understanding—there are all kinds of people in it. Liars and fabricators of rumors are a common sight, and there are all kinds of rumors and devilish talk among the people. Regarding these rumors, for one thing, people need to have normal reason to judge them; for another, for more serious rumors involving God's work, God's management plan, God Himself, and even the administrative decrees of God's house and other matters, people need to have the truth to discern these. For external matters, people need to have the reason of normal humanity to judge them. For matters involving God's work and the truth, people need to have the truth reality and stature to discern them. In short, regardless of the type of rumors, people should discern and reject them, not accept them. Of course, some people do not pursue the truth and just live by these rumors. Today, someone spreads a saying and it stirs the wind one way, and these people follow it. Tomorrow, another saying stirs the wind another way, and they then follow that. For example, some leader or worker says that those who can write testimonial articles can be made perfect, so they practice writing articles, study writing, and look up resources. The next day, another leader or worker says that those who do their duty can be

saved, so they start busying themselves with doing duty. But no matter how busy they get, they are never anxious about or interested in the most important matter: pursuing the truth and life entry. The various wicked trends formed among the different groups in the church always sweep away some people. The various rumors generated among the church members always mislead and influence some people. However, there are also some people who remain indifferent and do not pay attention to these rumors which they hear. They take no notice of whatever work God's house is doing; they are not interested in believing in God and are not true believers. These people are nominal believers. There is another group of people who are somewhat better; they can seek the truth and accept the truth, so they are not affected by these negative things and negative people. Only those with small stature, without a foundation, and who do not pursue the truth at all are always influenced by different sayings and remarks. Because these people always follow along, there are always some who fabricate various rumors to stir the pot. They feel that only this makes believing in God lively and exciting, and not dull, and it is the only way for them to feel important. These things often occur among new believers. If a church is overrun with the spreading of rumors and people being misled, it means there are definitely too few people who understand the truth in that church. In the church, those aforementioned people follow whatever rumors and whatever incitements those with ulterior motives cook up, which is very troublesome. This is partly due to poor caliber and is also a genuine manifestation of not understanding the truth. Most of what anyone who does not understand the truth says is not practical and is mixed with impurities; strictly speaking, it all amounts to lies. If it carries motives and purposes, then it is not just a lie but even more so a scheme of Satan and a conspiracy of evil people.

Therefore, most of what people without the truth say is devilish talk and is not to be believed.

That concludes the fellowship on the topic of spreading baseless rumors. This matter of spreading rumors is the most revealing of people, and it allows the behaviors of different people to be clearly seen. You should now understand what attitude to have toward rumors and those who spread them, and what methods to use to handle them, right? (Right.) Once you understand, when you encounter such matters again, you should compare them against our fellowship, and use the most correct methods to address these issues. This conforms to the principles.

July 17, 2021

The Responsibilities of Leaders and Workers (19)

Item Twelve: Promptly and Accurately Identify the Various People, Events, and Things That Disrupt and Disturb God's Work and the Normal Order of the Church; Stop and Restrict Them, and Turn Things Around; Additionally, Fellowship the Truth So That God's Chosen People Develop Discernment Through Such Things and Learn From Them (Part Seven)

The Various People, Events, and Things That Disrupt and Disturb Church Life

The Principles for Handling Those Who Engage in Improper Relationships

Regarding the various people, events, and things that disrupt and disturb God's work and the normal order of the church, we have divided them into eleven issues in total. Previously, we fellowshipped on the sixth issue—engaging in improper relationships. What does this mainly refer to? Recklessly seducing others and engaging in relationships of lustful desire. What was fellowshipped in regard to this aspect? When such people appear in the church, how should they be dealt with? What solutions are there? Should we turn a blind eye and let it go unchecked, or should we resolve the problem according to the truth principles? Should we avoid it or influence those involved out of love? Should we fellowship the truth to them or warn them and clear them out? What is the most appropriate way to handle it? (Warn and restrict those involved. If they cannot be restricted, clear them out.) How should they be restricted? Is this easy to do? When such matters occur, it is generally not so easy to restrict those involved. Some people notice such a situation and feel it is inappropriate, but they're embarrassed to speak up. Some people may hint at it indirectly, but those involved don't necessarily listen. How is the humanity of all the people who

can recklessly seduce others? Are they dignified and upright people? Are they people with the decorum of saints? Are they people with dignity and a sense of shame? (No.) If someone just reminds them with words or fellowships the truth normally to them, can it solve the problem? It cannot. When such a matter occurs, it means it has actually been brewing in their hearts for a long time. At that point, is it easy to control? Can helping and attempting to lovingly influence them solve the problem? (No.) So, what is the best solution? It is to clear out such people, to isolate them from those who sincerely believe in God and do their duties, and to not let them continue to disturb and harm others.

Currently, in some churches, incidents of men and women seducing each other are cropping up incessantly. These people, as long as they have the opportunity, seduce each other, behaving particularly wantonly and without any sense of shame. I heard about a man who seduced multiple women; he was not engaging in serious courtship but just recklessly seducing and clinging to any woman he met. Some people say, “He is just interacting normally; that’s just his way of interacting.” Most people find that way of interacting unedifying, revolting, and disgusting. Isn’t this a problem? Can this prove that such relationships are improper? If two people dating not only affects their own performance of their duties but also that of others, they should be restricted. They shall not be allowed to date within church life, especially not in a full-time duty church, because this affects others’ performance of duty and is detrimental to church work. When they can keep their mind on their duties, they can return to the full-time duty church to do their duties. Some people do not engage in serious dating but rather seduce and cling to others recklessly, toying with lustful desires, disturbing church life, affecting people’s moods, and disturbing others. This situation constitutes a disturbance of the church’s work and should be

resolved and handled according to the principles; these people should be isolated and cleared out in a timely manner. Is this problem easy to handle? No one should be allowed to disturb and disrupt church life and the church's work, and such issues should be handled according to principles. Some people say, "In situations where there will be no one to take up their duties if they are dealt with, they cannot be dealt with; they should be allowed to just carry on and seduce others as they wish. However they seduce others, it should be permitted." Does God's house have such a rule? Was there such a principle in the last gathering's fellowship on how to deal with such people? (No.) When encountering such situations, the church leaders and supervisors become confused and do not know how to handle them, allowing these people to recklessly seduce others in the church, which makes most people feel uncomfortable and leaves them unedified, being repulsed in their hearts but not daring to speak out and having to endure it. The leaders and supervisors believe that the church's work and God's house cannot do without these people, that if these reckless seducers are sent away, there will be fewer hands to do the work. Is this logic correct? (No.) How is it incorrect? (These people cannot do the work; they have no mind for it.) That hits the nail on the head. What kind of people do you think are capable of recklessly seducing others? They have no restraint whatsoever; they are disbelievers, nonbelievers. It's not only that they do not love the truth, are averse to the truth, have little faith, are young, and have a shallow foundation—that's not all it is. Are all nonbelievers who don't believe in God capable of recklessly seducing others? Are they all capable of engaging in licentious activities? Only a portion of them; a minority still value integrity and dignity, care about their reputation, and have a baseline for their self-conduct. These so-called believers in God are no better than nonbelievers, so is it excessive to call them nonbelievers and

disbelievers? (No.) Although these people can perform some labor in God's house, in terms of their nature, they are disbelievers and nonbelievers. They have no principles in anything they do and conduct themselves with no baseline, no dignity, and no sense of shame. Nonbelievers even espouse the idea that "People need their pride just as a tree needs its bark"; yet these people don't even want to preserve their pride, so can they want the truth? Can they sincerely expend for God? Can they act according to the principles in their duty? Absolutely not! They are purely laboring. People who labor possess no truth whatsoever; their labor disrupts and disturbs, and does not meet the standard of doing duty. Although outwardly they seem to be doing their duty, no matter how you fellowship the principles with them, they simply do not listen. They do whatever they want, not acting according to the principles. When these people listen to sermons, their demeanor and expressions expose their essence as disbelievers. Others sit upright, listening seriously and attentively, but how do these people listen? Some rest against a table, stretching and yawning frequently, not sitting properly, looking nothing like a human. What kind of people are those who look nothing like humans? They are not humans at all; they merely wear the trappings of humans. How do you feel when you see a group of these "reptiles" coming to listen to sermons? Doesn't it make you uncomfortable? (Yes.) This group looks disgusting, and seeing them makes Me not want to speak. I speak to humans, not to "reptiles." Can the states of people who listen to sermons like this improve as they do their duty? Can their faith in God grow and can they understand the truth more clearly the more they do their duty? Absolutely not! No matter how they do their duty, their stature and faith do not grow. They do everything wantonly and without restraint, living within the lusts of the flesh and corrupt dispositions without any awareness, self-reproach, or discipline—they are non-humans!

For such people, without even considering the other bad things they have done or their actions that have violated the principles and harmed the interests of God's house, solely engaging in improper relationships is enough for them to be cleared out. This is a very simple matter, yet church leaders and supervisors just scratch their heads, not knowing how to handle it. This matter is very easy to handle; it has been fellowshipped on before. It should be handled according to the principles, and those who ought to be cleared out should be cleared out. Don't overthink it; the work of God's house will carry on just fine without them. Tell Me, what should someone do if they find dog poop or excrement somewhere? They should clean it up immediately; if not cleaned up in time, flies and mosquitoes will come right away, and people cannot have peace in such a place. What do I mean by all this? (To solve the problem of engaging in improper relationships in the church, the first step is to cleanse away those vile disbelievers.) Yes, that's exactly what I mean. If there are people of the "stinking dog poop" variety in the church, they will surely attract some "stinking flies." By cleansing away the stinking dog poop, these flies will naturally disappear. Isn't this a solution? Is this solution reasonable? (Yes.) When dealing with such issues, some church leaders always have concerns, saying, "If we cleanse away those who recklessly seduce others, won't there be fewer people to do the work?" Is this a problem? (No.) Why not? How should this concern be resolved? Even if their concern made sense, thinking that if the demands on people were too strict and those who could do the work were cleansed away, there would be no one to do this portion of the work, wouldn't it be easy to find some other capable people to replace them? (Yes.) And even if replacements could not be found immediately, the work could be done later when suitable people were found without affecting the work of God's house. God's house does not support these people who do not do proper

work. If they can repent and attend to proper tasks, they can continue to do the work, but if they do not repent, then they should be disqualified from performing their duty. Isn't this justified and reasonable? God's house would rather support laborers than support disbelievers and nonbelievers. Is this principle correct? (Yes.) In what way is it correct? Even if a laborer does not pursue the truth, they are still willing to labor, and they can exert effort in a well-behaved and obedient manner in God's house. Even though they are just toiling, they are loyal, and at the very least they are not bad people. These are the kinds of people that God's house retains. If a person is bad and vile, always engaging in crooked and nefarious practices, and if they cannot even labor well and are not up to standard as a laborer, then such people are nonbelievers, and God's house does not keep them. Therefore, it is not because they are laborers that God's house does not keep them, but because their labor is not even up to standard, because even their labor is transactional. It is because they always want to do evil and cause disturbances, always trying to engage in crooked and nefarious practices in the church, upsetting the order of the church's work and affecting most people's performance of duty. They corrupt the atmosphere of the church and disgrace God's name—nothing could be more appropriate than cleansing them away. Wherever there are people of the "stinking dog poop" variety, they should be cleansed away immediately. Understood? (Yes.)

XI. Manipulating and Sabotaging Elections

Today, we will continue fellowshipping on the twelfth responsibility of leaders and workers: "Promptly and accurately identify the various people, events, and things that disrupt and disturb God's work and the normal order of the church; stop and restrict them, and turn things around; additionally, fellowship the truth so that God's chosen people develop discernment through such things and learn from them." What is the eleventh issue of this

twelfth responsibility? (Manipulating and sabotaging elections.) We have done some fellowshipping on manipulating and sabotaging elections before when fellowshipping on and exposing the various manifestations of antichrists, haven't we? (Yes.) The work arrangements of God's house include rules for church elections. Elections can be held once a year, and there can also be elections held under certain special circumstances. All churches should select leaders and workers at all levels according to the principles set by God's house. The rules for elections include election principles, the criteria for selecting people, the methods and approaches of elections, and various matters of attention that the brothers and sisters need to be aware of during elections. Of course, before each election, leaders and workers at all levels should fellowship on all aspects of the election principles to ensure that God's chosen people can clearly understand them. This way, the results of the election will be better. We will not fellowship on the details of elections today; the main topic of today's fellowship is some manifestations of manipulating and sabotaging elections.

A. The Manifestations of Manipulating and Sabotaging Elections

Church elections must strictly follow the election principles set by God's house to select the candidates most suitable for being leaders and workers. If the election principles are violated and other election methods are used, this is the doing of false leaders and antichrists. God's house must outlaw such violations and investigate and deal with the main individuals who manipulated the elections. During church elections, various people will be revealed, and people's various mentalities will be exposed. Some people pull lots of shady maneuvers behind the scenes to get themselves elected as leaders or to get people who are beneficial to them elected. For example, some people fear that those who pursue the truth will be elected as leaders and threaten their status, and so they make every effort to pass judgment on

these people behind their backs about the weaknesses they've shown and mistakes they've made, condemning them as arrogant and self-righteous with the disposition of antichrists, and so on, all in an attempt to make them lose the election. Others, in order to get elected as leaders, buy nice things to bribe people during the election period or make promises with pleasant-sounding words, and also use various means to incite and instigate others on whom to vote for or against. No matter what means and methods they use, they're all for the sake of manipulating elections and swaying election results. Despite the church repeatedly fellowshipping on the principles of elections—such as selecting those with good humanity, who pursue the truth, and who can lead the brothers and sisters to do their duties normally, read God's words normally, enter the truth reality, and other such principles—these people just do not listen and want to pull shady maneuvers. What does it mean to pull shady maneuvers? It means they always want to cheat. They never openly evaluate who is good and who is not, always wanting to pull shady maneuvers and engage in cunning schemes and machinations behind the scenes. They even plot behind the scenes about whom to elect and whom not to elect, trying to get everyone to reach a consensus. Aren't these shady maneuvers? Isn't this cheating? (Yes.) Is this safeguarding elections in an open and aboveboard manner according to the truth principles? No, it isn't—they are using human schemes and methods in an audacious attempt to manipulate elections. What is their purpose in manipulating elections? They want to control election results, they want to be elected themselves, and if they cannot be elected then they want to decide who is elected, so they pull shady maneuvers behind the scenes. They do not show consideration for the work of the church or the life entry of the brothers and sisters. They do not think about the interests of God's house or the brothers and sisters; they only consider their personal interests.

When elections take place, their own intentions and desires are their top priority. So why do they want to manipulate elections? If someone truly wanted to bring the brothers and sisters before God and into the truth reality, would they act this way? Would they have such ambitions? Would they display such behavior? No, they wouldn't. Only those with ulterior motives, ambitions and desires who want to manipulate the church's elections would act this way. Within the church, they draw in some people who get along rather well with them, who share their views, and who have the same motives and aims, and also ensnare some people who are usually weak, don't pursue the truth much, and are muddled, ignorant, and easily swayed and manipulated, forming a force to disturb the church's election work. Their purpose in opposing the church is to get themselves elected, to get themselves to have the final say in the election results. They want to elect their predetermined people, those who are beneficial to them. If these people get elected, then their plot has succeeded. Would the result of such an election be correct or incorrect? (Incorrect.) It would definitely be incorrect. Those elected through an election rigged by evil people would certainly be beneficial to the evil people. Why would they be beneficial to these evil people? Because the evil people could then act willfully and recklessly, and run amok in the church without anyone daring to expose or restrict them. They would not be cleared out, while those who pursue the truth would be excluded and suppressed by them, and the church would become the domain of the evil ones. Clearly, the end result of an election manipulated by evil people is definitely incorrect; it certainly goes against popular opinion and violates the principles. The church leaders and the brothers and sisters should be aware and vigilant of all the behaviors and actions of these people during elections. They should not be muddleheaded about this. Once signs of manipulation and sabotage of an election are

discovered, measures should be taken promptly to restrict those involved, and if these people cannot be restricted, they should be isolated. These people are particularly audacious, unrestrained, and difficult to control. To sabotage elections and manipulate the results, they will surely pull shady maneuvers behind the scenes, saying and doing many things. What should be done about this? The matter is easy to handle. If church leaders discover the problem, they should expose it and publicize it, having the brothers and sisters fellowship on the severity and consequences of this matter, and on just what the nature of such actions is. Finally, they should take certain measures. What measures should be taken? Whoever is always pulling shady maneuvers behind the scenes and attempting to manipulate and sabotage elections should be dealt with unceremoniously and be barred from participating in elections. What does this mean? It means their vote does not count. No matter how many people are involved in manipulating and sabotaging an election, their votes should all be nullified, and they should not be allowed to participate in the election. Regardless of who it is that gets misled and disturbed, as long as they have followed the ways of those manipulating the election and colluded with evil people to deliberately damage the election, God's chosen people should stand up to expose them and revoke their right to participate in elections. Is this a good approach? (Yes.) This is done entirely to safeguard the work of the church. Don't you refuse to accept restrictions? Don't you refuse to accept the election principles of God's house? Don't you want to have the final say? If you have the final say, it is Satan who is having the final say. God's house and the church are places where the truth reigns; Satan cannot be allowed to call the shots. Since you want to pull shady maneuvers and deliberately manipulate and sabotage this election, it's simple—your vote is nullified. No matter who you vote for, it's no use; none of your opinions are valid,

and even if you insist on running in the election, that won't work. God's house has administrative decrees and regulations, and your right to participate in this election has been stripped and canceled. If you still disturb the next election, then your right to participate in elections will be thoroughly revoked, and you will absolutely no longer be allowed to participate. This is how those who always pull shady maneuvers to manipulate and sabotage elections should be handled.

Whenever there is a church election, there are always some evil people who start to grow restless: Some pull shady maneuvers behind the scenes in an attempt to manipulate and sabotage the election, while some are eager to compete openly with others for the leadership position, arguing until they turn red in the face, even being on the brink of acting impetuously, resorting to violence, and coming to blows, leaving the brothers and sisters unsure of whom to listen to or elect. During the election, they do not fellowship on the truth, nor do they discuss how they would carry out the church's work, what paths there would be in the work, or what work ideas and plans they would propose if elected leader. Instead, they make sure to expose the shortcomings of other candidates and attack them, while also drawing in one group of people to form opposition against another group, creating a divisive situation in the church. What does such an election become? It becomes something that divides the church. Before the election results are even out, the church has already been divided. Is this a phenomenon that should emerge during a church election? Is it a normal phenomenon? No, it's not. If you want to be a leader and believe you have some abilities and a sense of burden and are qualified for this work, you can participate in the election according to the principles of God's house. Of course, you can also state your strengths and merits and fellowship on your understandings and experiences, so that the brothers and sisters can be convinced and trust you

to take on the work of church leadership. However, you should not achieve your goal of being elected by attacking others, as this can easily mislead people and bring about negative consequences. Brothers and sisters of small stature and with no discernment can easily be misled by you and will not know whom to choose, and the church can also be thrown into chaos and plagued by division. Wouldn't that be giving Satan an opening to exploit? In short, participating in an election without following the principles, and always having ambitions and desires and using despicable means to achieve one's goal of being elected are all of the nature of manipulating and sabotaging elections and are improper election behavior. Of course, some people have proper behaviors that should be distinguished from this. For example, if a candidate fellowships on how to do various items of church work well, such as gospel work, text-based work, and general affairs work, or how to improve church life, resolve the difficulties of God's chosen people in their life entry, and so on, this is all proper. Expressing one's viewpoints and understandings properly, sharing one's thinking and plans regarding church work, and so on—these are all part of normal speech and behavior, and they align with the election principles set by the church. Apart from these, any improper behaviors displayed during election periods that are particularly obvious should draw people's attention. People need to be vigilant toward these and discern them—do not be careless.

Some people often mention being busy with work, having many issues with their family, or an unsuitable environment as excuses for not doing their duties and not participating in church life. However, when the time comes to elect church leaders, these difficulties suddenly cease to exist, and they meticulously dress themselves up for the occasion and come to participate in the election. They haven't shown up for a long time, but upon hearing the great news of the church election, they rush over eagerly. What

are they coming for? They are coming for the election, for the position of church leader, for this “official position.” Such people are particularly shrewd in their actions. Fearing that others will suspect they want to become a church leader, they avoid mentioning the election and only focus on fellowshipping their understandings and experiences to gain people’s admiration. They also publicly eat and drink God’s words, lead everyone to fellowship on God’s words, and share their own experiential testimony. In actuality, they generally rarely participate in church life and seldom fellowship the truth, nor are they able to speak about any experiential understandings. However, as the election approaches, they become very different. They actively participate in church life and are eager to pray, sing hymns, and fellowship, appearing especially driven and proactive and standing out prominently. After gatherings, they look for opportunities to chat about family matters with the brothers and sisters and build connections. When they see a church leader, they say, “You aren’t looking too good these days. I have some dates at home; let me bring you some.” When they see a certain sister, they say, “I heard your family is having financial difficulties. Do you need any help? I can give you some clothes.” They are particularly active at every gathering, very different from before. In the past, they would occasionally show up just to check in, and no matter who called them to a gathering, they would excuse themselves by saying they were busy. But during the election period, they suddenly pop up and participate in every gathering without missing one. At each gathering, the brothers and sisters fellowship about matters and principles related to the election, and of course, they also get involved. During this period, they make every effort to build good relationships with the brothers and sisters, striving to draw in a portion of them. They even make multiple offerings in front of the brothers and sisters, causing most people to feel astonished,

thinking, “They have believed in God for so long, but we have never seen them make offerings before. Why are they so generous this time? Have they really changed for the better and turned themselves around?” Some foolish and ignorant people who cannot assess matters think that this person has indeed changed for the better, that they had misjudged this person before, and they unknowingly develop a favorable impression of them in their hearts, thinking, “This person’s family is well-off; they have connections and access to ways of getting things done. If they become a church leader, they can get many things done for the church. Wouldn’t this provide help to our church in preaching the gospel and hosting some brothers and sisters who are being hunted and have difficulties? If they can remain this active, it would be great, but I’m not sure whether they can keep it up or whether they’d be willing to be our church leader.” Haven’t some people been misled and fooled? Everything this person has been doing is starting to bear fruit, isn’t it? The pieces are falling into place and results are soon to come. Isn’t this what they want? (Yes.) Additionally, they give two articles of clothing to one person, a basket of vegetables to another, and some health supplements to yet another person, making sure everyone is cared for. This makes people think, “If this person became a church leader, wouldn’t they make a great shepherd? Aren’t they someone that most people want to rely on?” Isn’t the timing now ripe? Won’t the brothers and sisters easily choose someone like this? This person is educated, articulate, and has a certain status in society. If the church faces arrests, they can shield the brothers and sisters. If any of the brothers’ and sisters’ families have difficulties, they can extend a helping hand, and they can also assist with church work when more hands are needed. However, there is one thing that most people are uncertain about: “They didn’t use to pursue the truth, and seldom attended gatherings for a long time. But now, when it’s time for an election, they

hastily attend a few gatherings. If they are elected as a leader, will they understand the truth? If they don't understand the truth and can only protect these people or provide some benefits to them, can they help people understand the truth? Can they bring people before God? This is questionable." Some have doubts in their hearts, while others have already been influenced and bought over by this person's benefits. Isn't this situation very dangerous? A single vote could make the difference in them being elected. Regardless of the final election result, are the actions and behaviors of such people proper? (No.) At the most opportune moments, they give alms, make offerings, and assist the brothers and sisters in resolving some real difficulties. When some brothers and sisters move house, they provide transportation, and when some of the brothers' and sisters' families are short of money, they lend them some. When some lack a phone, they buy them one, and when some don't have a computer, they give them their own. … They do these things at the most opportune moments, the most critical junctures. What kind of behavior is this? Isn't doing these things with the intention of competing for leadership, with unmentionable secrets and purposes, manipulating and sabotaging elections? (Yes.) They don't come earlier or later, but rather show up precisely at the time of the leadership election. Aren't they harboring unmentionable secrets? This couldn't be more obvious; they must be harboring unmentionable secrets. It's not that they had a sudden pang of conscience and want to do some good deeds; their goal is to run for church leadership, to become the person in charge of the church, to manipulate the church and God's chosen people. Do they want to manipulate these people so that they can truly do things for them? (No.) So what do they want to do? They want to control God's chosen people, control the church, and carve out a position in the church where they can act as an official and call the

shots. Don’t these unusual methods and practices count as manipulating and sabotaging elections? (Yes.)

During church elections, some people who fear they won’t get enough votes cast a vote for themselves. Doesn’t this sound ludicrous and strange? What is the nature of someone casting a vote for themselves? Is it a manifestation of lacking confidence, of shamelessness, or of excessive ambition? It’s all of these. They fear not being elected, so they have no other choice but to vote for themselves—this is a lack of confidence. They don’t have what it takes but still want to be a leader; fearing others won’t vote for them, they vote for themselves. Isn’t this shamelessness? Furthermore, their excessive ambition clouds their judgment to the point where they toss pride out the window and become devoid of integrity and dignity: “If you don’t vote for me, I won’t have it; I must be a church leader. If I can’t become a leader, I won’t believe in god anymore!” They insist on being a leader, on acting as an official, only feeling at ease and content in life when they have status—what tremendous ambitions and desires they have! They cherish status too much, believing in God just to become a leader. What’s so great about being a leader? If you didn’t value the benefits of status and didn’t enjoy all the preferential treatment it brings, would you still covet this position? Would you still vote for yourself? Would your ambitions and desires still be so great? Would you still cherish status so much? No, you wouldn’t. Such people always want to tamper with and put effort into elections, resorting to any underhanded deeds. Even though they themselves feel that acting in such a way is disgraceful, not open or aboveboard, and somewhat degrading, after some consideration, they think, “Whatever, what’s important is getting elected as leader!” This is shamelessness. They even want to imitate the debate methods used in the elections of democratic countries, where candidates expose each other’s

shortcomings, pass judgment on and attack each other, and engage in verbal spats, applying these tactics to the church's elections—isn't this a grievous error? Isn't this the wrong arena for such tactics? If you come to the church to engage in these crooked and nefarious actions and try to manipulate and sabotage elections, I tell you, you've chosen the wrong place to do so! This is God's house, not society; everyone who manipulates and sabotages elections will be condemned, to a person. In the church, no matter what reasons, excuses, or methods are used in an attempt to manipulate and sabotage elections, they are untenable, and this constitutes an evil deed—it is forever an evil deed! All who attempt to manipulate and sabotage elections are condemned. Such people are not recognized as members of God's house or as brothers and sisters, and are instead characterized as servants of Satan. What kind of things do servants of Satan do? They specialize in doing all manner of things that disrupt and disturb God's work and the normal order of the church. Those who manipulate and sabotage elections are playing these negative roles, doing the things that servants of Satan do. Whatever work the church undertakes, these people rise up to sabotage and destroy it, disregarding the work arrangements and regulations of God's house, disregarding God's administrative decrees, and even more so disregarding God. They attempt to do whatever they want in God's house, manipulating various church affairs, and even more so manipulating church members, going so far as to manipulate and sabotage church elections. Through what means do they attempt to manipulate church personnel? They look for opportunities to manipulate and sabotage church elections. Once an election has been manipulated and sabotaged by these servants of Satan, the election has failed. If these servants of Satan have their way and become church leaders, is the election result correct or

incorrect? It's incorrect, of course. A do-over election should be held through fellowshipping the truth and summarizing lessons learned.

B. The Principles for Handling the Evil People Who Manipulate the Church Elections

When a case of evil people manipulating elections occurs, it is necessary to conduct a do-over election. How should this be practiced? (The election results should be overturned and another election should be held.) This is one way. The inside information about how this election was manipulated by evil people should be made open and public so that everyone knows what the election process was like and how the results were produced. After this inside information becomes known, the election results should be negated, and a do-over election should be held. Such an election must not be approved by a majority of God's chosen people; and it doesn't matter who was elected—the results cannot be accepted. Under normal circumstances, through fellowshipping on the truth and exposing the inside story, the election results can be denied, and a do-over election can be held. But sometimes, in certain special circumstances, even if a small portion of people find out that the election results were manipulated by servants of Satan and that the elected person absolutely cannot do the work and is just a puppet, because the majority in the church are misled by the evil people and still stand on the side of the servants of Satan while only a minority have some discernment and know the inside information—and no one believes this minority or listens to them when they speak up—they are isolated and powerless, and fundamentally lack the strength to reverse the situation. In such circumstances, you may want to expose the inside story about the manipulation of the election, but it's not easy to understand the situation clearly. In that case, besides reporting it to the upper-level leaders and workers, what else can you do? If you continue to live church life, you

will be excluded. Attending gatherings at another church doesn't seem appropriate, as the people there cannot just host a stranger at random. This truly puts you in a dilemma! You see that the elected church leader has bad humanity, is a devil, and isn't someone who should have been elected, so you get angry just seeing them. Going to gatherings makes you feel uncomfortable, but not going is not an option. If you don't go, and cut off your relationship with the church, you will lose your church life, which is not something you can do. So is there a good solution to this problem? This requires wisdom. What would be the consequence if you rashly expose them? Those people might band together to suppress you, drive you away, or if things really didn't go well, they might even clear you out, making you a victim of injustice. This is the most likely consequence. So what is the best solution? (Join forces with some brothers and sisters who have discernment and collect all the evidence of these people's evil deeds of covertly manipulating the election. Report it to the upper-level leaders and workers, and also quickly fellowship the truth with the misled brothers and sisters to bring them back.) Is this considered a good solution? Is it okay to do such things hastily? What is the consequence of being hasty? (It makes it easy to inadvertently alert the enemy.) When you encounter matters like this, are you afraid or nervous? Should you be afraid or nervous? (No.) Theoretically, you shouldn't be afraid—this is what your rationality tells you. But how is it for people in reality? What's most crucial is whether people understand the truth. If people don't understand the truth and only have their resolve, they will still be afraid inside. When you are afraid, is it easy to achieve results no matter what you do or how you do it? (No.) When you are afraid, what kind of state are you in? You fear these people's power, fear that they will find out you have discerned them and are guarded against them, and fear that they will suppress and exclude you when they

see you are not on their side, ultimately clearing you out of the church. You will have these concerns in your heart. When you have such concerns, can you have wisdom, courage, and the means to interact with these people, solve the problems they caused, or unmask their evil deeds so that the brothers and sisters have discernment and are not misled? What is the most appropriate way to act? When you are afraid, are you not in a weak condition? First of all, you are weak and passive. For one thing, you lack strong faith in God, and for another, you think, “So, these evil people have succeeded. How is it that I’m the only one discerning this matter now? Do others have any discernment? If I tell others about the true situation, will they believe me? If they don’t believe me, will they expose me? If they all band together to deal with me, and I am alone and powerless, will those evil people find all sorts of excuses to clear me out?” Will you not have such concerns? When you have these concerns, how can you deal with those people? How can you interact with them in the most fitting and wisest way? At this time, do you not have no direction or path to follow? To put it precisely, when you are at your most afraid and weakest, you are simply unable to contend with them or to interact with them and handle the problems they caused. So what is the best approach for you at this time? Is it to take the initiative and strike first, confronting them and exposing their evil deeds to protect yourself? Is this method appropriate? (No.) Why is it not appropriate? Because you haven’t thought through how to act, you cannot see through to their essence, and you don’t know how to expose them, let alone whether those who are misled can accept the truth and reverse course. You don’t know any of these various things, and you are unclear on what the most beneficial and effective solution for you is. Even though you have yet to reach a certain level of negativity, your current condition is at least one of weakness and dread, and internally you have

many concerns. Whether these concerns are legitimate or caused by your weakness and dread, in short, these are facts. When these facts arise, the best solution is to learn to wait and do nothing. What does it mean to do nothing? It means not hastening to expose the true situation about the election to those who've been deluded, and not rushing to oppose the newly elected church leaders or the group of people who manipulated and sabotaged the election. Do not expose them; at this time, you must learn to wait. Some people say, "Waiting is so passive; how long do I have to wait?" It doesn't require waiting for too long. While you wait, come before God to pray, read God's words, and seek the truth. In such circumstances, when you are at your most afraid and weakest, your prayers are the most genuine and sincere. You need God to guide and protect you; you need to rely on God. As you pray, your dread will diminish little by little until it's gone. When your dread is gone, won't you also be less weak? (Yes.) You will have fewer and fewer concerns, too. These dreads, weaknesses, and concerns do not disappear out of thin air; rather, during this process of change, you will gradually come to understand certain things. What things will you come to understand? For one thing, you will know how to deal with these people, whom to expose first, and how to speak and act in a way that benefits the work of God's house. Additionally, you will know the nature of these people's behavior. How do you come to understand these things? It is by seeking the truth during your waiting process that you gradually come to understand them. When you see this clearly, you will naturally ponder how you ought to apply wisdom, whom it is appropriate to talk to, and how to speak in a way that moves them, that lets them know the facts about evil people manipulating the election, and that enables them to reverse course, to discern the true faces of those who manipulated and sabotaged the election, and to discern what kind of people the so-called

elected leaders actually are. You will have this kind of wisdom, and your actions will also be methodical. So how do these positive gains come about? They are all bestowed upon you by God during your waiting process. Some of them come about because of the work and the enlightenment of the Holy Spirit, and some are what God lets you see and understand in His words. God's words say not to fight battles unprepared. What does this mean? It means that whether you are fighting against Satan or exposing the evil deeds of Satan's servants, however you do battle with Satan, you must be strong yourself, understand the truth principles, and be able to see through the essence and evil deeds of Satan and the evil people and then expose them. Only by doing so will you achieve good results in the end. Once you understand these things, won't your dreads, weaknesses, and concerns become less intense and less apparent? You will no longer feel so afraid. These things you feel will gradually change; you will find that you are not as weak as you were when the situation first arose. Instead, you will feel somewhat stronger and more self-assured than before, and you will know what to do. At this point, pray to God again and ask Him to prepare the right opportunity, and then take action. Report the situation to the upper-level leaders and workers while also fellowship with those who have good humanity and sincerely believe in God but were deluded and misled because they did not understand the truth, exposing the inside information about evil people manipulating the election to them. Once you've won over one or two of these people, your dread will basically disappear. You will realize that all of this cannot be done by relying on human strength, much less by relying on impetuousness; you cannot rely on momentary impulse or anger, or on a temporary, so-called sense of justice—these are all useless. God will prepare the right time for you and will enlighten you on what to say, and based on what you understand, He will guide you step by step,

giving you a path to follow. From at first being weak and fearful to seeking and understanding the principles and the path—during this period, you can still interact with these evil people normally. During normal interactions, people's minds are not vacant; they have their own thoughts. While you are seeking and praying, you observe these people. What do you observe? You look at just what kind of path they are taking and what their essence truly is. If what they say is correct and aligns with the principles of the church's work, you can listen to them; if what they say disrupts and disturbs the church's work, you can find an excuse to not listen or to stall for time, using a wise way of interacting with them "amicably" without alerting them. While "amicably" interacting with them, you collect evidence of their evil deeds, discerning them based on their various actions and fallacies that violate the truth principles and further confirming that these people are servants of Satan. Practicing in this way allows you to not be constrained by them while also fulfilling your responsibility and duty—this is what a wise person does. Only those with humanity, wisdom, and a love for the truth can walk the right path. For people without wisdom who act recklessly and crudely, always relying on impetuousness and impulse no matter what they are doing or what circumstances they are facing, their actions often lead to poor results. Such people not only disrupt and disturb the work of the church but also bring a lot of unnecessary troubles and vexations upon themselves. Wise people, meanwhile, are different. In whatever they do, they wait, observe, and seek, waiting for the right time, for God's arrangements and orchestration. During the waiting period, they are able to seek God's intentions, eat and drink God's words with purpose, more accurately grasp the principles of the truth, and act according to God's intentions. They use God's words and the truth to fight a good fight and

testify for God, rather than battling with people or engaging in verbal spats out of impetuousness.

When it comes to evil people manipulating and sabotaging elections, what's most important is not whether you can see through these people or how you plan to expose them; it is to report the situation upward in a timely manner. You should use wisdom to contend with them, wait for God's timing, seek God's intentions, and seek the truth principles, while not holding up your duty. What is the ultimate result of doing this? You fulfill your responsibility and duty. By reporting the situation upward and seeking a solution, not only is the problem resolved, but you also gain insight, increase your discernment and wisdom, grow in stature, and strengthen your faith in God. People gain so much from experiencing a confrontation with Satan and it is greatly advantageous to them. Conversely, suppose you act out of impetuousness and impulse, getting into an intense fight with these people and arguing with them face-to-face, saying, "You are manipulating and sabotaging the election. Although you wield great power, I won't yield to you, and I'm not afraid of you!" The result of this approach is being kicked out of the church, leaving you to cry and suffer at home for months; but still you do not understand God's intentions: "Why did I end up in this mess? Do You not want me, God? Do You not care about me?" For months, you miss out on new sermons and hymns, are unaware of what work the church is undertaking, are unable to do your duties, and become completely isolated, falling utterly into darkness. Every day, aside from crying, all you do is worry. You don't learn to pray to God or eat and drink His relevant words in this environment, much less do you learn to seek the truth principles in complex situations; you do not grow in wisdom at all. After crying for a few months, finally, one day, someone brings you back to the church and asks you to share your experience during this period, but

you only tearfully complain: “I’ve been so wronged! I didn’t disturb the church. I’m not an evil person; I was framed by evil people.” When asked, “What lessons did you learn during this time? Did you gain anything?” you reply, “What could I gain? They isolated me, took away the books of God’s words and hymnals, and I couldn’t listen to any sermons. All I could do was talk about faith and occasionally sing a few hymns I remembered. I didn’t gain anything. Thankfully, God prepared a time to bring me back; otherwise, I was planning to go out and do business to earn money, since there was no hope for salvation anyway. God didn’t want me anymore, and I couldn’t continue believing. My heart was completely darkened.” In the end, you add, “God’s sheep will never be abandoned by God,” drawing this conclusion. Experiencing such a significant and special event and gaining so little—isn’t this a bit pathetic? Isn’t it inappropriate? Faced with such a major situation, you did not learn any lessons and did not increase your wisdom or faith; although you still believe in God in your heart, you were tormented by Satans, devils, and antichrists to the point you almost stopped believing. Can you still testify for God? Aren’t you a useless coward? What use is crying at home? Even if you cry until you go blind, will it help? Can it solve the problem with the antichrists? The evil people have succeeded, and in the end, all you have is the saying, “God’s sheep will never be abandoned by God,” without gaining anything else. You don’t have wisdom, you don’t have a course of action, and you don’t know to seek God according to the path given by God, to come before God to take up God’s words and the truth to fight against Satan. That bit of doctrine you typically spout does you no good; when it comes to facing such matters, apart from crying, all you do is feel wronged and complain—this is a useless coward. Useless cowards often have several manifestations, which are also their major characteristics. First, they cry. Second, they feel wronged. Third, they

complain in their hearts. In their hearts, they also say, “Where are You, God? Why don’t You care about me? I have been terribly harmed by Satan, I can’t go on living. Please save me quickly!” God says, “You are a useless coward, a waste wrapped in human skin. If you believe in God, what are you afraid of? What is there to fear about Satan?” No matter what conspiracies and schemes Satan uses when it acts, we are not afraid. We have God, we have the truth. God will give us wisdom. God is sovereign over everything; everything is under God’s orchestration. What are you afraid of? Crying just shows you are cowardly and inept; you are a piece of trash, a waste of air! Crying means you are compromising with Satan and begging for mercy from Satan. Does God like such useless cowards? (No.) God sees you as a useless coward, a dolt, a piece of trash, with no testimony and no wisdom at all. What became of the truth you understood? Haven’t you heard enough about the manifestations of antichrists and Satan that God exposes? Don’t you understand or see through these things? Don’t you know that they are Satans? If you know they are Satans, what are you afraid of? Why don’t you fear and dread God? Are you not afraid of offending God by fearing Satan? Isn’t that an act of wickedness? When such situations occur, you are afraid and have no solution, no wisdom or countermeasures at all. What have you gained from listening to sermons all these years? Has it all been in vain? Can such useless cowards stand firm in their testimony? (No.) When it comes to situations where Satans and evil people manipulate and sabotage elections, whether you are alone and powerless or do indeed have a few brothers and sisters who are of one mind with you, do not rush into action. First, learn to wait. Second, learn to seek. During the period of waiting and seeking, do not abandon your duty. What does waiting mean? It means waiting for God to prepare the right time and opportunity. And what should you seek? Seek the principles and path you

should practice in believing in and following God; seek how to act so as to be in alignment with God's intentions, and how to act so as to fight against Satan and the forces of antichrists, ultimately overcoming Satan's forces to become an overcomer. If you are alone, you must pray to God more, wait, and seek. If there are two or three other people who are of one mind with you, you can fellowship, pray, wait, and seek together. When God has prepared a suitable time, ask God for strength and wisdom, so that everything you do and every word you say is appropriate. In doing so, for one thing, you fulfill your duty as a created being, and for another, you can also strongly and effectively expose Satan, thoroughly exposing and foiling the conspiracies of Satan's servants and the antichrists. Is this appropriate? These methods, ways, paths, and principles have been told to you, so how you apply them depends on you. Is this path clear enough? (Yes.) Then, when you encounter such matters, practice according to this principle. This is easy to achieve.

During each church election, both leaders and workers, as well as God's chosen people, have the responsibility and obligation to safeguard the election work. Leaders and workers must take on the work of fellowshipping the truth and election principles; God's chosen people should bring up any issues they have, and then the truth should be fellowshipped to resolve these issues. Only in this way can it be ensured that the election goes smoothly. For one thing, leaders and workers should strictly adhere to the election principles of God's house and carry out the work of each election in God's house based on these principles. For another, they must also guard against evil people and antichrists manipulating and sabotaging elections. These individuals are servants of Satan, they are Satan's cohort. Leaders and workers must strictly guard against them and be cautious with them, remaining vigilant toward their attempts during

elections to manipulate things behind the scenes and engage in some shady, furtive actions to secretly rig the process. If it turns out that the election really was manipulated by evil people, resulting in the exclusion of the rightful electee and most people being misled so that the wrong individual —one not fit for the position—was elected leader, if such a situation occurs, then there is still a solution. The true situation of the elected person should be exposed. If most people agree, a do-over election can be held. An election manipulated by Satan and evil people is not the result of an election conducted normally by the church based on the truth principles. This is not a positive thing, and sooner or later, it will be laid bare, exposed, and nullified. Believing in this, if you encounter such situations, how should you act? You should be ready anytime and anywhere to fight against Satan, not stand by idly. If you are a wimp, a muddleheaded person, or a useless coward, you might compromise with them and collude with them, or be so beaten down by them that you become negative and unable to recover. Some people simply stand by idly, saying, “I can’t become a church leader anyway. Whoever serves, it’s all the same. Whoever has the ability can go ahead and serve! If an antichrist wants to serve, it has nothing to do with me, and as long as they don’t clear me out, it’s fine.” Those who say this are nothing good. They cannot imagine what the consequences would be if an antichrist served as the leader, nor the impact it would have on their belief in God and their salvation. Only people who understand the truth can see this for what it is. They will say: “If an antichrist becomes the church leader, it is God’s chosen people who will suffer. In particular, those who pursue the truth, those who have a sense of justice, and those who readily do their duty will all be suppressed and excluded. Only those muddleheaded people and people pleasers will be in favor, and they will have been caged and brought under the control of the antichrist’s power.” But those who do

not pursue the truth never consider these things. They think: “One believes in God in order to be saved. Everyone walks their own path. Even if an antichrist becomes the leader, it won’t have an impact on me. As long as I don’t do bad things, they cannot suppress me or exclude me, or clear me out of the church.” Is this the correct point of view? (No.) If none of God’s chosen people is concerned about church elections, once they allow an antichrist to take power, what will the consequences be? Will it really be as simple as people imagine? What kind of changes will church life undergo? This directly relates to God’s chosen people’s life entry. If an antichrist holds power in a church, what will happen? The truth will no longer hold power in that church, and nor will God’s words—rather, disbelievers and Satan will hold power there. Although God’s words may yet be read at gatherings, the antichrist controls the right to speak. Can the antichrist fellowship about the truth clearly? Can the antichrist allow God’s chosen people to fellowship about the truth freely and without restraint? That is impossible. Once an antichrist holds power, there will be more and more disruptions and disturbances, the results of church life will increasingly diminish, and God’s chosen people will not reap much when they gather, which will cause difficulties for the life entry of God’s chosen people. The problems of God’s chosen people will also multiply and fail to be resolved, and some who are able to practice the truth will be perturbed as well; the atmosphere of church life will be entirely changed, as though dark clouds have come to blot out the sun. Will there still be enjoyment in church life then? It will definitely be compromised, in no small way. In the church, those who pursue the truth are a minority. If this minority is suppressed and excluded, it can be said that there will be no more church life. If people cannot see through to this consequence, they will not pay attention to or care about elections. If the majority of people do not regard elections

earnestly, do not adhere to principles, treat elections so negatively, and take their cues from false leaders and antichrists, once evil people or those who do not love the truth become church leaders, most of God's chosen people will suffer losses to their life entry. Therefore, the results of church elections directly affect the life growth of God's chosen people and the future of the church. God's chosen people should perceive this clearly and absolutely must not adopt a negative attitude. Some muddled people cannot see through this matter; they always rely on their own imaginings, thinking, "Everyone in the church is a sincere believer, so anyone can be elected; as long as they are a brother or sister, anyone can be leader." They view church elections too simplistically, leading to many negative, erroneous ideas and viewpoints. If false leaders and antichrists are truly elected as leaders and workers, the church's work will be damaged, and the life entry of God's chosen people will inevitably be harmed. At that time, people will realize how important it is to hold elections according to principles.

There are some people pleasers in every church. These people pleasers have no discernment about evil people manipulating and sabotaging elections. Even if they do have a little discernment, they ignore it. Their attitude toward any issues that arise in church elections is "Let things drift if they do not affect one personally." They think that it doesn't matter who becomes the leader, that it has nothing to do with them. As long as they can happily go about their daily life, they're fine. What do you think of people like this? Are they people who love the truth? (No.) What kind of people are they? These are people pleasers, and they can also be called disbelievers. These people do not pursue the truth; they only seek to live an easy life, coveting fleshly comfort. They are too selfish and too slick. Are there many such people in society? No matter which political party is in power, no matter who is in office, they are well liked, they can handle their

social relations very successfully, and they live comfortably; no matter what political movement arises, they don't get caught up in it. What kind of people are these? These are the most deceitful, the slickest people, known as "slippery eels" and "old snakes." They live by Satan's philosophies, without a shred of principle. Whoever is in power, they cater to them, flatter them, sing their merits. They do nothing but defend their superiors, and never offend them. However much evil their superiors do, they neither oppose nor support it, but keep their thoughts hidden deep inside. They are well liked no matter who is in power. Satan and the devil kings like this sort of person. Why do the devil kings like this sort of person? Because they do not spoil the devil kings' affairs and do not pose any threat to them. This sort of person is unprincipled and has no baseline for their self-conduct, and lacks integrity and dignity; they just follow the trends of society and bow down before the devil kings, adapting to their tastes. Are there not also such people in the church? Can such people be overcomers? Are they good soldiers of Christ? Are they witnesses to God? When evil people and antichrists rear their heads and disturb the work of the church, can such people stand up and wage war against them, exposing, discerning, and renouncing them, putting an end to their evil deeds and bearing witness for God? They most certainly cannot. These slippery eels are not those whom God will perfect or those whom He will save. They never bear witness for God or uphold the interests of His house. As God sees them, these people are not those who follow or submit to Him, but those who blindly stir up trouble, members of Satan's gang—it is they whom He will eliminate when His work is through. God does not treasure such wretches. They have neither the truth nor life; they are beasts and devils; they are unworthy of God's salvation and of enjoying His love. So, God discards and eliminates such people with ease, and the church should promptly clear them out as

disbelievers. They do not have a true heart for God, so will God provide them with real sustenance? Will He enlighten and help them? He will not. When disruptions and disturbances occur during church elections, and the election results are controlled and influenced by evil people, these people absolutely will not stand on God's side to protect the interests of God's house. They absolutely will not adhere to the truth principles to fight against evil people and antichrists, and to fight against Satan's forces to the end. They absolutely will not do this, they lack the courage. Therefore, those who can testify for God should discern these people and should not fellowship the truths they understand or their discernment of Satan with these people. Even if you do fellowship these things with them, it will be useless; they will not stand on the side of the truth. When selecting co-workers and partners, you should exclude such people and not choose them. Why should you not choose them? Because they are slippery eels; they will not stand on God's side, will not stand on the side of the truth, and will not unite with you in heart and mind to fight against Satan. If you confide your heartfelt words to them, you are foolish and will become a laughingstock for Satan. Do not fellowship the truth or offer exhortations to such people, and do not place any hope in them, because God does not save these people at all. They are not people who are of one heart and mind with God; they are spectators watching the battle rage from a distance; they are slippery eels. These types of people infiltrate God's house just to watch the excitement and blindly stir up trouble. They have no sense of justice and no sense of responsibility; they don't even have sympathy for good people harmed by evil people. Calling such people devils and Satans is most appropriate. If someone with a sense of justice exposes evil people, they won't even cheer or support them. So, never trust these people; they are slippery eels, chameleons, old snakes. They are not sincere believers in God

but are servants of Satan. These people can never be saved, and God does not want them; this is God's clear desire. Most churches probably have such people. Look around in your church to see who they are. When things happen, never fellowship the truth with them, and don't let them know what's really going on with you. Be wary of such people and don't engage with them. Look for those who truly believe in God and have a sense of justice—when they see the interests of God's house being harmed, the work of the church and the order of church life being disturbed or manipulated, they become anxious and angry; they deeply hate these evil people who disturb the church; they want to stand up and expose the evil people and are eager to find people who understand the truth to unite and fight against the evil demons. Fellowship with such people and join hands with them to fight against Satan. These people are the overcomers, the good soldiers of Christ; only these people have a share in Christ's kingdom. Those people pleasers, old snakes, chameleons, and those who are numb and dull-witted have all been revealed; they are objects to be eliminated. They are not brothers and sisters, not people of God's house, but disbelievers and opportunists unworthy of trust. This is the way to deal with these people: If they can do evil, cleanse them away; if they are not evil people and do not follow evil people to disturb the church, they can provisionally stay in the church while you await their repentance. For one thing, observe and grasp these people's dispositions, humanity, and their views and attitudes toward various matters, and exercise discernment, figuring out the essence of such people. At the same time, when evil people manipulate and sabotage elections, be vigilant of these people pleasers standing on the side of evil people, acting as their lackeys and accomplices. In short, for all improper behaviors of evil people manipulating and sabotaging elections, it is necessary to exercise

discernment according to God's words; when you see their essence clearly, you will know how to handle them appropriately according to principles.

Just now, we fellowshipped about some phenomena of manipulating and sabotaging elections and some people's actions. Although not every aspect was covered, the principles for solving these issues were basically fellowshipped. Once you discover people manipulating and sabotaging elections within the church, you should stand up and restrict them. Do not be compliant or act like people pleasers. If anyone always tries to manipulate and sabotage elections, as soon as this tendency appears, the brothers and sisters should collectively stand up to stop and expose them. If they are doing it in confusion, not knowing this counts as manipulating and sabotaging elections, you can explain to them: "What you are doing is manipulating and sabotaging elections. Do not play the role of Satan's servant. This is an election of church leaders, not an election of mayors or township chiefs. God's house has its own regulations and has its principles for doing this work. Human intentions should not be mixed in; we should strictly follow the truth principles for this work. If your caliber is poor and you cannot understand the truth principles, or if you are old and muddled, lacking the intelligence required to participate in elections, then you can abstain and simply wait for the result, but by no means should you manipulate or sabotage the election, or cause disruptions and disturbances; these are evil deeds, and God detests it. Such evil deeds are forever condemned; never be such a person or follow this path. If you are indeed human, do not engage in manipulating and sabotaging elections, because once it becomes a fact, you will be characterized as a servant of Satan and will be cleared out of the church." If people who manipulate and sabotage elections are discovered, those among them with poor caliber who do not understand what has actually happened can be fellowshipped with love,

supported, provided for, and helped. But what about those who, despite being fully aware of the truth principles, still knowingly manipulated and sabotaged the election, even ignoring admonitions against this? There is a solution for them too: They are not allowed to participate in elections anymore; strip them of their election rights. In short, all acts of manipulating and sabotaging elections must be uniformly discerned, stopped, and restricted to reverse the situation. Such behaviors and actions must not be allowed to exist in the church, to prevent wrong election results and the work of the church being disturbed and damaged.

A Summary of the Various People, Events, and Things That Cause Disruptions and Disturbances

The twelfth responsibility of leaders and workers involves the various people, events, and things that disrupt and disturb God's work and the normal order of the church. We have divided these into eleven issues for fellowship. Problems or incidents of disruptions and disturbances listed in each issue involve people's performance of duty and their genuine faith in God. Why are they divided so meticulously? Why do I bring each issue up for fellowship and dissection? Judging from each issue's title, the humanity of the people doing these things is not good. Except for the first issue—often going off topic when fellowshipping the truth, which is not considered severe—all the others are quite severe in nature. These manifestations all have a nature of causing disruptions and disturbances, and they all constitute disruptions and disturbances to the church's work, which is why we bring them up for fellowship and dissection one by one. When these issues arise in church life or in the process of doing one's duty, people should be particularly alert and discern them and see through them. When people see such events occur that cause disruption and disturbance, they should stand up to stop and restrict them. Regarding the first issue, "often

going off topic when fellowshipping the truth," people sometimes do this unintentionally, and the circumstances involved and the nature of it are not too serious; but if they frequently go off-topic and speak incoherently, causing annoyance to their listeners, and thus no good results are achieved in church life, then this leads to consequences of disrupting and disturbing the church's work. The remaining issues don't even need to be mentioned; any one of them is enough to constitute disruptions and disturbances to the church's work and the order of church life. Therefore, it is necessary to fellowship, analyze, and dissect each of these issues in detail. When malicious incidents occur, if you have discernment and knowledge of the evil deeds that disturb the church, you should stand up to stop and restrict them. In a broader sense, this is doing the duty of a created being; in a narrower sense, at the very least, it is fulfilling the duty and responsibility of a member of the church. Isn't this what you should be able to do? (Yes.) If you are unable to do this, what are the consequences? How should we characterize you being unable to do this? At the very least, it means you are a muddler; furthermore, you are a useless coward, afraid of Satan. Additionally, when Satans and devils appear to disturb God's work and the normal order of the church, you remain indifferent and powerless, showing no response, and lacking the faith and courage to stand up to battle against Satan and bear testimony for God. In that case, you are a useless person, unworthy of being a follower of God.

The twelfth responsibility of leaders and workers lists various kinds of incidents in the church that disrupt and disturb God's work. Each incident involves the attitudes of leaders and workers, as well as ordinary brothers and sisters, toward God. It also involves each person's attitude toward their duty and responsibilities, as well as their stance and view toward these negative events and things that disturb the work of God's house. Of course,

it also involves whether a person who has believed in God and heard sermons for many years has enough stature and faith to battle against Satan and bear testimony for God when these negative events and things crop up. Does this touch upon key issues? It touches upon a person's stance and the path they walk, as well as their attitude toward God, toward the truth, and toward their duty. Therefore, after hearing these words, you should understand that these are God's requirements for people. Do not treat them as doctrines, rules, or regulations to execute and implement, but rather ponder them more so as to understand the truth, and then practice and enter into them, thus meeting God's requirements. When evil people disrupt and disturb the church's work, do not stand by idly, do not shirk your responsibilities with various excuses, saying that you have believed in God for only a short time, have a small stature, or are still young, etc. When God examines the work, when He orchestrates environments to see your attitude, He does not look at your age, how many years you have believed in Him, or what price you once paid and what merits you have achieved; God wants your attitude in the moment. If you have usually never pondered or sought about these matters, and you pass through every matter in a muddled state without retaining anything, without seeking the truth, without learning your lesson, or taking seriously the various environments God has orchestrated, if you flee when you see evil people causing disturbances and disruptions, and never report this to God's house or show your attitude, then although you did not participate in the evildoing, your behavior in this matter has already revealed your stance and viewpoint—you are a bystander, standing up for Satan. God scrutinizes everything, and you cannot deceive Him. Therefore, when these negative matters take place, when you discover various people, events, and things that disrupt and disturb the church's work and the normal order of church life, it clearly reveals your attitude toward

God. It may be that you've believed in God for only a short time, you're rather young, and your stature is small, but if when these things happen you act according to principles, and you try to stop, restrict, or even expose the evil people, taking risks and disregarding your own safety to stand up and protect the interests of God's house—if you have this heart, then your attitude toward God, as well as your determination to bear witness to God and fight against Satan, will become a testimony seen by people and God. People's evil deeds, their fooling and concealment from God, their shirking of responsibilities, their yielding and compromise to Satan when it does evil —God will see all of these, and these evil deeds will one day be settled and receive a verdict. But likewise, when people stand up against Satan's disruptions and disturbances to speak for God's house and for the brothers and sisters, and fight against Satan to protect the interests of God's house, seeking the truth with the aspiration of bearing witness to God, even if they sometimes feel powerless and alone, lacking wisdom, having only a shallow understanding of the truth, or want to fellowship about the truth but can't express themselves clearly, leading some to ridicule and look down upon them, in God's eyes He sees their sincerity, and He considers these actions and behaviors as good deeds. Evil deeds will one day receive a verdict and have their conclusion before God, and so will good deeds—but the final conclusion for each of these two kinds of behavior will be completely different. Evil deeds will receive their due retribution, and good deeds will be repaid with good treatments. God has long since determined this for every person, just waiting for the various manifestations of people during the period of God's work to become established facts before rewarding good and punishing evil.

The twelfth responsibility of leaders and workers lists eleven issues regarding people, events, and things that disrupt and disturb the work of the

church. Are these eleven issues important? Do they reveal people clearly? When you fellowship over each issue, you should put more effort into it so as to understand the truth clearly. This involves how people uphold justice and positive things, and how they uphold God's testimony; it also involves how people stand up to fight Satan, expose and uncover Satan's face, and stop and restrict Satan's evil deeds—these are the two aspects involved. When Satan disrupts and disturbs the work of the church, do you play a role? What role do you play? Have you done what God requires of you? Have you fulfilled the obligations and responsibilities that a follower of God should fulfill? When these issues arise, do you compromise, smooth things over, and take the middle ground as a people pleaser, or do you stand up to stop and restrict Satan's evil deeds, working in one accord with more true brothers and sisters to protect the interests of God's house? What do you protect? Do you protect the interests of evil people, Satan's interests, or do you protect the interests of God's house? If anything that disrupts or disturbs the work of the church happens, and you do nothing, only acting as a people pleaser and preserving yourself, ensuring that you can handle your interpersonal relationships successfully and remain unharmed, without ever feeling concerned or anxious about the work of the church being disturbed, without having any hatred or anger toward the evil deeds of evil people, without having any burden for the interests of God's house and all the brothers and sisters, without any sense of indebtedness toward God, and without feeling any self-reproach, then you are in danger. If, in God's view, you are a people pleaser through and through, passively observing whatever happens with folded arms and evading it, and not fulfilling any of your responsibilities or obligations whatsoever, then you are truly in danger and liable to be eliminated by God. If God has a thought where not even the intention of letting you labor remains, and He is fed up with you, then, at

this point, you're destined to be eliminated, which is incredibly dangerous! When God says that He doesn't want to see people like you anymore, and that He doesn't value people like you doing any duty or laboring in God's house, then you may be eliminated by the church one day, one moment in the not-too-distant future, which will change your fate. That is because your relationship with God is no longer normal or you've distanced yourself from God and betrayed Him and this has led to a result. Can you see this fact? When you realize this fact, regardless of whether you can accept it, all the beautiful hopes in your heart will vanish in an instant.

When people first believe in God, they all have a fervent heart. Although they can't see their future destination or prospects, they always feel a kind of reliance on God. They always aspire to beautiful and positive things. Where does this strength come from? People don't know; they can't figure it out: "People are all the same, all living in the same air and under the same sun. So, why is it that nonbelievers lack these things in their hearts while we have them?" Isn't this a mystery? This strength comes from God. It is an all-too precious thing; it's not something people are born with. If everyone had it from birth, they would be the same; among humankind there would be no distinctions of high or low, noble or base, and there would be no difference between those who believe in God and those who don't. What they don't have, you can possess; you can have the most precious thing that exists among humanity. Why is it called the most precious thing? Precisely because of this hope and expectation, you can keep your mind set on doing your duties in God's house. This is the most fundamental condition for a person to be able to attain salvation. It's because of this expectation that you have an opportunity, and a little bit of a resolve of being willing to expend for God, to do your duty as a created being and to be a good person, a saved person. The benefits this brings are

just so great. So, where does this thing come from? It comes from God; it's given by God. However, when God doesn't want someone anymore, this thing is taken away. They no longer long for or expect beautiful things; they don't place their hopes in them anymore. Their heart darkens and begins to sink. They lose the enthusiasm to pursue anything beautiful or positive, as well as the promises of God. They've become just like a nonbeliever. Once this thing is lost, can they remain in God's house and continue to believe in God and follow Him? Hasn't their path of faith in God come to an end? When you lose this prerequisite of having the resolve to pursue, you turn into a walking corpse. What does being a "walking corpse" mean? It means you can no longer understand God's words. When you have this prerequisite, you can understand God's words, have hope, your faith can be inspired, and this prerequisite can give you the motivation to pursue the truth. However, when you lose this fundamental prerequisite, this motivation disappears. You have no enthusiasm or interest in listening to God's words. Promises and expectations don't interest or motivate you anymore. For you, God's words have become a high-level theory. You don't strive toward them, and God no longer enlightens you. You can't gain any truth from God's words. Hasn't this path of faith in God come to an end for you? When it reaches this point, God has already spurned you; can you still make God change His mind? It won't be easy. When God has determined that He doesn't want a certain person anymore, this is what they feel inside. When this thing is stripped away, your attitude toward various matters such as believing in God, doing your duties, and being saved will be completely different from before. Reflecting on your once passionate pursuit, you will find it inexplicable, incomprehensible, and unbelievable. When you find it unbelievable, comparing how you are now to your previous self, your inner state will have undergone a qualitative change; you will be a completely

different person, you won't be the same person as you were before. Why will this happen? It won't be because the environment has changed; it won't be because you've grown older and become more scheming; it won't be because you've gained more experiences and life insights, altering your thoughts and viewpoints. Instead, it will be because God has changed His mind, His thoughts have changed, and His attitude and expectations toward you have changed. So, you've become a different person in spite of yourself. Looking at it now, if a person loses what God gives to them but which they consider to be the tiniest, most insignificant thing, at this point, that person will be trapped in suffering with no happiness to speak of. So, don't ever get to that point. If you do, you might feel as if a weight has been lifted from your shoulders, set free, relaxed, that you don't have to believe in God or do your duties anymore, and that you can live freely and dissolutely like nonbelievers, like a bird out of its cage. But that is just temporary comfort, joy, and self-indulgence. As you continue forward, look at the road ahead—will you still be this happy? No, you won't be. Tough times await you ahead! When you live under the Creator's dominion, regardless of how the Creator orchestrates things for you, what He does to you and how He does it, how many trials and tribulations He brings, how much suffering you endure, or even if incomprehension, misunderstandings, and other things arise, at the very least, you'll feel you are in God's hands, God is your reliance, and your heart is at peace. But when God doesn't want you anymore, and you aren't able to perceive how God treats you anymore, and you lose this reliance, it's like the whole world comes crashing down around you. It's like when you were a child, and you only thought, "Mom is the most lovable, Mom cares for me and loves me the most, Mom can't die." You couldn't bear it when you heard that your mother was sick. You thought that if your mother really died, the sky would collapse, and you

would have no way to go on living. The same reasoning applies to believing in God. The greatest peace and joy in a person's belief in God come from relying on God, believing that one's destiny is in the hands of the Creator. A person's sense of steadiness comes from having this genuine trust and reliance. When you feel that this trust and reliance is gone, and your heart feels empty, like a freshly-dug hole, hasn't your sky collapsed? Do you have the strength to go on living when you lose your reliance? Such people are like walking corpses, just stuffing their faces while they wait for their end.

Now, some people consistently exhibit poor behavior, and continuously do evil and disrupt, disturb, and damage the work of the church while doing their duties, even to the point of causing great losses to the interests of God's house. They have never shown sincerity or loyalty to God, let alone any submission. Thus, God has never acknowledged them. They are evil people who have infiltrated God's house with the intention of gaining blessings. God allows them to enter so that God's chosen people can learn lessons and grow in discernment. Although they also belong to those who are called, they have not been chosen because of the behavior they consistently show. What is their condition like? You can inquire; none of their lives are going well. The quality of life for those who rely on God and receive His provision anytime, anywhere is radically different from those who don't receive God's provision and help and always fall into the bottomless pit when they face situations. Those who do not receive God's provision have no peace or joy, all day they experience fear, unease, restlessness, and worry. What kind of days do they spend? Is it easy spending one's days in the bottomless pit? No, it isn't easy. Setting this bottomless pit aside, even if you spend a few days in a row of negativity, you'll suffer immensely. Therefore, cherish the present time, and don't miss

this great opportunity. It's an honor to do your duty in God's six-thousand-year management work. This is an honor for every person. It is not a matter of humiliation; the key is how you treat and repay this honor you received from God. God has elevated you; don't fail to appreciate His kindness. You should know to repay God's grace. How should you repay it? God doesn't want your money or your life, and He doesn't desire any inherited treasures passed down through your family. What does God want? God desires your sincerity and loyalty. How does this sincerity and loyalty manifest? It's in your commitment to doing your utmost to bring forth a sincere heart and act according to God's words, no matter what He says. What are God's words? They are the truth. Once you acknowledge and accept the truth, how should you apply it? You should practice according to the truth principles. Do exactly as God says. Don't pay lip service to practicing the truth and then act according to your own will when faced with situations, later making excuses and speaking disguised and duplicitous words, lacking sincerity and loyalty—God is not willing to see this. The most precious thing in a person is sincerity. How should a sincere person behave? You should do exactly as God requires, persistently following God's words. Even if you overdo it as if you were following regulations, so that others may consider you somewhat foolish, you shouldn't care. You should still adhere to God's words. What God wants is this sincerity from people. If you're always scheming and slippery, and are never willing to appear foolish in the eyes of others, to suffer even the slightest loss to your own interests, then you are unable to practice the truth because you lack sincerity. People who lack sincerity and still try to be deceitful are overly shrewd, and God does not like them. When they practice God's words, they pick and choose, practicing only what benefits them and avoiding what doesn't. They usually speak pleasantly, spouting nothing but grand-sounding ideas, but when

problems arise, they hide, vanishing without a trace, and only reappear after others have solved the problems. What sort of wretch is such a person? When something is profitable to them, they take initiative and step forward, they are more proactive than anyone else. However, when their personal interests are at stake, they step back and become negative. They lose all their pleasant-sounding words, their stance, and their viewpoints. God does not like this type of person. He would rather have someone who appears foolish in the eyes of others than someone who is cunning like this.

XII. Discussing Politics

We've finished fellowshipping about the eleven issues contained within the twelfth responsibility of leaders and workers. In addition to the eleven issues, let's add one more. Even though it's not commonly seen in church life, it needs to be brought up here, making it the twelfth issue—discussing politics. Is discussing political topics appropriate in church life? (No.) Church life is for reading God's word, worshiping God, and sharing one's understanding of God and experiential knowledge of God's words. During this time, however, some people talk at length about politics, such as political situations, political figures, the political landscape, political viewpoints, and political stances. Is this appropriate? When discussing topics about God holding sovereignty over all things and humankind, some people mechanically apply the idea that political figures are also in God's hands, saying that certain political figures also believe in and follow God, and even write spiritual notes and whatnot. Isn't this confusing others? There are even some people who say, "We Christians should support this politician because they are not only a believer, but also protect the interests of us believers. They are on the same page as us, and we should support and elect them." In church life, they even promote this political figure extensively. Is this appropriate? Do Christians participate in politics? (No.)

What can you do in order to avoid participating? First, regardless of which party you support, or what your political views are, don't bring them into church life for discussion. Of course, it is even more crucial that debates between people holding different political views shouldn't appear in church life either. For example, if you and someone else have different views and support different political figures, you may wish to discuss it when you see each other; this is permissible, but you absolutely may not do so in gatherings. You two can send private messages, you can meet up and talk, or you can even argue until your faces turn red, and no one will interfere; this is the right of a citizen under a democratic system. But during church life, you're not just a citizen of a country; more importantly, you're a member of The Church of Almighty God. In this setting, that's your identity. Don't bring political topics or topics concerning political figures into the church. What you discuss only represents your personal stance and viewpoints, not the church's. The church is not interested in politics, nor in any political systems, figures, leaders, or groups, because these matters do not involve the truth and are irrelevant to believing in God. Any topics concerning politics should not be brought up in church life. Some say, "So is it okay for everyone to meet up and discuss this outside of church life?" It's best not to. If you want to join a discussion among nonbelievers with differing political views, that's up to you; that's your freedom, and God's house won't interfere. But as long as church members come together, or during formal gathering times, don't bring up these political views or arguments as main topics, and don't falsely pretend your political views have anything to do with God's words, the truth, or God's sovereignty. Your political views are wholly unrelated to the truth, there is not even the remotest connection between them, so don't pretend otherwise!

Some people want to talk politics but have no one to discuss this topic with at home, so the conversation can never happen. Seeing that the brothers and sisters are all adults, they believe they've found an outlet to discuss politics and vent their political views. They are excited about having found this good opportunity, wanting to talk about political views, current events, and the international situation. When discussing these, they start with, "All these are under God's sovereignty. Humankind's politics and these politicians are also under God's sovereignty. They are ordained by God." After this preamble, they begin to discuss politics and current events at length, and conclude with, "Politics can't escape God's sovereignty; it all has God's good intentions." If people can't see through these matters, they shouldn't speak carelessly on them. To fellowship the truth is to fellowship the truth; don't discuss politics or political figures. Discussing politics isn't fellowshipping the truth, it is misleading people. If you want to talk politics, find a group of people who love politics and go talk with them yourself; you'll be able to talk to your heart's content. What are you aiming at by always talking about these topics in the church? Are you intentionally trying to make people admire you and choose you as a leader? This is having ulterior motives! People who love to talk politics are people who aren't engaging in their proper tasks and certainly aren't pursuing the truth. Never discuss political topics in church gatherings. Some people say, "If we can't talk about the democratic elections, political systems, and policies of free countries, then what about the politics and scandals of upper officials in the country of the great red dragon, such as how much gold a corrupt official has taken, and how many mistresses he keeps? Can we discuss these things?" Don't these topics disgust you? Why do you care so much about these disgusting things? Why is it that I feel caring and reading about these matters is disgusting? Some people are

especially interested in these things, not finding them disgusting at all. They are willing to read about these things online, doing so whenever they have the time. Their hearts feel comfortable, secure, and full when they read about these things. How come they don't feel this full reading God's word? Isn't this a bit vile? Isn't this neglecting proper tasks? During such great times, even taking a stroll in the yard, breathing some fresh air, and admiring the view would brighten your mood. But some refuse to do these things; instead, whenever they have some free time they just stare at the computer, checking for news, gathering gossip—which corrupt official was found to keep how many mistresses, how much of which corrupt official's assets were seized from their home, which higher-up of the great red dragon took down whom, or who assassinated whom. These are the things they typically concern themselves with. They feel full of knowledge after collecting this information, which they then unload on everyone at gatherings. Isn't this spreading poison? Isn't it all too normal for those devils to commit misdeeds? Some people say, "It is normal for them to commit misdeeds, but you couldn't even imagine some of the terrible things they do." What's the use of imagining them? Were you given a brain so that you can imagine what wicked things they do? Isn't this neglecting your proper tasks? Do you think knowing some unimaginable wickedness makes you superior? What can you gain from this? Won't it just make you feel even more disgusted? These people who neglect their proper tasks always care about these lewd, vile matters of the political scene. Aren't they simple-minded? Why always worry about their matters instead of just living your own life? Isn't this foolish? Isn't this having nothing better to do? Some people say, "Believers are persecuted by the great red dragon. They must hate the great red dragon. Surely believers would be interested in the scandals, corruption, abuse, and promiscuity of the great red dragon's upper

officials, as well as the shady things they get up to. Shouldn't believers clap their hands in joy when these scandals are exposed?" Do you believe in and follow God to obtain these things? Talking about political matters in the church, especially the exposed scandals of upper officials of the great red dragon, is most disgusting. You absolutely mustn't discuss it! And don't talk to Me about it either; it disgusts Me! I'm telling you, don't talk about it and don't even read about it, or else sooner or later there will come a day when you'll regret having read those things. When you regret it, you'll know how it feels; there's no end to how disgusting these things can get. Hearing and reading about these things too much brings no benefit. Why do I say it brings no benefit? Because inundating your mind with these disgusting matters will leave you with no desire to hear God's words. Although these topics involve politics, those matters are even more disgusting. If you want to talk about these things, go talk your heart out to some nonbelievers, say whatever you want to them, but no matter what don't talk about them in church life or among the brothers and sisters. Some people say, "Talking about the sordid and wicked deeds of the upper officials of the great red dragon helps the brothers and sisters grow in discernment and lets them vent their anger." What's the use of venting? Is venting bearing witness? Is it your obligation or duty? Talking about those things is useless, with no value at all. No matter how much you expose the great red dragon's wicked deeds, God won't remember it. In contrast, if you talk about how you experienced the great red dragon's persecution, how you broke free from and overcame its intimidation and threats, and how you relied on God and stood firm in your witness in such an environment, God accepts this. But talking about politics has nothing to do with life entry, and God doesn't accept it. Some people say, "I expose the corruption of the officials of the great red dragon, how they spend tens of thousands of yuan

on a single meal, or how much they spend on luxury hotels; is this okay?" What does any of that possibly have to do with you? Isn't that just how this world and this society are? Who are you standing up for? This isn't bearing witness for God, nor is it exposing the great red dragon's substance, nor is it a manifestation of rebelling against the great red dragon. Don't confuse people or be hypocritical; none of this is practicing the truth. The graft of corrupt officials and politicians doesn't concern us, nor is it something we need to expose. Don't concern yourself with these matters. These things have existed in Satan's regime throughout history, and what they do has nothing to do whatsoever with our experiencing God's work or bearing witness for God. So, no matter what, don't mix those topics into the topic of "rebelling against the great red dragon and exposing it to bear witness for God," and don't bring these strange, disgusting, and wicked matters into church life or among the brothers and sisters for discussion. If you really want to discuss politics, do so with nonbelievers. However you discuss it privately with those who have such hobbies and interests is fine. That's your personal hobby and interest; it's your freedom and right, and no one interferes. But during gathering times and before the brothers and sisters, don't discuss these matters. Even if someone is willing to listen, don't talk about them, as it affects church life and affects God's chosen people's understanding of the truth.

No matter if they concern politics or the scandals of politicians' private lives, don't bring these topics into church life for discussion. If someone isn't interested in the content of gatherings in church life and always likes to discuss these matters, speaking about them at every gathering, what should the brothers and sisters do? They should restrict such people, saying, "This is gathering time, don't talk about those trashy things. If you want to talk about them, go home and do it there!" What if they can't be restricted

and still speak about them? Throw them out, and tell them to come back when they stop. There's also another way that's even more effective: As soon as they open their mouths to talk politics, the brothers and sisters stand up and go to another room, leaving them to talk alone. In short, people who love to talk politics certainly do exist. Such people neglect proper tasks, don't pursue the truth, don't contemplate how to do their duties well, don't contemplate what difficulties are present in the church's work or faced by the brothers and sisters, and don't contemplate what real problems of their own need resolution—they don't contemplate these proper matters. Instead, they only contemplate those vile, crooked matters, and are particularly enthusiastic about them. Especially now, with information being widespread and accessible from all sorts of channels—this allows these people to satisfy their hobbies and interests. We don't interfere with their hobbies and interests, but God's house has a regulation that discussing political topics at gatherings is catalogued under the problem of disrupting and disturbing the work of the church. Thus, these topics are strictly forbidden during church life and when brothers and sisters come together. Some people say, "These topics are forbidden, but what about our various political views, which party we like or dislike, who we vote or don't vote for—does the church interfere with these?" Let's make it clear: Vote for whoever you want, like whoever you want—the church doesn't interfere with these matters, it's your freedom. Isn't this non-interference quite lenient already? You've fully enjoyed your obligations and human rights as a citizen; isn't that respect enough? This is already fine enough; and yet you still want to speak freely and to your heart's content in the church? That goes against the rules. If you encounter such people, find a way to restrict them. First, fellowship clearly with them, saying, "Are you new to the faith? Is this your first time at a gathering, and you don't know the rules of

God’s house? Then I must tell you: This place is a gathering place, and this time is a time for gathering. Whatever political views or ideas you have, you absolutely must not spread them in the church, and don’t discuss them at gatherings. We don’t want to hear it, nor are we obligated to listen to you speak about these things. You chose the wrong place. After the gathering, when you leave this place, you can say whatever you want; no one interferes. That’s your freedom.” If they understand and remember what you said, and don’t talk about it next time, then that’s okay, and they’ve shown themselves to have some reason. But if after fellowshipping they continue to speak like this, always sharing political views at every gathering, should they be restricted from speaking? (Yes.) Whether or not they’re involved in politics, as long as someone talks about political topics, this should be categorized along with forming cliques, vying for status, venting negativity, and other such behaviors as the various people, events, and things that disrupt and disturb the work of God’s house. Such people cannot be shown any courtesy; they must be stopped and restricted. Of course, people who talk politics aren’t necessarily evil or good; they may simply like these issues and topics. But we can be sure that these people don’t really pursue the truth. In short, the principle for dealing with these people has already been clearly fellowshipped: Tell them the regulations of God’s house. If after explaining them clearly they continue to talk about political topics and don’t heed warnings, then isolate them. They can continue living church life only after repenting. If they never repent, then don’t let them come to gatherings. Dealing with this matter should be that simple. Don’t make a simple matter complex, this benefits no one.

July 24, 2021

The Responsibilities of Leaders and Workers (20)

Item Twelve: Promptly and Accurately Identify the Various People, Events, and Things That Disrupt and Disturb God's Work and the Normal Order of the Church; Stop and Restrict Them, and Turn Things Around; Additionally, Fellowship the Truth So That God's Chosen People Develop Discernment Through Such Things and Learn From Them (Part Eight)

We finished fellowshipping on the twelfth responsibility of leaders and workers at the last gathering. Have you compared yourselves to the content of this fellowship? Have you been pondering this fellowship? Once they have heard My fellowship, those who love the truth and those who have a sense of justice and some humanity can practice some truths after they understand them. Firstly, they can match the truths they understand with their situation, examine themselves against the truth, identify their problems, and then use some matters and environments in real life and in doing duties to resolve these problems. Gradually, with regard to the truths they understand, they grasp the principles people should practice and adhere to. For one thing, they gain a deeper understanding and knowledge of themselves, and for another, they understand more practically and accurately what the truth really says and contains. However, those who do not love the truth and are averse to it, regardless of how much truth they hear, have no awareness or change. Their state, attitude when doing their duty, the goals they pursue, lifestyle, and principles of conducting themselves do not change at all. They continue to act as they wish and live as they please; these truths have no effect on them, nor are they able to make them reflect on and know themselves to the point of hating themselves. If they cannot reach the point of hating themselves, they certainly cannot achieve true repentance. Without true repentance, there is no real entry; without real entry, there is certainly no dispositional change.

Therefore, many people who have believed in God for many years, although they also gather, do duties, have listened to sermons for many years, and often interact with the brothers and sisters, do not have any understanding of themselves, show no change, and their faith in God does not increase at all. They follow God with their initial notions and imaginings and with the intention and desire to gain blessings. No matter how many years they have believed in God, their viewpoints on believing in God, their views on things, their pursuit methods and the goals they pursue, and their attitudes when doing their duties have not changed at all. Their current revelations and the manifestations they live out are the result of not pursuing the truth. We fellowshipped twelve of the responsibilities of leaders and workers, yet the behavior of some leaders and workers has not changed at all. Their attitudes when doing their duties and toward God's requirements have not changed at all. The fellowshipped content served to remind, supervise, and spur on those who relatively pursue the truth, and those who have some humanity and whose conscience has a bit of awareness. However, it has had no effect on some who are more intransigent, sly, and do not accept the truth at all. Why is this? Because these people's attitude toward the truth is one of resistance and loathing. No matter how much truth is fellowshipped, their attitude remains the same: "At any rate, I am doing my duty and following God; I am genuinely expending myself for God. No matter how I behave, as long as I persist until the end, I can gain blessings!" Does this kind of thinking have any reason? They are completely incorrigible and dead to shame, aren't they? Is this not stiff-necked and refusing to repent no matter what? (Yes.)

The twelfth responsibility of leaders and workers is: "Promptly and accurately identify the various people, events, and things that disrupt and disturb God's work and the normal order of the church; stop and restrict

them, and turn things around; additionally, fellowship the truth so that God's chosen people develop discernment through such things and learn from them." Previously, we divided our fellowship of this responsibility into twelve issues. The content of these twelve issues mainly addresses how leaders and workers should deal with and handle these problems when various types of people, events, and things that cause disruptions and disturbances appear in the church so as to achieve the effect of safeguarding the work of God's house and the normal order of the church, thereby fulfilling the roles that leaders and workers should play and the responsibilities they should perform. We have fellowshipped on each of the issues within this responsibility of leaders and workers in detail, fellowshipping some specific manifestations of each one, and cited some specific examples. In terms of principles, the content that has been fellowshipped is quite practical. Although the examples given may not cover everything, the essential issues of various people, events, and things have been clearly fellowshipped. In particular, you as leaders and workers should understand this aspect of the truth in order to resolve the various problems that arise in the church. First, you need to find the words that dissect the essence of the problems from the fellowshipped content and correlate them with the problems. Understanding the essence of the problems makes it easier to find corresponding solutions and resolve problems according to the truth principles. Understanding the essence of a problem is crucial before resolving it. Once you understand the essence of the problem, you should also understand and grasp the principles for handling this problem. Both aspects are indispensable: One is the essence of the problem, and the other is the principles for resolving such problems. These are things that leaders and workers should be clear on. Only by grasping these two principles can you accurately resolve all problems and

properly handle the people, events, and things involved in various issues, rather than applying regulations and blowing the issues out of proportion. Currently, when some leaders and workers handle certain issues, in part, they just follow regulations, and in part they fail to grasp the essence of the issues, easily wronging people and making deviations. This requires a clear understanding of the details, specifics, and context of the issues. Additionally, it is important to look at a person's consistent behavior to determine just what category they belong to. Only by mastering these aspects can issues be handled according to principles. Some leaders and workers, when doing their work, only apply regulations to problems and blow them out of proportion, while they cannot see through to the actual essence of the people who are involved, whether they are good or bad people, whether their behavior is habitual or just an occasional transgression. They cannot discern these aspects, so they are very liable to make mistakes. In such cases, if the church can take a vote, it can effectively avoid some errors. The presence of these deviations and errors in the work of leaders and workers can most clearly reveal whether they have discernment and handle matters according to principles. It also reveals whether leaders and workers possess the truth reality. If a leader or worker who has believed in God for many years cannot handle these real problems, it is enough to prove that this leader or worker is not someone who pursues the truth.

After understanding the responsibilities that leaders and workers should perform, the principles they should follow, and the scope of their work, we should return to the theme of this stage of fellowshipping: exposing false leaders. This is the main topic. With regard to the twelfth responsibility of leaders and workers, the topic we will fellowship today is the areas in which false leaders are derelict in their responsibility, and their

manifestations of not doing real work. First, let's read the content of the twelfth responsibility. (Number twelve: Promptly and accurately identify the various people, events, and things that disrupt and disturb God's work and the normal order of the church; stop and restrict them, and turn things around; additionally, fellowship the truth so that God's chosen people develop discernment through such things and learn from them.) The twelfth responsibility clearly mentions three aspects of work that leaders and workers should understand. How is this related to exposing false leaders? (First, we must understand the several responsibilities of leaders and workers in this work. Then, we compare to see whether the false leaders have fulfilled these responsibilities, and what the manifestations of the false leaders are; measuring them according to this standard is relatively accurate.) That's right. Discerning whether or not a person is a false leader is not done by using your eyes to look at their face and see whether their facial features are good or evil, nor is it done by looking at how much they outwardly appear to have suffered, or how much they have run around. Rather, you must look at whether they fulfill the responsibilities of leaders and workers and whether they can use the truth to resolve real problems. This is the only accurate standard by which to evaluate them. This is the principle of dissecting, discerning, and determining whether a person is a false leader. Only in this way can the evaluation be just, in line with principles, in accordance with the truth, and fair to everyone. The characterization of someone as a false leader or false worker must be based on sufficient facts. It must not be based on one or two incidents or transgressions, much less can temporary revelation of corruption be used as a basis for it. The only accurate standards by which to characterize someone are whether they can do real work and use the truth to resolve problems, as well as whether they are a right person, whether they are someone who

loves the truth and can submit to God, and whether they possess the work and enlightenment of the Holy Spirit. Someone can only be correctly characterized as a false leader or false worker based on these factors. These factors are the standards and principles for evaluating and determining whether someone is a false leader or false worker.

The Three Tasks That Leaders and Workers Ought to Perform Within the Twelfth Responsibility

I. Promptly and Accurately Identifying the Various People, Events, and Things That Cause Disruptions and Disturbances

The twelfth responsibility of leaders and workers includes three tasks, or three steps. By following these three steps to complete this work, the principles of this work are upheld, and the responsibilities of this work are fulfilled. What are these three tasks? (First, promptly and accurately identify the various people, events, and things that disrupt and disturb God's work and the normal order of the church. Second, stop and restrict them, and turn things around. Third, fellowship the truth so that God's chosen people develop discernment through such things and learn from them.) These three tasks are the requirements for leaders and workers in the twelfth responsibility. For starters, the first requirement for leaders and workers is to promptly and accurately identify the various people, events, and things that disrupt and disturb God's work and church life. It is to identify promptly and accurately, not to respond sluggishly and insensitively, nor to make blind and reckless characterizations—imprudent characterizations are not acceptable. Some leaders and workers, due to their poor caliber and muddledness, prune and lecture people recklessly over trivial matters, making arbitrary characterizations and blindly defining things without adhering to principles. Working in this way violates the truth

principles. Therefore, leaders and workers in God's house must at least be able to discern various people, events, and things. Only with discernment can they promptly and accurately identify various problems that arise in the church. To achieve the ability to discern various people, events, and things, what is the first requirement? Firstly, it is necessary to understand God's requirements for different types of people, as well as how God defines various people and the different states they develop. Additionally, it is important to dissect how various negative states arise and what their roots are. Furthermore, one must understand the impact of various people, events, and things on God's work and the normal order of the church. What is the basis for meeting these conditions? What work should leaders and workers first of all undertake? If leaders and workers are always loftily aloof, acting like bureaucrats and not interacting with the brothers and sisters, not grasping the various states of the brothers and sisters, not having close contact with different types of people, and lacking detailed observation and in-depth understanding of them, is this acceptable? This is certainly not acceptable. Some leaders and workers often hide in their rooms, using spiritual devotion and writing experiential testimony articles as excuses to ignore and not grasp the church's work. On the surface, it seems like they are working on church matters while hiding in their rooms, but in fact, they have already isolated themselves from the church's work and from God's chosen people. Can this way of working resolve the problems that exist in the various items of church work? Can it help God's chosen people do their duties well? When they hide in their rooms to write testimonial articles, are they experiencing God's work? Therefore, this approach is inappropriate. According to the twelfth responsibility, the first task of leaders and workers is to promptly identify the various people, events, and things that disrupt and disturb the church's work based on God's words and the truth

principles. Some people ask, “Is having leaders and workers be deeply involved in church life only so they can promptly and accurately identify the people, events, and things that cause disturbances and disruptions?” Is this comprehension correct? (No.) This is a distorted comprehension. Leaders and workers must have the correct attitude and approach to their work and must also go deep into the grassroots. Only in this way can they promptly and accurately identify and resolve problems. If they do not immerse themselves in the grassroots and live with God’s chosen people, it will be very difficult to identify all the problems in the church’s work. If they can only resolve a few problems after people have made reports and sought solutions, the effect of this work will be very limited. The most erroneous way for leaders and workers to work is to shut themselves away and work behind closed doors, like the ancient scholars who devoted themselves entirely to studying books of sages and paid no attention to outside matters. This attitude and lifestyle are unacceptable for leaders and workers. You stay alone in your room, listening to sermons, reading God’s words, writing notes of spiritual devotion, and writing sermons, but does acquiring some doctrines and words mean that you understand the truth? Does it mean you understand the actual situations and true states of people exposed by the truth? (No.) So, although a life of spiritual devotion is essential in the work of leaders and workers, the most important thing is to have the correct working methods and lifestyle.

II. Promptly Stopping and Restricting Evil People

The second requirement for leaders and workers outlined in the twelfth responsibility is that when they identify various people, events, and things that disrupt and disturb the church’s work, they must be able to promptly and accurately make judgments. They need to clearly discern the nature of various people and events, and understand how they impact church life,

whether they threaten, disturb, or sabotage the states, life entry, and performance of duty of God's chosen people, and whether they affect the results of people's performance of duty—leaders and workers must promptly and accurately judge and evaluate these matters. This is the responsibility of leaders and workers. If they lack the brains for this and they don't have the right caliber, they will be unable to do the church's work. Additionally, leaders and workers need to have a sharp response and discernment toward various people, events, and things. For example, when disputes arise in the church and various disruptions and disturbances occur, you cannot identify the problem and think it is insignificant, which results in many people being affected and not doing their duties well. Isn't such a leader or worker numb and blind? (Yes.) This is a problem with leaders and workers. What should you do when you discover that someone is disrupting and disturbing the church's work? First, you need to ascertain the seriousness of the issue and evaluate and judge the essence of such people and the impact and consequences of such things on the church's work and church life. What should the basis for such judgment be? It should be based on God's words and the truth. Some people say, "How do you base it on God's words? I find this to be empty talk." Actually, it's not empty talk. Why do I say this? When you encounter such things or see or hear about them, you simply have to compare them with the issues exposed by God's words. Look at how God's words expose and dissect such people and matters, and at how He characterizes these issues, such as how He exposes false leaders and antichrists, or how He exposes various people's corrupt dispositions, and so on. Then, you compare and dissect these matters according to those words, and through fellowship with the brothers and sisters and your own observations, you can finally make an accurate assessment and characterization of the people, events, and things you see,

and formulate corresponding solutions. How should those who are determined to be among the various people who disrupt and disturb be handled? Not only should they be exposed and dissected to help people discern them, but they must also be stopped and restricted, and those who remain incorrigible despite repeated admonishments should be cleared out. What are the methods and specific approaches for stopping and restricting them? (Prune and warn them.) Is pruning a good method? (Yes.) Exposing their actions, pointing out their most egregious problems, dissecting their essence, and giving warnings—aren't these all feasible methods? Of course, the most important thing is to read God's words to them and use God's words as a basis to persuade and dissect them. If they do not accept the truth and adamantly refuse to admit their mistakes, then more severe measures are needed. First, give them a warning, then use the church's administrative decrees to restrict them, not allowing them to recklessly commit misdeeds and disturb the brothers and sisters. They should also be pruned and then supervised. These methods are necessary, all to ensure the church's work is done well and to save people, guiding them onto the right path. Using these methods will certainly achieve good results. For one thing, use the truth that people understand to persuade and expose them, dissecting their disposition and essence, exposing the nature of their actions and the serious consequences caused by them—this is the minimum that people can do. The next step is to dissect and discern them based on God's words, and to characterize them accordingly. If they heed the advice, accept it, and repent, that of course would be the best. However, if they do not accept it and continue to disturb the church's work, what should be done then? In that case, there is no need to be polite. God's house has administrative decrees, and at this point, the person should be stopped and restricted according to the administrative decrees of God's house. If the

person is a new believer with a small stature who does not understand the truth, they can be aided with love; you can fellowship the truth to help them know themselves. For those who can accept the truth and repent, there is no need to stop, restrict, or prune them. If they do not accept the truth, it is not a matter of having a shallow foundation or a small stature and not understanding the truth; it is a problem with their humanity. For such people, administrative management and administrative punishment should be used to stop and restrict them. The ultimate effect achieved is upholding the church's work and the normal order of church life, allowing church life to proceed in an orderly manner. This is called turning things around, and this is the effect that leaders and workers should achieve in their work. Only by achieving this effect are they fulfilling their responsibility. If leaders and workers ignore any problems that arise, merely responding perfunctorily with some words and doctrines, or rebuking and pruning those who disrupt and disturb the church's work in a simple manner with only a few words, can this resolve the problem? Not only does this fail to resolve the problem, but it also leads to greater chaos in the church—most people lose the will to do their duties and are disturbed to varying degrees, impacting their performance of duty. Have such leaders and workers fulfilled their responsibility? (No.) This shows that these leaders and workers are not competent in their work.

III. Exposing the Evil Deeds of Evil People, So That God's Chosen People Develop Discernment and Learn Lessons

The third requirement in the twelfth responsibility of leaders and workers is that when dealing with disruptions and disturbances caused by evil people, leaders and workers should eat and drink God's word together with God's chosen people to reflect on and know themselves, and have a genuine turnaround. They should be able to lead God's chosen people to

enter into the truth reality, cast off their corrupt dispositions, and achieve following God, submitting to God, and bearing witness to God. Only this kind of work aligns with God's intentions. For one thing, leaders and workers who work in this way are able to solve problems and equip themselves with the truth while working. Additionally, through fellowshipping the truth to solve problems, they help the brothers and sisters understand the truth, know how to reflect on and know themselves, cast off their corrupt dispositions, do their duties well, know how to discern and treat people, achieve following God and submitting to God, not be constrained by others, and be able to stand firm in their testimony. This is fulfilling the duties of leaders and workers; this is the principle that leaders and workers should practice for solving problems while carrying out the church's work. No matter what problems arise in the church, first and foremost, leaders and workers should seek the truth, grasp God's intentions, and seek God's guidance together. They should then look for relevant words of God to resolve the various existing problems. In the process of resolving problems, leaders and workers should fellowship more about the relevant words of God with the brothers and sisters, and understand the essence of the problems based on God's words. They should also have God's chosen people fellowship their own understanding to discern these issues. Once the majority are able to have the same understanding and arrive at a consensus, the problems become easier to resolve. In resolving problems, do not always repeatedly recount the events or pursue minor details or blame individuals involved in the problems. At first, do not focus on minor issues; instead, clearly fellowship the truth, as this will reveal the nature of the problems. Only this approach helps God's chosen people learn to discern issues based on God's words, gain discernment from the people, events, and things that arise, and learn practical lessons from them. It also allows them

to compare the words and doctrines they usually understand to real life, enabling them to truly understand the truth. Isn't this what the leaders and workers should do? Leading God's chosen people to enter into the truth reality primarily involves using the truth to resolve the notions and imaginings of God's chosen people and their corrupt dispositions. This approach yields the best results. The more leaders and workers are able to use the truth to solve problems, the more easily God's chosen people can understand the truth. In this way, they will know how to practice and apply God's word in real life. If leaders and workers often lead God's chosen people to solve actual problems, they will be able to bring God's chosen people into the truth reality and also integrate God's word into their own daily lives. Some people say, "Isn't this requirement for the leaders and workers too demanding? How can we have so much understanding?" You may not have had it before, but can't you learn and practice to achieve this result? This is the way in which God's work trains leaders and workers and God's chosen people to enter into the truth reality. If you do not know how, you can learn and practice. No matter what problems arise, you must learn to reflect on yourself and know yourself based on God's words; this is the process of practicing. After practicing a few times and achieving results, you will have a path and know how to practice the truth. When God comes to work, this is the way in which He leads people to learn to enter into the truth reality. Leaders and workers should often communicate with the brothers and sisters, face problems together, solve problems together, and do the church's work well. How should church leaders lead God's chosen people? The main way is to lead God's chosen people to identify and solve problems in real life, to practice and experience God's word in real life, so that God's chosen people are not only able to practice the truth, but also able to discern negative things and negative people—false leaders, false

workers, evil people, disbelievers, and antichrists. The purpose of discerning various people is to solve problems. Only by thoroughly resolving the disturbances caused by evil people and antichrists can the church's work progress smoothly, and God's will be carried out in the church. At the same time, addressing evil people also serves as a warning to avoid making mistakes or doing evil, enabling oneself to achieve fearing God and shunning evil. This way, not only do you fulfill your duty and gain life entry, but you also understand the truth and enter into the truth reality. Isn't this killing two birds with one stone? When you understand the truth and can solve problems, this proves that you possess the caliber to be a leader or worker and meet the requirements for being cultivated in God's house; thus, you should take the lead and guide the brothers and sisters in learning to discern various people, events, and things in real life; achieve understanding of the truth; know how to treat all kinds of people who disrupt and disturb the church's work; know how to practice the truth, treat various people according to principles, and fellowship the truth to solve problems. This is your responsibility. By practicing in this way, you enter into the reality of God's words. You will learn lessons, gain discernment, and understand God's intentions in every matter that comes your way in real life, having principles of practice in how you handle matters, treat people, and do your duties. This way, you will be able to practice the truth. God's requirement for people is to achieve such results. Therefore, no matter what matters arise, you must always learn your lesson and develop discernment; you can't let them slip away, nor can you miss any opportunity to learn your lesson and develop discernment. Since it is the case that something has happened, we must not approach it with a negative, blaming attitude; instead, we should face it with a positive attitude. How is that done? By seeking the truth to resolve the problem. All people have

corrupt dispositions, and their humanity can be either good or evil, so how could problems not arise when people gather? What should your attitude be, given that God has laid out this environment for you, that He has shown you such people, events, and things as occur around you? Thank God for laying these various problems out before you. He is giving you a chance to practice and learn lessons, and to enter the truth reality. As a leader or worker, you should also thank God for giving you such an opportunity. No matter what problems you encounter, you must lead the brothers and sisters to learn to discern, draw lessons, and derive insights along with you. Additionally, you must lead them along with you to reflect on and understand what notions and imaginings people have regarding the problem, what distorted views exist, what lessons have been learned from encountering this matter, what erroneous notions and views have been resolved, and what truths have ultimately been understood. This is how one should experience God's work, not missing a single matter. If you have experienced God's work for several years and have resolved many problems, you will see that God's words are all the truth and absolutely can cleanse people and save them from Satan's influence. When people understand and gain the truth, they will see that God's words are completely fulfilled and accomplished. When God's chosen people are able to practice and experience God's words, they will then be able to integrate God's words into their real lives, use God's word correctly to view people and matters, and measure people and everything they do by God's word, rather than relying on what they see or their feelings, and certainly not on notions and imaginings. Once they have learned these lessons, it becomes easier for them to live by God's words, and they can often live in God's presence. In this way, leaders and workers are completely up to standard in their work, and their responsibilities are fulfilled. Only when leaders and workers do

their work thoroughly can God's chosen people achieve these gains. If, in many of the situations you encounter, you do not know how to lead the brothers and sisters to learn lessons and you cannot discern various people, events, and things, then you are someone who is blind, a numb and dull-witted muddler. Faced with such situations, not only will you be overwhelmed, unaware of how to handle them, and incompetent for this work, but it will also affect the brothers' and sisters' experience of these people, events, and things. If you handle things improperly, do not do any work, do not say a single thing to fellowship the truth that you should, and cannot say anything beneficial or edifying to others, then when many people face these people, events, and things that cause disruptions and disturbances, they will not only fail to accept these matters from God, treat them positively and actively, and learn lessons from them, but their notions and guardedness toward God will grow increasingly severe, as will their mistrust and suspicion of Him. Isn't this the consequence of leaders and workers lacking the truth reality and being unable to use the truth to solve problems? Isn't this a sign that leaders and workers cannot do actual work? You have not done the church's work properly, have not completed the commission God gave you, have not fulfilled the responsibilities of leaders and workers, and have not led the brothers and sisters out from under Satan's power. They still live within corrupt dispositions and Satan's temptations. Are you not delaying the life entry of God's chosen people? You are harming people deeply! As a leader or worker, you should accept God's commission, to lead the brothers and sisters before God, to let God's chosen people eat and drink God's words to achieve understanding of the truth and to do their duties with principles, thereby increasing their faith in God. Not only have you failed to practice in this way, but you also did not restrict or resolve the disturbances caused by evil people, causing harm to

the life entry of God's chosen people. After believing in God for many years, not only have they not made progress and not understood the truth or gained knowledge of God, but they have even developed many notions and misunderstandings about God, with no real submission whatsoever. Isn't everything you have done actually disrupting and disturbing God's work, then? You have not only not led God's chosen people into the truth reality or protected them, but instead allowed them to be disturbed by evil people and misled and controlled by antichrists. Have you not done things that hurt your own people and pleased your enemies? Are you not aiding and abetting evil? You have worked for so long; however, not only have you failed to achieve positive results, but you have even made the distance between the brothers and sisters and God increasingly greater, and made it so God's chosen people have believed in God for years without understanding the truth or knowing how to discern the disruptions and disturbances of evil people, severely affecting their life entry. What is the issue here? Isn't this doing much evil? No matter what work leaders and workers do, if they cannot act according to God's requirements and handle matters and solve problems according to the truth principles, their impact will extend beyond themselves or merely a few people; it will impact the church's work, the life entry of all God's chosen people in the church, the results of God's chosen people doing their duties, the results of the spreading of the kingdom gospel, and even whether God's chosen people can be saved and brought into God's kingdom—these are all areas it could possibly impact. Some people believe in God but follow false leaders and antichrists, resulting in their ruin. It's just like people in religious circles who become misled and controlled by pastors and elders, with the result being that they fail to welcome God upon His return and instead fall into disaster. This is all demonstrably true. Therefore, being able to discern false

leaders and antichrists is extremely beneficial for the life entry of God's chosen people!

The twelfth responsibility of leaders and workers requires them to perform three most crucial tasks: First, they must identify various people, events, and things that cause disruptions and disturbances in the church's work. Second, after discerning and characterizing them, they must promptly stop and restrict the evil people; this is the second step. Third, while stopping and restricting the evil people and turning things around, they must frequently fellowship God's words with the brothers and sisters to expose the evil deeds of the evil people, and closely monitor the reactions and understandings of the brothers and sisters regarding this matter, promptly correcting any incorrect views they have. Of course, if some brothers and sisters who pursue the truth have insights, they should be encouraged to fellowship more. Additionally, leaders and workers should also help those who are weak or of small stature, and encourage them to speak more. The intended result is to help the brothers and sisters gain discernment and learn lessons from the events that occur, learning to discern people and matters. The purpose of discerning people and matters is to enable them to accurately understand various types of people and, according to the truth principles, treat them using the correct methods, while also learning lessons themselves. What lessons should they learn? They should observe what God's attitude toward these people is when He dissects and exposes their states—knowing God's attitude toward these people makes it clearer what kind of person one should be and what kind of path to take, doesn't it? (Yes.) In short, the ultimate result to be achieved is for God's chosen people to understand the truth and enter into reality in real-life environments, to be able to do their duties normally, and submit to God's orchestrations and arrangements. In this way, the leaders' and

workers' performance of the church's work will align with God's intentions. Judging from the three steps of performing this work, is it difficult for leaders and workers to do this job well? (No.) If relying on human kindness and caliber, it can be somewhat strenuous to do this job well, because you will not achieve the result required by God and will not fulfill the true responsibilities of leaders and workers. Can you do this job well if relying on corrupt human dispositions? (No.) Speaking precisely, relying on corrupt dispositions to do this job means acting according to your own ideas. What will this result in? (It will cause chaos in the church.) This is one consequence: The more you work, the more chaotic things become. What is chaos? What are the specific states of chaos? It is when, during gatherings, people cannot normally eat and drink God's words or fellowship the truth. There are always evil people and disbelievers causing disturbances, or there are constant disputes, with everyone sticking to their own views and forming factions and cliques; the brothers and sisters lack discernment and are at a loss, those with spiritual understanding and who love the truth are also disturbed, and their life does not grow. In such a church, evil people and disbelievers completely hold power, and the Holy Spirit does not work. In such a church, no matter what happens, people are all talking at once, expressing all kinds of views, with hardly any correct viewpoints being said. The church quickly splits into several factions, there is no unity among people, and there is no sign of the Holy Spirit's work or guidance. People guard against one another and regard each other suspiciously; two or three groups vie for power and profit; everyone seeks their own backers, and attacks and excludes dissenters; and all manner of evil deeds may be committed. This is the scene of chaos. How is this situation caused? Is it not because leaders and workers are unable to do their work? (Yes.) Leaders and workers working according to their own ideas brings about these

consequences. What does working according to one's own ideas mean? It means not understanding the truth, lacking principles, and acting blindly based on corrupt dispositions and human notions and imaginings, leading to an even more chaotic state in the church. Some people might say, "How can there be evil people causing disturbances in the church? I don't know who is right and who is wrong, or which side to take." Others might say, "The church is divided into several factions. How are we supposed to live church life? Every gathering is unfruitful and a waste of time. Continuing to believe like this won't yield any results." When a church becomes so chaotic that God's chosen people are unable to live church life, it is completely spurned by God. This clearly shows that as long as evil people and disbelievers hold power, they will ruin the church. The church cannot function without good people and those who practice the truth as leaders and workers—without them, it will be impossible to keep things under control! If evil people and disbelievers are not restricted, there will be no church life, and the normal order of the church will be completely botched, turning into a mess. This is the result when leaders and workers do not do their jobs well. If leaders and workers cannot accept the truth, be considerate of God's intentions, or rely on God, then they will not be able to do church work well. They will be unable to resolve any problems that arise in the church or resolve any difficulties faced by God's chosen people. Can such leaders and workers produce good results if they hold power? They can only bring chaos to the church—ultimately, this is the sort of situation that arises. This church then becomes desolate, a place where Satan holds power; it deteriorates into something else. God will not acknowledge this church, and the Holy Spirit will not work in it. Such a church is merely in name and should be shut down.

Dissecting the Manifestations of False Leaders With Respect to the Twelfth Responsibility

I. False Leaders Have Poor Caliber and Are Not Able to Identify the Problems of Disruptions and Disturbances

These are the tasks leaders and workers must do as outlined in the twelfth responsibility; we shall not fellowship on any more specific examples now. The theme of today's fellowship is to expose the specific manifestations of false leaders while they perform these tasks, and to identify which behaviors reflect the essence of false leaders and can be used to characterize a person as one. This is the main topic of today's fellowship. First, the requirement for leaders and workers in this work is to promptly identify various people, events, and things that cause disruptions and disturbances to God's work and the normal order of the church. Prompt identification is a required standard for leaders and workers. Whenever something arises, as soon as there is the slightest hint of something amiss, such as signs of evil people starting to maneuver, or someone showing indications of causing trouble, leaders and workers should sense it and be alert. If they are numb and dull-witted, it will be troublesome. Especially in situations where there are evil people causing disturbances, as soon as this issue starts to emerge and it is unclear exactly what these people intend to do or how the situation will develop—that is, when leaders and workers cannot yet see through this matter—they should not act blindly or alarm these people prematurely so as to avoid misjudgment. However, this does not mean not noticing and being unaware of the situation. Instead, it means waiting and observing to see how things develop and what these people's intentions, goals, and motives are. This is the work leaders and workers need to do. When the situation develops to a certain extent, and these people start venting negativity and spreading fallacies, causing disturbances

to God's chosen people, the leaders and workers should act promptly. They should stand up without hesitation to expose, dissect, and restrict the evil deeds of these individuals, helping others learn lessons and discern and see through the evil people. This is the process of promptly and accurately identifying the various people, events, and things causing disruptions and disturbances—this is what it means for leaders and workers to be doing this work. The main goal of this work is to identify the various people, events, and things that disrupt and disturb the church's work, and then resolve them promptly. This is what leaders and workers can achieve. So, what are the manifestations of false leaders in this work? How can we dissect and discern false leaders? Clearly, false leaders cannot promptly and accurately identify the disturbances caused by evil people to the church's work. This is the most evident issue with false leaders' performance of church work—they have no discernment regarding the disturbances caused by evil people to the church's work. Why say that false leaders cannot identify problems or see through to the essence of problems? Some people's actions are clearly disruptions and disturbances to the church's work, but false leaders cannot discern or perceive the problems; they are blind. Some people vent negativity, mislead, and disturb others in the church. Others form cliques, secretly engaging in shady dealings, often judging certain individuals behind their backs. Still others recklessly seduce and flirt with one another. False leaders pretend not to see these things; they are completely unaware of the seriousness of these issues and just how many people's pursuit of the truth and performance of duty will be impacted if these issues go unresolved, as well as what consequences they will bring, so they ignore them. When some people notice issues and report them to a false leader, the false leader may say, "They're all brothers and sisters—who doesn't reveal some corruption? Who doesn't have emotions and desires? Don't judge or

condemn others lightly!" No matter how absurd, wicked, or contrary to the truth something is in the church, false leaders simply do not see it. Some people, during gatherings, always speak negatively, saying things like, "They keep saying God's day is near—when is it actually coming?" Some brothers and sisters are unknowingly affected by this, but what is the false leader's response? They consider it normal weakness and fail to see that it is venting negativity, misleading, and disturbing others. Some brothers and sisters are clearly affected in doing their duties. They don't want to preach the gospel anymore and no longer positively or proactively join gatherings. Every time there is a gathering, they have to be called upon to attend. Yet, the false leader does not see this as a problem. They do not notice what changes occur among everyone in the church when this problem arises. They simply mechanically hold gatherings as a matter of convention, unaware of what is happening behind the scenes, the changes in people's states, what problems people have, who caused them, who the main culprits are, from whom the problems originated, and just what issues need to be resolved—they cannot perceive any of these. Is it because they lack eyesight that they cannot perceive these things? (No.) Since they do not lack eyesight, why is it that when such serious disruptions, disturbances, and obvious fallacies appear within the church, they fail to see or identify them? Clearly, this leader is blind and lacks spiritual understanding. Some people say, "Although they cannot identify these problems, they can read God's words to people during gatherings. Regardless of people's understanding of their reading or whether it yields any results, they persistently read God's words. For this reason alone, they can be considered a good leader." They focus only on reading God's words—if this doesn't lead to any results, isn't this just going through the motions? If they cannot solve problems, what benefit can people gain from gatherings? So is this

leader a false leader? (Yes.) One manifestation of a false leader when performing this work is blindness. They are blind—no matter how obvious the problem is right in front of them or happening around them, they cannot see or identify it. Outwardly, they may seem to cherish God's words more than the average person, but they do not understand what God's words are about, which people they refer to, or which situations they address—they cannot relate God's words to real life. So, what is the understanding they fellowship? Do they align with the truth? Can they resolve real problems? (No.) When they preach, they spout empty rhetoric, as if they have a great understanding of the truth, but they cannot identify obvious disturbances caused by evil people in the church, acting instead as if nothing has occurred. Does this show they understand the truth and have discernment? Do they have genuine understanding of God's words? (No.) If they can read God's words normally, why can't they use them to view and resolve problems? Why is it that their minds never open when they read God's words? Why don't they have a keen heart when reading God's words? What is the root of this issue? Why are they blind? What is the cause of their blindness? (It is because they lack the ability to comprehend God's word and have extremely poor caliber.) Correct. It is not that their eyes are blind, but their heart is blind. What does having a blind heart mean? It means having extremely poor caliber and lacking the ability to comprehend God's words. No matter how many of God's words they read, they only understand it on a superficial level. They cannot relate it to the various people, events, things, and situations that appear in the church, nor can they treat, handle, and resolve various problems according to the truth principles. This is the root of their blindness—they have poor caliber and are not capable of this work. Therefore, no matter how much they diligently study and rigorously train, and no matter how hard they work to compensate for

their lack of ability, can they fulfill the responsibilities of leaders and workers? They cannot. These people are quite pitiable. No matter how much they equip themselves with words and doctrines, they cannot fulfill the responsibilities of leaders and workers or carry out this work.

Just now, we fellowshipped about a manifestation of these false leaders, which is that they cannot see that the actions of evil people and antichrists cause disturbances to the church, nor can they see through to the essence of evil people and antichrists. When encountering matters where evil people cause disruptions and disturbances, sometimes they might notice a bit of a clue, or, whether it be through their experience, feeling, or intuition, they may merely sense that something is not quite right, that this person's expression, the look in their eyes, and their words are somewhat abnormal. They may have a bit of a feeling, but they cannot see through many things, and they fail to identify most problems. What is the reason for them not seeing through to the essence of problems? This involves yet another issue. They are so diligent, staying in their rooms all day writing sermons, making notes about their spiritual devotions, writing down their understandings and experiences of God's words, learning hymns, setting goals for the number of times to pray, the amount of God's words to read, and the number of sermons to listen to each day, and the amount of time in which to write an experiential testimony article—they complete all these tasks, so why is it that they still cannot see through things when they happen? They do not understand the truth. They can only spout words and doctrines and they cannot solve actual problems. Some people always speak words and doctrines to mislead others, and false leaders cannot see through this. Though they sometimes sense that something is wrong, that there might be a problem, seeing that those people do not seem evil, they nevertheless just let the issue pass in a muddleheaded way. They are not

able to seek the truth principles to discern such problems, and even if they have read God's words exposing the states and essence of such people, they do not know how to link them to these situations. Their minds are fuzzy and they cannot see through these things. When they want to seek, they do not know how to articulate it. They talk for a long time without explaining the essence of the problem, and without clearly describing what the overall manifestations of such people are like, what their humanity, pursuit, performance of their duties, and aspirations to expend themselves for God are like, or what their attitude toward the truth is like, and whether they are people who accept the truth. These false leaders cannot see through to or clearly explain these matters. Even if they sense there is a problem, they babble on, saying a bunch of things, without making their point clear. Their listeners need to be able to discern, extract the key points, and analyze their words in order to know the questions they are asking, the overall state of the person they are describing, and ultimately characterize the essence of that person—whether they are evil or good, whether they are someone who pursues the truth or merely a laborer. When you ask a false leader to describe an issue or raise a question, they can never describe the root and essence of the issue or its crux clearly. In short, false leaders do not have any particular attitude toward problems they cannot see through, and for matters where they can notice some clues, they still cannot see through to the essence of these problems. Even when some people vent negativity and spread notions, causing an adverse impact on the church life, they cannot see through to this. They cannot see through to or characterize the essence of a problem from its surface or from its budding stage. Of course, seeing through to the essence of a problem is not a simple matter. The most important thing in church work is to see through to the essence of various people based on God's words. Those who understand the truth can achieve

this, but false leaders and false workers cannot. When they see antichrists disturbing the church's work, they cannot see through to the essence of the problem and even defend the antichrists, saying, "They are just revealing some corrupt dispositions, and being a bit arrogant, willful, and arbitrary. They can still endure hardship while doing their duties. So we should not judge and condemn them; we should not make a big deal out of it." Others ask, "If they can endure hardship while doing their duties, are they people who pursue the truth? Have they incited, misled, or drawn others in behind the scenes? Have they exalted and testified for themselves?" False leaders cannot see through these matters. There are even some people who, under the banner of testifying for God, intentionally smear and blaspheme God and deliberately spread baseless rumors while dissecting and talking about knowing their own notions about Him. After hearing them do this, false leaders may feel that what they said sounds a little off, but they cannot see through to the seriousness of the issue, much less can they see the negative impact and severe consequences these words bring. Therefore, various disruptions and disturbances that occur right under the noses of false leaders either go completely unnoticed by them, or if they do notice them, they do not know how to characterize them or how to draw links between God's words and these situations. These very clear matters become a confused mess for them. False leaders are dimwits. In the church, they cannot discern which people are pursuing the truth, and which people are true believers who can accept the truth. They cannot discern which people do not pursue the truth but are still able to labor, and are mostly willing to pay a price and act according to principles, and are relatively obedient and submissive, despite occasionally speaking some negative words. They also cannot discern which people exclusively play negative roles, vent negativity and judge others, and always have notions about all of the work arrangements of

God's house and about the rules and requirements regarding all items of work in God's house, harboring an attitude of resistance rather than acceptance, and being particularly irreverent toward these things, even to the point of judging them. In short, false leaders cannot see through any type of people. Worse still, in the church, there are some people who frequently spread notions, vent negativity, and do not even read God's words during gatherings. They always form cliques, engaging in jealousy and strife. Some people always want to be leaders, always want to live off the church, and always want to seize the property of God's house. There are also some people who appear to have some good behavior outwardly but do not play any positive role in their duties. False leaders cannot see through these negative characters and cannot categorize them. They cannot see through to just what path these people are taking, what their essence is, and whether they are people who accept the truth. Isn't this a problem with false leaders' caliber? These false leaders have extremely poor caliber. Whatever they do is a complete mess, and any work they undertake ends up in complete disarray.

Some people spend offerings without principles when they purchase items for God's house, buying things arbitrarily without getting permission. False leaders, upon seeing this, even say, "Although they spent a bit more money, their intentions were good. When buying things for God's house, we should buy the best; this is not a waste of money. Isn't this how offerings should be used?" Are there principles to their words? (No.) So, what kind of words are these? Aren't they muddled? Unprincipled words are muddled words, and baseless words are also muddled words. Some people frequently speak words and doctrines during church life; they are particularly eloquent, and talk in a structured manner that sounds quite organized, and they possess excellent speaking skills. What do false leaders

say about such people? “Our church life relies entirely on So-and-so. They are the most articulate and they have the greatest understanding of God’s words. Without them, our church life would be incredibly dry and uninteresting.” Little do they know that these people are only speaking words and doctrines. No matter how much a person listens to them, they will not gain any edification, they won’t understand the truth, or know how to link the truth to themselves to understand their own state and solve their problems. Under the flattery and incitement of false leaders, people who speak words and doctrines, people who love to be in the limelight, and even people who often veer off-topic in their speeches, rambling on at each gathering about extravagant, nonsensical and wide-ranging topics, are all given room to perform. False leaders are unable to discern them and even consider them talented people, flattering them by saying, “You speak so well; why don’t you write experiential testimony articles? What a shame!” In the church, those university students, professors, and intellectuals are regarded as treasures by false leaders. They say, “These intellectuals and professors are talented individuals. They have vast experience and renown in society. If they become leaders and workers in the church, more work can get done, and God’s chosen people can benefit more and gain more. In the future, the church’s work will rely entirely on them. With these intellectuals leading us, our faith in God will surely bring blessings.” Therefore, in churches where false leaders are present, those who possess status in society, those who are knowledgeable, those who are eloquent, those who talk in an empty way about words and doctrines, those who possess some prestige, and so on—all these people who have no truth reality whatsoever—hold dominant positions in the church and are treated by false leaders as the main forces and even the so-called pillars of the church. When something happens in the church, false leaders say, “Go ask So-and-so; he

was the CEO of a company," or "Go ask So-and-so; she was a professor at Such-and-such university," or "Go ask So-and-so; he was the top lawyer at a law firm." False leaders treat these people as the pillars and main forces of the church. Can the church life be good under such circumstances? (No.) So, what is the result? These so-called main forces and pillars secretly or even openly vie for status and form cliques, and frequently spread notions and disseminate baseless rumors. The brothers and sisters in the church who are true believers, love the truth, can accept the truth, and have a pure comprehension of the truth are often excluded and suppressed by them. These so-called distinguished social figures, whether in doing their duties or undertaking any work, have no loyalty and never act according to the truth principles—they entirely follow the ways of nonbelieving society. Therefore, in such a church, those who truly pursue the truth, those who have a pure comprehension, and those who possess some humanity and have a sense of justice, have no space to speak, no right to speak, and certainly no right to make decisions. Regardless of what happens in the church, the final decision-makers are always this group of so-called key members. False leaders idolize and blindly believe in these people, so they ultimately rely on them for solutions whenever something happens. If these people pursued the truth and acted according to the truth principles, this would be a good thing. However, most of these people do not pursue the truth. They possess some knowledge and education, they have social status, and on top of that, they have deceitful and insidious humanity, and are silver-tongued and adept at misleading others. This is precisely the nature essence of antichrists. What is the result of false leaders relying on these people? They totally mess up the work of the church and the order of the church life, and they ruin the life entry of God's chosen people, causing the church to completely lose its testimony. Some false leaders hope to have a

big shot in the church who understands politics and current events, thinking, "If there were such a person to expand the church's scale, bolster its influence, and enhance its reputation, the work of spreading the gospel would have hope. That would truly be a cause for celebration!" In churches controlled by false leaders, during church life some people talk extensively about politics, current events, the international situation, and domestic affairs; they discuss the private lives of high-level political figures and even analyze the conspiracies and overt plots of these political figures in a clear and logical way. False leaders, drooling with envy, say, "Finally, our church has a big shot to help us keep up appearances! I always used to feel discouraged, frustrated, and that I could not hold my head high, because our church lacked this kind of big shot. But now we have such a person in our church. So, we should let this person do whatever they want and say whatever they want, and give them freedom. Doesn't God's house practice freedom and human rights? Doesn't the Age of Kingdom emphasize human rights?" False leaders treat those who like to talk about politics and comment on famous people, who often drone on and on about lofty, hollow ideas among people, as rare treasures and want to cultivate them into the pillars and mainstays of the church. Thus, they frequently encourage and praise them, afraid that it will impact the church's work if they become negative. In short, these false leaders are numb and blind. They cannot promptly identify the various people who disrupt and disturb the church's work. Even if they do identify them, they cannot see through to the essence of evil people. They cannot even see through obvious evil people who fall under the category of antichrists, such as those who form cliques and establish independent kingdoms. When they see antichrists forming cliques, strutting their stuff, and doing as they please with the immense power they command, how do false leaders evaluate them? "This person is

extraordinary, they're truly remarkable! I hadn't noticed this talent before; they are much better than me, they really put me to shame. Look at their abilities—they are able to take things on and let things go, speak with class, and keep to their word. I, on the other hand, am no good; I am like a timid little girl." They admire the antichrists greatly, bow down to them, and willingly become their followers. One characteristic of this manifestation of false leaders is blindness, and another is numbness. Overall, the essence of this problem with false leaders is poor caliber.

People have eyes so that they can see things. After a person sees something, their mind will react and make judgments, and after they form a judgment, they will develop a viewpoint and gain a path of practice. This proves that they are not blind—no matter what they see, they have a normal reaction and know how to face and handle it. This is a person with normal thinking. People have a process of reacting to what they see; they will ponder and think it over to a greater or lesser extent. As their thoughts unfold, a picture of that thing gradually forms in their minds, and they develop their own viewpoints, attitudes, and approaches. So, what is the precondition for producing these things? A person's eyes must be able to see things, then transfer the collected information to their brain and mind for contemplation. If a person can see things with their eyes, then they are not blind, and they can then think and ponder, have awareness, attitudes, and viewpoints, and ultimately draw correct conclusions. Of course, arriving at these conclusions requires some time. What does having awareness, viewpoints, and attitudes before these conclusions are reached mean? It means that a person's mind is active, not numb, proving that this person is alive, not dead. False leaders have poor caliber. In what ways is it poor? False leaders lack both of these qualities. Their eyes are open but they cannot see things happening or unfolding, which is blindness.

Additionally, when they see things, their minds have no reaction, they do not form any viewpoints or thoughts, and they do not have the means or correct ways to judge and thereby draw conclusions. This is numbness in spirit. People numb in spirit cannot discern anything, they possess no correct evaluations or accurate judgments, and ultimately, they cannot draw correct conclusions, and do not know how to approach, handle, or resolve the matters at hand. This is being numb and dull-witted. When a person is numb and dull-witted in their spirit to the point where they do not react at all when something happens, this is being dead—this is describing the matter to a tee. Let's put aside for now whether false leaders are indeed dead, and just say that they have poor caliber. Just how poor is it? No matter how significant an event occurs, they cannot see it, and even if they do see it, they cannot see through it. For example, no matter how long false leaders work for, they cannot draw conclusions on what the essence of a matter is, how to categorize it, how to characterize it, or what the basis for the characterization is; they do not know how to evaluate these things, and have no standards or principles for evaluating them. They are muddled people who lack spiritual understanding. This is the primary manifestation of false leaders in the first task. They are blind, stupid, foolish, and numb, yet they still want to be leaders. Is this not delaying things? Is this not very troublesome? If someone has never served as a leader before, and if they are just encountering something for the first time, and this matter is not mentioned in God's words and is unheard of among people—that is, if they have no experience or knowledge of this matter—under such circumstances it will take time for that person to develop correct insights, attitudes, and viewpoints. But why are false leaders said to be numb and blind? It is because I have spoken so many words, but no matter how much I expose and dissect things, or how many examples I give, false leaders merely know

about the matters themselves after hearing My words, but do not understand the truth principles from them. In addition, the more I speak, the more confused they become. They say, “With so many matters, so many words, so many stories, who can remember them all and make connections to real life? Don’t say so much, I’m having a bit of trouble taking it all in and understanding it. Just tell me how to handle this person: Should they be expelled or kept?” Is this not numbness? It is extreme numbness! In fact, saying that they are numb is giving them some leeway, as this person might be young, or perhaps uneducated, or maybe they are very old and a bit muddled—saying it this way spares their pride. But in fact, it is poor caliber and a lack of the ability to comprehend the truth. This explanation makes it clear.

If serious disruptions and disturbances occur in the church and false leaders cannot see through to the essence of these problems, are they competent for the work of leadership? Can the brothers and sisters be protected under their leadership? Can the church’s work, the environment in which the brothers and sisters do their duties, and the normal order of the church life be protected and maintained? These are the most basic things that leaders and workers should achieve. Can false leaders achieve these things? No, they cannot. They cannot even identify or see through the people, events, and things that cause disruptions and disturbances, so how could they proceed with the next steps of their work? They cannot even discern the most basic things, such as what a good person is, what a bad person is, what a deceitful person is, or what a hypocrite is—how can they handle the church work? They are incapable of this. It is not that they deliberately do not do real work, or that they are lazy and indulging in the benefits of status; it is just that they have poor caliber and are incapable of doing their work. This is the essence of the problem. People with very poor

caliber can only spout words and doctrines, and adhere to regulations; during gatherings, they can only coax and exhort others, saying things like, “Believe in God properly! How can you indulge in fleshly comfort at a time like this? How can you still covet money and worldly things? God must be so heartbroken!” They can only deliver sermons of this type. When various evil deeds like disruptions, disturbances, and the venting of negativity occur, they cannot see or identify them. The brothers and sisters want to live a normal church life but are unable to do so, and they want to have an appropriate environment to do their duties but they are not able to. False leaders cannot solve these problems, so what use are they? The brothers and sisters want to live the church life, to understand the truth and resolve their difficulties and negative states. They eagerly hope that leaders and workers can fellowship the truth clearly and thoroughly to solve these real issues. If a church is one where false leaders hold power, can these real issues be resolved? False leaders do not understand the hearts of God’s chosen people, nor can they see their difficulties. Instead, they continue to speak words and doctrines and drone on and on about lofty, hollow ideas, which causes God’s chosen people great disappointment. Who would still want to attend gatherings regularly? Can false leaders be considerate of God’s intentions, and take those evil people, disbelievers, opportunists, and promiscuous people who are wicked and love worldly things, and cleanse them away from the church according to God’s words and requirements, preventing them from interfering with and disturbing God’s chosen people, and enabling God’s chosen people to live a normal church life? Can false leaders achieve this? They cannot. When someone makes such a request, what do false leaders say? “You are so fussy! Do you think you are the only one who loves God and wants to be loyal in doing a duty? Who doesn’t want that? They also believe in God and are chosen by God. Although they

have some problems, we should treat them correctly. Don't always find fault with others. Take the opportunity to reflect on and know yourself more; you must learn to be tolerant and patient." False leaders are muddled and blind, and they have no principles in how they treat different types of people. They cannot see through those who should be restricted or cleared out, instead they condone these people doing whatever they want and acting like tyrants in the church, giving them plenty of room to operate, which makes a mess of the church, to the point that the level of diverseness in some churches can be described with one phrase: They become a real mixed bag. Evil people, disbelievers, the promiscuous, local tyrants, and even some who would sell out the church and the brothers and sisters when encountering the slightest bit of danger, are all mixed together in these churches. False leaders cannot see through these people, and they do not handle or address them. Therefore, under the leadership of such blind and numb false leaders, God's chosen people cannot be protected, and the church work and the normal order of church life certainly cannot be maintained. How can those who love the truth and are willing to accept the truth understand and gain the truth in such a mixed church life? Will those people not feel pain in their hearts? If a church leader cannot properly maintain the church's work, the normal order of the church life, or environments for the brothers and sisters to do their duties, or ensure the security of these things, then this leader is undoubtedly a false leader. Why are they given the title of false leader? It is because they are blind and numb, which leads to repeated occurrences of evil people disrupting and disturbing the church's work; furthermore, even when this has already had consequences, they still cannot handle and resolve the issues promptly and accurately, nor can they properly maintain the church's work and the church life of the brothers and sisters. To put it gently, such leaders are not

competent in their work; to put it accurately, they are seriously failing in their responsibilities. Though they serve as leaders, they protect the interests of evil people and the interests of Satan's servants, while disregarding the church's work and the life entry of God's chosen people. They defend and condone those evil people disrupting and disturbing the church life at the expense of harming the brothers and sisters. Although, judging from their caliber and manifestations, they merely have poor caliber and are incompetent in their work, and cannot be characterized as antichrists, the consequences of their actions on the church's work are severe. The nature of their actions is the same as that of antichrists establishing independent kingdoms and suppressing the brothers and sisters. Both safeguard and condone evil people, and condone Satan's servants acting however they want in the church. It's just that false leaders do not openly and brazenly do evil and disturb the church's work like antichrists do. They do not intentionally draw people to themselves and get them to obey them, but the end result is the same as that of antichrists establishing independent kingdoms. Both result in brothers and sisters who love the truth and sincerely do their duties being harmed and ruined, and left with no way to live. In such an environment and church life, it is very difficult for brothers and sisters who sincerely do their duties to make progress in life, and it is very difficult for them to do their duties normally. Naturally, the work of spreading the gospel and various items of church work are also greatly hindered and cannot develop normally. This is the first manifestation of false leaders that we are dissecting with regard to the twelfth responsibility—not noticing and not being able to see through the people, events, and things that arise around them. This manifestation is enough to characterize such people as false leaders.

II. False Leaders Do Not Handle People Who Disrupt and Disturb the Church's Work According to the Principles

Regarding the second task outlined in the twelfth responsibility of leaders and workers, we will expose and dissect the manifestations of false leaders. The second task is that leaders and workers should use the truth principles to resolve issues promptly once they are identified. However, false leaders are also incompetent in this task. Therefore, the second manifestation of false leaders we shall dissect is that they do not know the principles for handling various people, events, and things that disrupt and disturb God's work and the normal order of church life. When false leaders participate in church life, they eat and drink God's words and pray-read God's words, yet they never understand what God's words mean, never grasp the principles of all that God says, and do not know the principles and standards God requires for various matters. This further proves that false leaders lack the ability to comprehend the truth and have extremely poor caliber. Some people say, "How can You say their caliber is poor? They cook very well, dress stylishly, and speak pleasantly when interacting with others; everyone likes to listen to them." Can a person's appearance represent their essence? Does being able to do some external things well mean they have good caliber? To evaluate, measure, and characterize anything, there must always be an accurate standard. To measure a person's caliber, the standard is whether their comprehension of God's words is pure. Saying that these people have poor caliber mainly refers to their lack of ability to comprehend the truth. We measure a person's caliber based on their ability to comprehend God's words. Isn't this very objective and fair? (Yes.) As a created being, if you cannot understand the words of the Creator, what caliber do you have? Do you have a functioning mind? Such a person lacks human caliber; their caliber is so poor to the extent that they

cannot even understand God's words—can such a person gain the truth as a believer in God?

Now we shall fellowship and dissect the second manifestation of false leaders. False leaders do not know how to deal with those who disrupt and disturb the church's work and cannot discern various people, events, and things. This is enough to show that false leaders have poor caliber, lack the ability to comprehend the truth, and do not possess the caliber to comprehend God's words. For example, someone is always defiant toward whoever is leader. False leaders can also notice that this person has problems and sense that they seem like an evil person and an antichrist. They can detect some clues about things, which is not too bad. But if you ask them, "What makes you say that they seem like an antichrist and an evil person? Are there specific manifestations as evidence? Can you determine they are an antichrist and an evil person just because they are always defiant toward whoever is leader? That alone is not sufficient to characterize them in this way; it's just a matter of disposition, a problem of arrogance and self-righteousness. Do they have the nature of an antichrist? Are they someone who is averse to the truth and hates the truth? Have they disturbed the church's work? Have they condemned all the leaders and workers as false leaders and antichrists? Have they done any of this?" they respond, "It seems like they have." If you then ask, "How should we characterize and deal with them then?" they say they don't know. If you ask, "For this type of person, should we give them warnings, and expose them to help brothers and sisters gain discernment?" they still don't know. This is a case of being clueless and unable to see through anything. They can notice some clues but do not know how to characterize or handle such people according to principles. Can they solve real problems? Can they help God's chosen people learn lessons? Since such individuals are evil people and antichrists,

they will sooner or later be expelled. However, if you clear them out or isolate them before they actually commit some evil deeds, they will express defiance, and the brothers and sisters will not be able to understand why you did that. Therefore, it is necessary to let them perform for a period of time. When their evil acts become increasingly apparent, and they start spreading fallacies and baseless rumors, misleading and trying to win over the brothers and sisters, vying for power and influence, establishing an independent kingdom, and attempting to dismantle the church's work, most people will be able to clearly identify their nature essence, and naturally they will be able to stand up to expose, discern, and reject them. Then, you can clear them out and deal with them according to the truth principles. Only working like this will help the brothers and sisters develop discernment. Can false leaders handle and resolve problems in this way? False leaders lack this caliber and wisdom. Do you see any false leader who can promptly deal with evil people and antichrists? Not a single one. Therefore, false leaders will absolutely not protect the brothers and sisters from the disturbances of evil people and the misleading of antichrists. Most false leaders not only fail to know themselves after being dismissed, but they also complain a lot, grumbling that God's house is unfair to them, saying it's like "killing the donkey after unloading the grindstone," claiming they put in effort but received no appreciation and were wronged. If you expose them as false leaders, they remain defiant, thinking: "I served as a leader for several years; even if I had no achievements, I at least endured hardship. Why was I dismissed? This is like killing the donkey after unloading the grindstone!" No matter how you expose them, they remain defiant. They even say, "When I discovered an antichrist, I would become so anxious that I often got mouth blisters and couldn't sleep well. How could I have such a burden if I were a false leader?" They did not do any of

the necessary work, were incapable of doing any of it, and did not even know what to do, yet they still manage to admire themselves. Isn't this troublesome? How disgusting is that!

Regarding the various problems that arise in the church, false leaders clearly know they are of the nature of causing disruptions and disturbances to the church's work, yet they ignore them. When they see obvious problems, they just go through the motions and do not dare to expose the critical essence of the issues. They only make some insinuations and offer some exhortations by preaching doctrine without addressing the issues substantially, and that's it. When encountering evil people and antichrists, they are at a loss, adopting an attitude of indifference as if it has nothing to do with them. They do not know the most appropriate way to treat these issues, do not know what to say to solve the problems, do not know how to protect the brothers and sisters, and do not have any burden. All they have is a bit of goodwill: "I know you are an evil person. I will not let you disturb and harm the brothers and sisters. As long as I am in this position, I must protect the brothers and sisters and fulfill my responsibility till the end." What is the use of this? Have you solved the problem? While you're busy being anxious, will the antichrists remain idle? Will they stop disturbing the church's work? When they see that you are a useless and cowardly leader, a waste of air with no wisdom and certainly no work capability, they will not take you seriously at all. Most antichrists and evil people are particularly cunning and insidious. They mislead and disturb the brothers and sisters, and you have no way to stop or restrict them. Nor do you know whom to seek help from to resolve the issues; you are just anxious and agitated, crying while you pray. You look so pitiful; it seems like you're so considerate of God's intentions and care for the brothers and sisters so much. Even with such obvious evil people like antichrists, you

cannot address them. You are unable to dissect the actions and behaviors of antichrists according to the truth, nor are you able to publicly expose the intentions, motives, and behaviors of antichrists to help the brothers and sisters develop discernment. You cannot do any of these things. Some false leaders even say, “No one should expose antichrists. If the brothers and sisters know they are antichrists and avoid them, antichrists will seek revenge.” Isn’t this being a useless coward? Can such people handle church work? Can they protect the brothers and sisters so that they can live a normal church life? What kind of problem-solving method is this? When nothing is happening, they can preach doctrines endlessly, but when something occurs, they are confused and muddled, only being able to cry. Are they not useless cowards? Watching the brothers and sisters being misled by antichrists and disturbed by evil people, they are at a loss, with no way to respond. They do not even know how to do the most basic thing of uniting with the brothers and sisters in the church who relatively have a sense of justice, possess humanity, and can accept the truth to fellowship together, use God’s words to solve these problems, and expose and discern the antichrists. Isn’t such a person a waste? (Yes.) Some false leaders are overly cautious, cowardly, and useless. To what extent are they cowardly and useless? When evil people come out to disrupt and disturb the church’s work, speaking especially harshly and presumptuously, they are so scared that they tremble, thinking, “I dare not deal with them. They are dangerous; they’re an evil person in the world. If I expose them to protect the brothers and sisters, they will surely find something against me and retaliate. How can I continue to be a leader then? They know where I live. Will they harm my family? Will they report me for believing in God?” Such false leaders cannot undertake church work. Their excessive fright keeps them mired in inaction; naturally, they cannot possibly understand the principles for

handling such issues and such people. Anyone who is characterized as a disruptor and disturber of the church's work is not someone who just occasionally makes a mistake. Rather, their humanity is so evil that they are always committing reckless misdeeds and committing numerous acts of evil. Such individuals undoubtedly have the essence of evil people. Handling evil people also requires some wise methods. You need to consider the background and environment and what actions the evil people might take after being dealt with, and whether this might bring trouble to the church. Only by carefully considering these aspects can you handle the matter appropriately, in a way that aligns with the truth principles and employs wisdom. Those who understand the truth will unconsciously grasp the principles while handling such issues. As they do this work, they will gradually understand how to treat various people, develop ways and methods, and have wisdom in their hearts. But false leaders completely lack these ways, methods, and wisdom. This is because they are not considerate of God's intentions; they do not consider whether the work of God's house will be affected, or whether the leaders and workers will face danger. Since they do not consider these things, they handle matters without principles and even more so without wisdom. False leaders cannot handle these problems and do not learn lessons from them, proving that they are unwilling to learn, incompetent, neglect proper tasks, and are unable to do any work. When they see evil people and antichrists doing evil and causing disturbances, they neither expose these people nor resolve the issues. They only consider protecting their own interests, without any regard for the church's work or the life entry of God's chosen people. Some false leaders bully the weak while also fearing those more powerful than themselves; they relentlessly bully and flaunt their might to those who are relatively meek, but when they encounter evil people and antichrists they are all

smiles and flattery. Can God like such false leaders and false workers who have no principles? Absolutely not. Can God's house cultivate people who bully the weak and fear the strong, and have no sense of justice, to be leaders and workers? Absolutely not! These people are all disbelievers and nonbelievers who have no conscience or reason and do not accept the truth at all, and God's house does not want them.

When problems occur in the work of a false leader, their response is always to shirk responsibility. Their most common saying is "I have fellowshipped with them." The implication here is "I have said everything I needed to, so it is their responsibility when something goes wrong. I have nothing to do with it." This is why the sentence "I have fellowshipped with them" is a talisman and motto for false leaders. If a false leader sees an antichrist being a law unto themselves, acting wantonly, and causing a disturbance in the church, they also use the method of fellowship and assistance. After saying a few words of exhortation and warning, they assume the antichrist will be obedient and submissive, and no longer mislead people or disturb church life. Isn't this a foolish assumption? Using such a foolish approach to restrict the disturbances of antichrists is how a false leader works, and it is truly utterly foolish! A false leader does nothing but blindly engages in busy work. They just occupy themselves with general affairs while being unable to perform fundamental work. They do not water those who are capable of accepting the truth, they do not restrict those who disrupt and disturb, and they do not clear out those who recklessly commit misdeeds and refuse to change despite repeated admonitions. They especially do not pay attention to how antichrists do evil and cause disturbances. They neither expose nor discern them, nor do they clear them out or expel them, allowing antichrists to do evil and disturb the church's work. They couldn't care less and think that the evil deeds of

antichrists have nothing to do with them. False leaders, in their work, are only able to go through the motions; they do a bit of general affairs work and then think that they've done actual work and that they are up to standard as leaders and workers. Regardless of who disrupts and disturbs the church's work, they only rattle off some doctrines to them, give a few exhortations and reminders, and think the problem is solved. They busy themselves all day, attending to both big and small matters, and consider themselves to be doing a good job. They even boast, saying, "Look at our church. Everyone is put to good use: Those who can preach the gospel are preaching the gospel, those who can make videos are making videos, those who can sing are recording hymns—our church life is flourishing!" However, they do not see the many hidden problems in the church at all. They do not dare to handle those evil people and disbelievers who consistently disrupt and disturb church life, so they ignore them. They turn a blind eye to the antichrists who act according to their own ways, each trying to draw people in and form their own little groups. They are unable to address the many questions raised by new believers who hunger and thirst for righteousness. Instead of finding ways to resolve these actual problems, false leaders always try to avoid them, while still claiming that "church life is flourishing." Isn't this engaging in pretense and fraud? False leaders leave these disbelievers, evil people, and antichrists in the church without clearing them out or dealing with them, allowing them to recklessly commit misdeeds and turn church life into a complete mess, all the while pretending not to see it. Such false leaders are extremely blind! They act as a protective umbrella for disbelievers, evil people, and antichrists, and even derive a sense of pride from this, thinking that not clearing out these degenerates is being loving and protecting God's chosen people. Isn't this disrupting and disturbing the church's work? Isn't this intentionally

resisting God and going against Him? But false leaders are completely unaware of this. If you ask them whether these actual problems have been resolved, they say, “I have pruned them; I have fellowshipped with them,” implying that the problems are resolved and no longer have anything to do with them. Isn’t this shirking responsibility? To a false leader, whenever anyone commits any misconduct, as long as they perfunctorily prune the perpetrator and offer them some reminders and exhortation, their work is done, and it’s as if they have solved the problem. Isn’t this engaging in deceit? False leaders obviously fail to promptly clear out disbelievers, evil people, and antichrists, and then they throw out specious excuses, saying, “I fellowshipped on God’s word with them, they all recognized what they did and felt remorse, and they all cried and said they would definitely repent and no longer attempt to establish their own independent kingdom.” Aren’t these false leaders just deceiving themselves, like children playing house? These disbelievers, evil people, and antichrists are all people who are averse to the truth. None of them accept the truth at all, and they are not the targets of God’s salvation; rather, they are the targets of God’s detestation and hatred. But false leaders treat these disbelievers, evil people, and antichrists as brothers and sisters, and lovingly help them. What is the nature of the problem here? Is it foolishness and ignorance that stop them from seeing these people clearly, or are they trying to please them out of fear of offending them? No matter what the reason, what matters most is that false leaders do not do actual work, and they do not accept the truth or admit their mistakes when they are pruned. This is enough to show that false leaders possess no truth reality at all. They do not work according to the work arrangements of God’s house, and especially where the work of cleansing the church is concerned, they act in a perfunctory manner. They only go through the motions by cleansing away a few obvious evil people.

When exposed and pruned, they even find various reasons and excuses to shirk responsibility and argue for themselves. Therefore, a false leader who does no actual work is a stumbling block that hinders God's will from being carried out. False leaders only handle a bit of superficial, general affairs work, which is of no value whatsoever. They never solve the various problems that arise in the church; they simply avoid them. This not only delays the normal progress of the church's work, but also affects the life entry of God's chosen people. In no uncertain terms, false leaders disrupt and disturb the work of the church and act as protective umbrellas for disbelievers, evil people, and antichrists. At the critical moment of spiritual warfare, they stand on the side of evil people and antichrists to resist and deceive God. Is this not a manifestation of betrayal of God? Judging from the views and behaviors of false leaders, it is clear that they are simply not people who pursue the truth, they do not understand the truth at all, and they are completely unable to do the work of leadership.

False leaders do not treat people based on God's words but according to their own preferences. They act without any principles, doing whatever they want. When they see antichrists disturbing the church, false leaders do not hate them. They believe that reading some of God's words to the antichrists can restrict their disruptions and disturbances. What kind of people are antichrists? They are devils, they are Satans! No matter how many years they have believed in God, antichrists do not accept the truth at all and can disrupt and disturb the church's work and disturb the life entry of God's chosen people. They are the real-life devils and Satans. False leaders hope to make antichrists feel remorse and change their minds by reading a couple passages of God's words to them. Isn't this extremely foolish? People like antichrists do not accept the truth at all. No matter how many evil deeds they commit, they will not reflect on or know themselves,

and no matter how many mistakes they make, they will not admit their errors. They are wretches destined for hell, yet you think that reading a couple passages of God's words and offering some words of exhortation can change them—isn't this wishful thinking? If corrupt humankind could so easily accept the truth, God wouldn't need to perform the work of judgment and chastisement. Why does God say so many words and express so many truths in His work? It is because saving people is not easy, because people's difficulties are too many and their rebellion too great! Only those who can accept the truth can be saved. Those who are averse to and hate the truth cannot be saved. However, false leaders believe that if they say some harsh words to disbelievers, evil people, and antichrists, these individuals will feel remorse and come to know themselves, and that if they then say some exhorting and comforting words to them, they will repent, making it so they can keep their mind on doing their duties, become loyal, and undergo a change in disposition, turning antichrists into compliant sheep. Isn't this a foolish idea? This idea is extremely foolish! This is like the ravings of a lunatic—how could things be so simple! God has been performing the work of judgment for over thirty years, and how much self-knowledge and transformation have people achieved? Only a minority of people have achieved some results. Those who do not love the truth, no matter how many sermons they listen to, at most understand some doctrines. Their life disposition has not changed at all, and even good behaviors and good deeds are rarely seen from them. What kind of people are these? They are people who eat their fill of loaves—they do not accept the truth at all. They focus only on enjoying God's grace and only pursue blessings; they are nothing but dressed-up beasts! People have been deeply corrupted by Satan; they are full of corrupt dispositions, and their bones and blood are filled with Satan's poisons. If they cannot accept the truth, or

God's judgment and chastisement, how can they truly submit to God? How can they do their duties loyally? How can they fear God and shun evil? Can attaining salvation be as simple as people imagine it to be? Satan has corrupted people for several thousand years, to the point that they have become devils. Now God has come to save them, and no matter how many words He speaks, turning people who have become devils into true human beings is an incredibly difficult task. Not only does God need to express many truths, but people also must do their utmost to cooperate by pursuing, accepting, and practicing the truth—only then can they break free from Satan's influence and attain God's salvation. God once said, "Many are called, but few are chosen." Though many people believe in God, only those who truly experience God's judgment and chastisement, and fully submit to His work, can be cleansed and made perfect. Those disbelievers, evil people, and antichrists who do not accept the slightest bit of the truth, are averse to the truth in their hearts; they will never attain God's salvation, and they can only be revealed and eliminated by God's work. False leaders have no understanding of God's work. They think of God's work of saving people in such simple terms, believing that by reading some of God's words to evil people and antichrists and saying some harsh words of pruning, they will repent and change, and become loyal in doing their duties. What is the problem here? Besides not pursuing the truth and not understanding the truth, it is also because false leaders have extremely poor caliber; therefore, they have no understanding at all when it comes to God's work and how God saves people. To see what a person's essence is, whether they have the truth reality, and how they should be treated, it is necessary to consider their caliber and their attitude toward the truth—you must observe what their comprehension of the truth is like and whether they can accept the truth. So, what is the basis for measuring whether a person can comprehend the truth?

It primarily depends on the quality of their caliber and whether their comprehension of God's words is pure. Some people live to be fifty or sixty years old and still cannot see through to the essence and actuality of humankind's corruption. They still imagine human society to be beautiful and want to live in peace and harmony with others. Isn't this extremely foolish and naive? If believing in God could turn everyone into good people, would there be a need for God's work of judgment and chastisement to save people? False leaders do not characterize various people based on God's words but rather only on their outward behavior and on personal impressions. The work they do is also very superficial, like children playing house. They think that they can sometimes find the right words of God to apply to a certain situation, and that just reading some of God's words to people will change them: "Look, under my leadership and exhortation, with my loving help, God's words have taken effect on people. They no longer want to be antichrists, and they are willing to change their views on believing in God. They will no longer vie for power and gain, nor will they establish independent kingdoms; they will no longer disrupt and disturb the church's work, and they will no longer mislead or draw in the brothers and sisters!" Can you restrict them? You can never restrict those who are truly evil people that cause disruptions and disturbances. Because they have the essence of evil people, they commit evil deeds at any time of day or night; whenever they get the chance, they do evil. Is it okay for you to not clear them out of the church? Will they voluntarily stop their evil deeds? They are not humans; they are devils and Satans! How many years have devils and Satan resisted God? They still resist God to this day. Antichrists and all kinds of evil people who disrupt and disturb God's work and the normal order of the church are the real-life devils and Satans; they are the enemies in real life. Can they change their essence because of a few words from you

or because of your loving heart? You are so foolish! You think you can save people from sin just because you understand a bit of doctrine? Can you save them? They are destined for hell, and you think a few nice words can change them. Is it that easy? If people were so easy to save, God wouldn't need to say so many words or perform the work of judgment and chastisement. Would He need to spend so much time and painstaking effort to save people?

Now, in the church, various people have already been revealed and grouped according to kind. Everyone should be classified according to their type, and there are principles and administrative decrees in God's house regulating how to treat and handle different types of people. God has patience and tolerance, mercy and loving-kindness, and a righteous disposition—but don't forget that God also has wrath and majesty. Some people say, "God wants every person to be saved and does not want anyone to suffer perdition." This is true, but God desires "every person" to be saved, not every thing or every devil. When people suffer perdition, God feels sorrow and grief. When devils suffer perdition, it is their rightful end and deserved punishment; God does not grieve for them. This is God's disposition and His principle in dealing with people. People always want to contradict God, thinking that those disbelievers, evil people, and antichrists are also humans. They believe that those who consistently disrupt and disturb the church's work are also humans, those who vie for status and establish independent kingdoms are also humans, and those who consistently engage in promiscuity are also humans. They list all these devilish types among God's chosen people. Isn't this absurd? Doesn't this go against what God desires? Because their viewpoints on matters completely contradict God's words and the truth, their opinions on various negative figures, devils, and Satans are entirely opposite to God's words,

differing greatly. God has never treated the devils following Satan as humans. How does God characterize these people? They are servants of the devil Satan; they are beasts. False leaders, out of their good intentions and muddled love, and compelled by their own wishful thinking, treat these disbelievers, devils, and servants of Satan as brothers and sisters. Therefore, they show them great love and kindness, constantly helping and supporting them. As a result, because false leaders extend their support, help, and leadership to those people, the true brothers and sisters, the ones God wants to save, are severely perturbed; church life can never enter onto the right track, and the brothers and sisters can never normally eat and drink God's words and fellowship the truth without any disturbance from evil people. Isn't this the "accomplishment" of false leaders? Their "accomplishment" is quite significant: Not only do they fail to protect the brothers and sisters, but they also afford unwarranted respect and protection to those evil people and antichrists. Isn't this disrupting the church's work? The nature of false leaders doing this is disruption, yet they think they are maintaining the church's work and helping and supporting God's chosen people. How does God view these actions of false leaders? God detests them, He especially detests them! False leaders do not do actual work but focus on safeguarding evil people, acting as servants of Satan. This leads to God's chosen people —those who love the truth—being unable to receive the support and sustenance of the church despite living church life, and wanting to do their duties yet being unable to have their safety guaranteed. False leaders are completely oblivious to these matters and think, "I treat everyone equally, so why are you complaining? Just what do I have to do to satisfy you? This is what it means to treat people fairly. You are just being picky and hard to please! Anyway, I am accountable to God; I am doing everything before God!" Aren't they impervious to reason for being able to spout such

rhetoric? Are they not foolish to the extreme? They are indeed impervious to reason and foolish to the extreme. God's house talks every day about how God saves humankind, but false leaders never understand God's words. They think that no matter who the person is, no matter what their essence is, no matter how evil the things they have done were, and no matter how malicious their humanity is, under the guidance of God's words and with the help of people's loving support, they will eventually repent and turn back. Isn't this viewpoint completely wrong? (Yes.) Aside from having a severely fallacious comprehension of God's words, false leaders also pretend to understand God's intentions and, thinking in a unilateral way and operating upon their own selfish desires, they show kindness and love to evil people and antichrists. And what is the result? They end up shielding evil people and antichrists, becoming their accomplices, providing opportunities and a breeding ground for them to disrupt and disturb the church's work and church life. Meanwhile, the brothers and sisters who truly need protection are ignored by the false leaders, who never ask them, "How do you feel about having these evil people and antichrists in the church, and those venting negativity and spreading notions? Do you agree with keeping them in the church? Are you willing to do your duties and live church life together with them?" They never ask how the brothers and sisters feel about any of this. What do you think—aren't such leaders and workers quite disgusting? They operate under the banner of being leaders and workers, wearing such titles, but they are actually doing the work of safeguarding Satan and Satan's servants. It's truly sad! If you say that such leaders and workers have poor caliber and do not do actual work, they might be unconvinced. They will feel wronged, thinking they are busy every day and not idle, so how can it be that they do not do actual work? But based on their manifestations—feeling both groups of people are

important, thinking both must be treated equally, using fair treatment as an excuse to allow evil people and those who disrupt and disturb to domineer in the church, and letting various evil deeds persist in the church—what are these leaders and workers? Based on their manifestations, their way and principles of working, and their motives for doing work, they are unmistakably false leaders and muddleheaded fools. Is it accurate to say this? (Yes.)

In society, regardless of which group or class of people it is, they do not distinguish between evil people and good people, much less do they discuss how Satan corrupts people or what the essence of corrupt humankind is; they do not even differentiate between good and evil. But in God's house, everything is based on God's words; the truth never changes, and God's words accomplish everything. In the church, all kinds of people are revealed by God's words, and they are naturally grouped each according to their kind. All kinds of people should be put to the best use based on their humanity, pursuits, and essence. Is this classifying people by rank? It is not classifying people by rank, but categorizing them. Each person should be grouped according to their kind—they should be placed where they belong. Mixing together is not acceptable; mixing is temporary and has a fixed period. For example, when tares and wheat are mixed together, if pulling the tares affects the wheat and may cause the wheat to die, then the tares are not to be pulled yet. But not pulling them doesn't mean they're not categorized—so when should they be pulled? At the right time; God will prepare the time. Now is the time for each to be grouped according to their kind; all kinds of people must be categorized. This is necessary. Why must this work be done? From a theoretical perspective, there is the basis of God's words; from the perspective of the actual situation, it is necessary to do this—it has practical value, and it is essential to do so. When pulling the

tares does not affect the wheat, the tares must be pulled out and separated from the wheat. If disbelievers and evil people—those who are tares—are treated as brothers and sisters, it is too unfair to all the brothers and sisters who sincerely expend themselves for God. For one thing, these people will often be disturbed, influenced, and harmed by evil people who disrupt and disturb the church's work. For another, some people with small stature do not understand the truth and will be constrained, become negative and weak, or even stumble when they come into contact with evil people who disrupt and disturb. Moreover, everything that those who disrupt and disturb do and every word they say bring about chaos, mess, and disorderly situations. The most realistic situation is that when they do a duty or do some work, they recklessly commit misdeeds and do not follow principles, leading to copious waste of manpower, material resources, and financial resources without achieving any results. In the end, what happens? When they are dismissed, everyone has to pay for their evil deeds. The work needs to be redone, and the manpower, material resources, time, and the most precious energy of everyone expended before those individuals were dismissed are wasted due to their reckless misdeeds and cannot be compensated. The negative impact they brought to this work is too great! No one can bear this responsibility. Even if the work is done well later, the previous losses cannot be compensated by anyone. Some people say to make them pay money; this ought to be done too, but can money buy time? Can money buy the time and energy of the brothers and sisters, or the sincere price they paid? No, it cannot—those are priceless! No matter how many people cause disruptions and disturbances in the church, the consequences are immeasurable. Numerous brothers' and sisters' life entry will be impacted. The loss is significant and cannot be compensated. Can the loss to the brothers' and sisters' life be compensated? Who will pay for

this loss? So, these evil people must be cleared out. They are not of the same kind as the brothers and sisters who pursue the truth. They belong to the cohort of devils and Satan, coming to God's house to disturb and destroy. If these evil people are not cleared out of the church, the work of the church and the order of church life can never be guaranteed. Regardless of how many people make up a certain group, as long as there is one person among them disrupting and disturbing—someone who recklessly commits misdeeds, never handles matters according to principles, never accepts positive things or the truth, listens to no one, acts with willful arbitrariness regardless of whether they have any status or power, and is essentially a living Satan—such a person, as long as they stay in the church, will sooner or later bring great disturbance and destruction to the church's work. When the day comes to clear them out and handle them, how many people will have to clean up the evil consequences and the disorderly situations they have caused! Therefore, clearing out or expelling these evil people and antichrists is an important task that leaders and workers should undertake and must not be careless about. However, false leaders show kindness and love to those who should be cleared out or expelled, turn a blind eye to their evil deeds, tolerate and accommodate them as brothers and sisters, and even regard those who are useful to them as talented people and cultivate and use them. No matter what bad things they do, false leaders find excuses to exonerate them, and even give loving help and support to them. On some level, isn't this deliberate disruption? (Yes.) False leaders act according to their own ideas and their own kindness and enthusiasm, ultimately causing great trouble for the church and God's chosen people! If these evil people hold power, the disasters and consequences they bring to the church are incalculable.

There is currently a regulation in God's house that no matter who commits misdeeds, so long as it causes a loss to God's house, they must compensate for it. If the loss is too great and the consequences are severe, can the problem be solved just by compensating with money? Some losses cannot be made up for by any amount of monetary compensation; they are irreparable and irretrievable. Each day is now very precious and crucial. Once a day has passed, can that time be regained? That is also irretrievable. Why do we say that missing out on certain things is a lifelong regret? Precisely because time cannot be regained. What do I mean by saying this? It is best to prevent problems before they occur, rather than spending money to solve them after they happen; this is the best way to solve problems. "Locking the stable door after the horse has bolted" is a last resort. It is best to do preventive work before things happen. This means that before any disruptions or disturbances occur, leaders and workers must have clear discernment and a thorough understanding of the various types of people in the church, and carefully observe and promptly grasp the states, dispositions, and pursuits of various kinds of people, as well as their attitudes and viewpoints while doing duty, to ensure that all the brothers and sisters have a normal church life and environment for doing their duties. This way, the church's work can progress in an orderly manner. These are the responsibilities of leaders and workers. Of course, false leaders are not up to this work; they are muddleheaded fools and useless people. Now they have a clever idea: "Anyone who does not follow the principles and bungles the work will be fined! If an antichrist does something wrong, they will be fined!" They think that issuing fines is the best solution and the best principle of practice. If all problems could be solved by issuing fines, what would be the use of pursuing the truth? Why is a false leader called false? It is because they do not understand the truth, and they treat following

regulations as practicing the truth and regard the words and doctrines they understand as the truth, and when things happen, they absolutely cannot find the correct principles or direction and cannot resolve problems from the root. They do not understand God's words and cannot grasp what God means at all but still want to work and be a leader or worker—how foolish! In this regard, what is the main manifestation of a false leader? They cannot see through to the essence of the various kinds of people who disrupt and disturb the work of the church, cannot categorize them, and certainly cannot treat and handle them according to principles. In the mind of a false leader, all these are a confused mess. They speculate about God's words and what He means based on their enthusiasm and their own notions and imaginings. At the same time, they impose their kindness, enthusiasm, and personal imaginings and notions onto God, believing that these things align with the truth, align with God's intentions, and can represent what God desires. Thus, they rely on these things to work and lead God's chosen people. This is the main manifestation of a false leader. We will conclude our fellowship on the second manifestation of false leaders here.

III. False Leaders Do Not Expose and Stop Evil People

Next, we shall fellowship on the third manifestation of false leaders, which is ignoring and not inquiring about people who disrupt and disturb the church's work—even when they discover that evil people and antichrists are disturbing the church's work, they do not pay attention to it. This is more serious in nature than the first two manifestations. Why is it said to be more serious? The first two manifestations involve the caliber of false leaders, but this manifestation involves the humanity of false leaders. Some false leaders have such poor caliber that they cannot see through the nature of disrupting and disturbing the church's work. Some false leaders, although they can discover the problems of disrupting and disturbing the

church's work, unfortunately do not understand the truth and cannot handle and resolve these problems. They always act according to their own ideas and enthusiasm, doing what they like to do, thinking in their hearts, "As long as I am doing the church's work, it's fine; as for who disrupts and disturbs, that is their personal matter and has nothing to do with me." There are also some false leaders who have a bit of caliber and can do a bit of work, and who know a bit about the principles for handling each sort of person. However, they are afraid of offending people, so when they discover evil people and antichrists causing disruptions and disturbances, they do not dare to expose, stop, or restrict them. They live by satanic philosophies, and they turn a blind eye to matters that they feel have nothing to do with them. They don't care at all about what the results of the church's work are like, or how much the life entry of God's chosen people is impacted; they think such things have nothing to do with them. So, during such a false leader's tenure, the normal order of church life is not maintained, and the duties and life entry of God's chosen people are not protected. What is the nature of this problem? It is not the case that these false leaders cannot do work because their caliber is poor; it is because their humanity is poor, and they lack conscience and reason, that they do not do real work. In what way are false leaders false? They lack the conscience and reason of humanity; therefore, during their time working as leaders, the issue of evil people and antichrists disrupting and disturbing the church's work is not resolved at all. Some brothers and sisters are greatly harmed, and the work of the church also suffers tremendous losses. When this sort of false leader notices a problem, when they see an evil person or an antichrist causing a disruption or a disturbance, they know what their responsibility is, what they should do and how they should do it, yet they do nothing at all, and they even play dumb, completely ignore it, and do not report the matter

to their superiors. They pretend that they know nothing and see nothing, allowing evil people and antichrists to disrupt and disturb the work of the church. Is there not a problem with their humanity? Are they not of the same camp as evil people and antichrists? What principle do they adopt as a leader? “I cause no disruptions or disturbances, but I won’t do anything that gives offense, or anything that hurts the dignity of others. Characterize me as a false leader, and I still won’t do anything that gives offense. I need to leave myself a way out.” What sort of logic is this? It is the logic of Satan. And what sort of disposition is this? Is it not very sly and deceitful? Such a person is not the least bit sincere in their treatment of God’s commission; they are always wily and slippery in the performance of their duty, with so many nasty calculations, thinking of themselves in all things. They give not the least thought to the work of the church and have no conscience or reason at all. They are fundamentally unworthy of serving as a church leader. Such people do not have the slightest burden for the church’s work or the life entry of God’s chosen people. They only care about their own interests and enjoyment; they focus solely on indulging in the benefits of status, without any concern for what condition God’s chosen people are in. Isn’t this the most selfish and despicable person? Even when they discover evil people and antichrists disturbing the church’s work, they do not pay attention to it, as if these matters have nothing to do with them. It’s like a shepherd who sees a wolf eating the sheep but does nothing, only caring about preserving their own life. Such a person is not qualified to be a shepherd. Everything this type of false leader does is to maximize the protection of their own reputation, status, power, and the various benefits they currently enjoy. They have no burden in their hearts for God’s commission, the church’s work, or the life entry of God’s chosen people, which are their duties and responsibilities; they never consider these. They

think, “Why must a leader do these tasks? Why does not doing these tasks result in being pruned and condemned, and rejected by the brothers and sisters?” They do not understand and are completely indifferent. In My heart, no matter how well-behaved this sort of person appears, or how rule-abiding, or taciturn, or hardworking and competent, the fact that they act without principles and take no responsibility for the work of the church obliges Me to see them in a new light. Finally, I defined this sort of person like so: They may not make any big mistakes, but they are very sly and deceitful; they do not take on any responsibility at all, nor do they uphold the work of the church at all—they have no humanity. I feel that they are like a sort of animal—in their cunning, they are a bit like the fox. People say that foxes are cunning, but in fact, these people are even more cunning than foxes. On the surface, it seems like they haven’t done any evil, but in fact, everything they say and do is for their own fame, gain, and status. Everything they do is for the purpose of enjoying the benefits of their status, and they do not consider God’s intentions at all. They do not resolve the problems that arise in the church’s work one bit, nor do they address actual issues concerning the life entry of God’s chosen people. These false leaders do not do any work to lead God’s chosen people into the truth reality. Just what is the purpose of everything they do? Isn’t it just to please people and make others regard them highly? They try to make everyone think well of them without offending anyone, thus enjoying their reputation and the benefits of their status. What most inspires hatred about them is that all their actions bring no benefit to the life entry of God’s chosen people; instead, they mislead people, making others admire and idolize them. Are these people not even more sly and deceitful than foxes? They are textbook, genuine false leaders. They have the status of leader and hold this title but do not do any actual work, only taking care of some visible, superficial

general affairs, or they reluctantly do a bit of the work specially assigned by the Above. If there is no special assignment from the Above, they do not do any essential work of the church. Regarding matters that involve maintaining the church's work and the order of church life, they are afraid of offending people and dare not uphold principles. They do not solve any of the accumulated problems in the church's work, and even when they see the assets of God's house being squandered by antichrists and evil people, they do nothing to stop or restrict it. In their hearts, they clearly know these people are doing evil and harming the interests of God's house, yet they play dumb, not saying a word. These are the sly and deceitful people. Are these people not more cunning than foxes? They are outwardly amiable to everyone and do not do things to harm anyone, but they delay the major matter of the life entry of God's chosen people, the church's work, and the work of spreading the gospel. Are such people worthy of being leaders and workers? Are they not Satan's servants? Are they not the ones disrupting and disturbing the church's work? Although on the surface they have not committed any obvious evil, the consequences of their working like this are even more severe than committing evil. They hinder the carrying out of God's will, resist God, and disrupt and disturb the church's work. They harm God's chosen people and can even destroy the hope of God's chosen people being saved. Tell Me, is this not committing evil? This is exactly what a people pleaser who does not uphold principles at all does. People who do not understand the truth cannot thoroughly perceive the terrible consequences of false leaders working this way, nor can they grasp what their intentions, motives, and purposes are. You will never fathom what they really want to do in their hearts—such people are too sly! Figuratively speaking, they are sly foxes; accurately speaking, they are living devils, living devils among people!

When it comes to how these false leaders should be characterized, based on their disposition essence, they cannot be arbitrarily placed within the categories of evil people, antichrists, hypocrites, and so on. However, judging from what they manifest, like the manifestations of their humanity and their attitude toward the church's work, as well as them not addressing problems they discover, they are the most depraved sort of false leaders. Judging by their various manifestations, although they do not proactively form cliques or establish their own independent kingdoms, and rarely testify to themselves, and although they can get along well with the brothers and sisters, endure hardship, pay a price, refrain from stealing offerings, and even strictly restrain themselves from seeking special privileges, nevertheless, when they face the various people, events, and things that disrupt and disturb the church's work, or the various people who squander offerings and damage the property of God's house, they do not stop or handle them, they do not say anything or do any work. Such people are terrifying! They are the most despicable type of false leaders; they are irredeemable! Why do I say that they are irredeemable? It is not the case that they have poor caliber or that they cannot comprehend God's words—they do have a certain comprehension ability and work capability, but when they discover someone disrupting and disturbing the church's work, they do not handle or resolve it. They only reluctantly do a bit of this work when they meet with the strict supervision and frequent inquiries of their superior leaders, or when they have been pruned. No matter whether they do this work or not, or how they do it, protecting themselves is their top priority. They do not fulfill the responsibilities of leaders and workers at all. Aside from protecting themselves and maintaining their own interests, they do no essential work, and they only perform a bit of superficial work that they have no choice but to do. Other than protecting themselves, they don't care

about anything else. Aren't they slyer and craftier than a fox? Some people say, "It is a fox's instinct to eat small animals, so isn't it also the instinct of false leaders to protect themselves?" Is this an instinct? This is their nature! These false leaders protect their own status, reputation, and face, maintain relationships with people, and avoid offending anyone, at the cost of harming the interests of God's house and damaging the church's work. They don't even personally handle the dismissal or adjustment of personnel, instead assigning others to do it for them. They think, "If that person seeks revenge, they won't come after me. I need to protect myself first in any situation I encounter." These people are far too sly! As a leader, you can't even take on this responsibility, so are you worthy of being a leader? You are just a useless coward! Without this bit of courage, are you still a believer in God? Are people who resort to trickery to shirk their responsibilities in doing their duties followers of God? God does not want such people. These false leaders are as sly and crafty as foxes. When they see someone causing a disruption or a disturbance, they neither handle nor resolve it—they simply don't do actual work. No matter how they are exposed and pruned, they don't act. Since you don't fulfill the responsibilities of leaders and workers, why are you occupying that position? Is it so you can be part of the decor? Is it so you can indulge in the benefits of status? You are not qualified for that! Not doing actual work yet wanting the brothers and sisters to revere and idolize you—isn't this the mindset of a devil? It is so shameless! Some people say they do not want to be a leader at all. Then why do you maintain your reputation and status? What is your purpose in misleading people? If you do not want to be a leader, you can proactively resign. Why don't you resign? Why do you occupy that position and not step down? If you don't want to resign, then you must dutifully do some actual work. There is no other choice—this is

your responsibility. If you can't do actual work, it'd be best for you to take accountability and resign; you should not delay the church's work, or harm God's chosen people. If you lack even this bit of conscience and reason, do you still have any humanity? You are unworthy of being called human! Regardless of whether they can be a leader or worker, people who believe in God only deserve to be called human if they have at least a bit of conscience and reason.

To be a leader or worker, one needs to possess a certain level of caliber. A person's caliber determines their work capability and the extent to which they grasp the truth principles. If your caliber is somewhat lacking and you do not have a deep enough comprehension of the truth, but you are able to practice as much as you can understand, and you can put into practice what you understand, and in your heart you are pure and honest, and do not scheme for anything on your own behalf or pursue fame, gain, and status, and you can accept God's scrutiny, then you are a right person. However, false leaders do not possess these qualities. They do not concern themselves with the various problems of disruptions and disturbances that arise in the church; even if they notice these problems, they pay them no mind. If asked whether they are aware of the situation, they say, "I think I know a bit about it, but not everything." This happened right under your nose—why do you say you don't know about it? Aren't you trying to trick people? Since you do know about it, have you thought about how to handle it? Have you done any work? Have you tried to come up with any solutions? They reply, "That person's caliber is better than mine, and they're articulate and well-spoken; I don't dare interfere with them. What if I address something that's not actually an issue and offend them? That would make my work difficult afterward!" Since you don't dare, you are a useless coward and derelict in your responsibilities, and you are unworthy

of being a leader! When you encounter this kind of situation, do you know how to handle it? They say, “Even though I know how to handle it, I don’t dare. Isn’t that what the Above is for? And there’s the decision-making group too. How could I be the one that this task falls to?” Since you saw it and know about it, you should handle this situation. If your stature is too small and you can’t deal with this issue, have you told your superiors about the problem? Have you reported it? Have you done that which comes under the scope of your responsibilities and the work that falls to you? Have you fulfilled any of your responsibilities at all? Not at all! In their hearts, they know full well: “I knew about this issue, but I didn’t act. I feel guilty! I should have reported that matter but didn’t. But other people didn’t do it either—what does it have to do with me?” Are other people also leaders? Whether other people do it or not is those people’s business—why haven’t you done it? If other people don’t do it, does that mean you don’t have to do it? Is this the truth? Even if other people had done it, could that be a substitute for you doing it? What you do is your business. Have you fulfilled your responsibilities and obligations? If you have not, then you are derelict in your responsibilities, unqualified to be a leader, and you should take accountability and resign. You have no appreciation for how you have been lifted up, you are unworthy of the trust of the brothers and sisters, you are unworthy of the trust of God’s house, and you are even more unworthy of God’s exaltation. You are a heartless wretch. The third type of false leader has a problem with their character. Regardless of how their personal pursuits and life entry are, just judging from the fact that during their tenure they do no actual work, do not recover any losses for the church, and certainly aren’t able to promptly stop or handle the evil deeds of evil people, this type of person not only has a problem with poor caliber and a problem with not doing actual work but, most importantly, they have no

humanity. Their conscience is utterly rotten, and they have no reason whatsoever. In common parlance, they are morally bankrupt; they are selfish and despicable to the extreme, and they are not trustworthy. Among the three types of people we have dissected, the humanity of this type is the worst. The first two types of people have poor caliber, they cannot do work, and they do not meet the principles and standards of God's house for cultivating and promoting people, so they cannot be cultivated or used. Their caliber is extremely poor, they are blind and numb, and they are practically dead people—they are not worth exposing and dissecting. The third type of person is the most vile. They are extremely despicable in terms of their humanity, and we characterize this type as sly and crafty. These people are even slyer than foxes. They do no actual work yet have plenty of excuses and feel completely at ease. Regardless of how evil people and antichrists disturb the church's work, they do not get anxious or worried about it and still want to continue being leaders. Why are they so addicted to power? These leaders say, "Man struggles upward; water flows downward. Everyone loves power!" They do not want to do any actual work but they still wish to cling to their position and enjoy the benefits of their status. What sort of wretch is this? They are purely the ilk of Satan, they are absolutely not anything good.

Today we fellowshipped three points about the twelfth responsibility of leaders and workers. The false leaders we dissected in the twelfth responsibility are basically the same as the false leaders we exposed before. Although we dissected three points, they mainly cover two problems: One is that they have poor caliber and cannot do actual work; the other is that their humanity is vile, despicable, sly, and crafty, and they do not do actual work. These are the fundamental, essential problems of false leaders. As

long as someone has one of these two problems, they are a false leader. This is beyond all doubt.

September 4, 2021

The Responsibilities of Leaders and Workers (21)

How to Distinguish Antichrists From People Who Have the Disposition of Antichrists

Distinguishing Them Based on Their Attitudes Toward the Truth

Today we will continue fellowshipping on the responsibilities of leaders and workers. Before formally starting the fellowship, let's review one of the topics concerning antichrists that was previously fellowshipped on: how to distinguish people with the disposition of antichrists from those with the essence of antichrists, and what the differences between these two types of people are. First, we will fellowship on how to discern antichrists; this is not very difficult. First of all, you should clearly see what the obvious characteristic manifestations are that those who are antichrists exhibit, so that you can identify a genuine antichrist in a short time, determining that they are definitely not someone who only has the disposition of antichrists or someone walking the path of antichrists. This way, you will have discernment about antichrists and will no longer be misled, ensnared, and controlled by them. Now the most crucial thing is to be able to distinguish the obvious differences between people with the nature essence of antichrists and those with the disposition of antichrists. To discern these two types of people, you must first grasp their main characteristics. Some people only grasp antichrists' revelations of corruption in daily life, such as their tendencies to assert their status and lecture others, but cannot discern the nature essence of antichrists. Is this okay? (No.) There are also those who say that the most prominent manifestations of antichrists are their arrogance and conceitedness, and they characterize all arrogant and

conceited people as antichrists. Is this correct? (No.) Why is it not correct? Because arrogance and conceitedness are not the most prominent manifestations of antichrists; they are corrupt dispositions shared by all corrupt humans. Everyone has an arrogant and conceited disposition, so characterizing all arrogant and conceited people as antichrists is a serious mistake. So, what manifestations are the essential manifestations of antichrists, which can make the essential differences between antichrists and people with the disposition of antichrists clear at a glance, and enable one to discern that the essences of these two types of people are different, and that such people should be treated differently? In certain aspects, such as actions, behaviors, and dispositions, do these two types of people have similarities and resemblances? (Yes.) If you do not observe carefully, distinguish seriously, or have an accurate understanding and discernment of the disposition and essence of these two types of people in your heart, it is very easy to treat them as though they were of the same type. You might even mistake an antichrist for a person with the disposition of antichrists and vice versa, that is, easily make these kinds of erroneous judgments. So, what are the main characteristics and differences between these two types of people that can allow one to distinguish with solid evidence who is an antichrist and who is a person with the disposition of antichrists? You should not be unfamiliar with this topic, so let's hear your thoughts. (One aspect used to distinguish between antichrists and people with the disposition of antichrists is through their attitude toward the truth; another is through their humanity. In their attitude toward the truth, antichrists hate the truth and do not accept it at all. No matter how many evil deeds they commit that cause disruptions and disturbances, and no matter how you fellowship with them or prune them, they do not acknowledge it and are staunchly unrepentant. People with the disposition of antichrists may also

do wrong things when they do not understand the truth or grasp principles, but when they are pruned, they can accept the truth, reflect on and know themselves, and are able to feel remorse and repent. From the perspective of their attitude toward the truth, the essence of antichrists is that they hate the truth, while people with the disposition of antichrists can accept the truth. From the perspective of their humanity, antichrists are evil people without a sense of conscience or a sense of shame, whereas people with the disposition of antichrists have a sense of conscience and a sense of shame.) You mentioned two characteristics; was this content fellowshipped about before? Are these considered obvious characteristics? (Yes.) The attitudes of antichrists and people with the disposition of antichrists toward the truth are completely different. This is a very important point, and is a manifestation with obvious characteristics. Antichrists are averse to the truth and do not accept it at all. They would rather die than admit that God's words are the truth. No matter how you fellowship about the truth, they internally resist and are averse to it. They may even inwardly curse you, mock you, and despise you, treating you with contempt. Antichrists are hostile toward the truth; this is an obvious characteristic. And what are the characteristics of people with the disposition of antichrists? To be accurate and objective, people with the disposition of antichrists but with some conscience and reason can change their notions and accept the truth through others fellowshipping the truth with them. If they are pruned, they can also submit. That is, as long as people with the disposition of antichrists sincerely believe in God, most of them can accept the truth to varying degrees. In summary, people with the disposition of antichrists can accept the truth and submit through such means as reading God's words themselves, accepting God's discipline and enlightenment, or the pruning, help, and support of the brothers and sisters. This is an obvious

characteristic. Antichrists, however, are different. No matter who fellowships the truth, they neither listen nor submit. They have only one attitude: They'd rather die than accept the truth. No matter how you prune them, it's useless. Even if you fellowship the truth as clearly as possible, they do not accept it; they even internally resist and feel averse to it. Can someone with such a disposition that hates the truth submit to God? Definitely not. Therefore, antichrists are God's enemies, and they are people who are beyond redemption.

Distinguishing Them Based on Their Humanity

Just now, you also mentioned another characteristic for distinguishing antichrists from people who have the disposition of antichrists, which is from the perspective of humanity. Who would like to fellowship some more about this characteristic? (Antichrists have a particularly malicious humanity; they can suppress and torment people, and no matter how much evil they commit, they do not know to repent.) That's right, the main characteristic of antichrists is their malicious humanity, their shamelessness, and their lack of conscience and reason. No matter how many evil deeds they commit in the church or how much damage they cause to the church's work, they do not think it shameful, nor do they see themselves as sinners. Whether God's house exposes them or the brothers and sisters prune them, they remain unfazed, and do not feel reproached or upset. This is the manifestation of antichrists in terms of humanity. Their main characteristics are a lack of conscience and reason, and a lack of shame, and an extremely vicious disposition. Anyone who touches upon their interests is judged and tormented by them, and they have a particularly strong desire for revenge, sparing no one, not even their own relatives. This is how vicious antichrists are. On the other hand, people with the disposition of antichrists, regardless

of how much corruption they reveal, are not necessarily evil people. No matter what shortcomings or deficiencies they have in their humanity, what mistakes they can make, or in what regards they can fail and stumble, they can reflect on themselves and learn lessons afterward. When they face being pruned, they are able to admit their mistakes and feel remorse; and when the brothers and sisters criticize or expose them—even though they might try to defend themselves a bit and be unwilling to acknowledge it at the time—they have actually already acknowledged their mistake in their hearts and submitted. This proves that they can still accept the truth and can be reformed. When they make mistakes or encounter any problems, their conscience and reason can still function; they are aware, not numb and unfeeling, or intransigent and refusing to admit things. Additionally, although this type of person has the disposition of antichrists, they are relatively empathetic and somewhat kinder. When they encounter various matters, the characteristics they display in terms of humanity can be described—in the most apt and easy-to-understand way—as relatively reasonable. If pruned severely, at most they might feel a bit resentful in their hearts, but looking at it from the manifestation of their humanity, it can be seen they still know shame, that their conscience is able to accuse them, and that their reason can exert a certain restraining effect. If they cause losses to the interests of God's house or cause harm to any brothers and sisters, they always feel uneasy inside and feel that they have failed God. These manifestations are revealed to varying degrees by people with the disposition of antichrists. Even if they do not immediately make amends or make the right choices and practice correctly after things happen, these people still have a sense of awareness in their hearts. Their conscience accuses them; they know they have done wrong and should not act that way again, and they also feel that they are not good people—subtly, they can all

have these feelings. What's more, over time, their state will turn around, and they will have genuine repentance. They will feel deep remorse, regretting that they did not initially make the right choices or practice correctly. These manifestations are precisely the most common and ordinary manifestations of corrupt humans. However, those who are antichrists are special; they are not humans but devils. No matter how much time passes after they commit evil or sin, they have no remorse at all; they remain stubborn, and persistent until the end. People with the disposition of antichrists can submit when they encounter ordinary pruning. When faced with severe pruning, they might argue their case, deny things, and refuse to accept it at the time, but later they are able to reflect on and know themselves, and feel remorse and repent. Even if someone mocks them and judges them as having no humanity, they might feel pain in their hearts but will not fight back or treat that person as an enemy. They can also understand the other person, thinking, "I have only myself to blame for making that mistake; however others treat me is no more than I deserve." These manifestations reveal themselves to varying degrees in different people. In short, these revelations are the normal and natural manifestations of people with the disposition of antichrists, people with corrupt dispositions, and this is where they clearly differ from antichrists. Through the different manifestations of these two states, it becomes immediately clear just which individuals are evil people and antichrists, and which are people who merely have the disposition of antichrists but are not evil people.

Distinguishing Them Based on Whether They Truly Repent or Not

Two aspects of the differences between antichrists and people with the disposition of antichrists were just mentioned: The first aspect is their attitude toward the truth; people's attitude toward the truth is their attitude toward God. In this aspect, there is a clear distinction between these two types of people. Secondly, in terms of humanity, these two types of people also have a clear essential difference. These two characteristics are very obvious; they are completely different types of people. Besides these two differences, another aspect is whether there is any manifestation of repentance after committing evil. In the case of those who are antichrists, no matter what evil deeds they commit—whether they torment people, establish independent kingdoms, vie with God for status, steal offerings, or anything else—even if they are directly exposed, they do not admit to these deeds. If they do not admit them, can they repent? They would rather die than repent. They do not accept the facts of their evil deeds. Even if they realize that the exposure is entirely accurate, they resist and oppose it. They absolutely will not reflect on whether they are on the wrong path or say, "I am characterized as an antichrist. This is very dangerous, and I need to repent." They absolutely do not have these kinds of thoughts in their minds. Their humanity does not possess these qualities. Therefore, antichrists have an obvious characteristic: No matter how many years they believe in God, they do not accept the truth at all and show no real change. When they first start believing in God, they like to stand out in the crowd, vie for power and profit, torment people, and form cliques and divide the church. Their purpose in trying to hold power is to live off the church and establish an independent kingdom. After three to five years of believing, when you see them again, they still exhibit these same manifestations and characteristics without any change. Even after eight or ten years, they remain the same. Some people say, "Maybe they'll change after 20 years of believing!" Can

they change? (No.) They will not change. They exhibit these same manifestations whether they are interacting with a few individuals or with the majority, whether doing ordinary duties or acting as leaders or workers. They never repent or turn back, persisting in the same path to the end. They absolutely will not repent. This is what antichrists are like. As for people with the disposition of antichrists, even if some are not evil people, they also have corrupt dispositions. They reveal arrogance, deceitfulness, selfishness, baseness, and other types of corruption. They also display poor humanity. When they first start believing in God, they also want to vie for fame and gain, stand out to garner people's admiration, and have ambitions and desires to be leaders and hold power. These manifestations are present to varying degrees in corrupt humans and are not much different from those of antichrists. However, in the process of believing in God, they come to understand some truths through experiencing the judgment and exposure of God's words, and they reveal these corrupt dispositions less and less. Why are these corrupt dispositions revealed less and less? It is because after understanding the truth, they realize that these behaviors and manifestations are revelations of corrupt dispositions. Only at this point does their conscience become aware, and they see that they are deeply corrupt and do indeed lack the semblance of a human. They then become willing to pursue the truth and think about how to cast off these corrupt dispositions, and how they can break free from their bondage, and become someone who pursues and practices the truth. What is this manifestation? Isn't this gradually repenting? (Yes.) In the process of experiencing God's work, they discover their own problems, recognize their corrupt dispositions, and understand their various states. They also come to know their humanity essence, and their conscience becomes increasingly aware; they increasingly feel that they are deeply corrupt and unfit for God's use and that they have earned

God's loathing, and they detest themselves inside. Unconsciously, they gradually repent deep down in their hearts, and with this repentance, some slight changes occur, slight changes that can be seen in their behavior. For example, originally, when someone exposed their problems, they would feel resentful, fly into an embarrassed rage, and try to explain and justify themselves, making every effort to find various excuses and reasons to defend themselves. Through continuous experiences, however, they come to realize that this behavior is wrong and begin to rectify this state and behavior, working hard to accept correct views, striving for harmonious collaboration with others. When matters befall them, they learn to seek from and fellowship with others, and they learn to communicate from the heart and get along amicably with others. Are these manifestations of repentance? (Yes.) After believing in God, they gradually gain a true understanding of some of the dispositions, behaviors and manifestations of antichrists which they reveal. They then gradually cast off their corrupt dispositions, and are able to abandon their previous wrong ways of living, and give up the pursuit of fame and status, and are able to act, conduct themselves, and do their duty according to the truth principles. How is such a change achieved? Is it achieved through accepting the truth and continuously turning themselves around and repenting? (Yes.) These things are all achieved in the process of continuous repentance. Subsequently, their state certainly improves, their stature also grows as their experiences deepen, and when things befall them, they are able to reflect on themselves. Whether they encounter setbacks or failures, or they are pruned, they bring these matters before God and pray to Him, and can also correlate, dissect, and understand their corrupt state while reading God's words. Although they may still reveal corruption and develop erroneous thoughts when things befall them, they are able to reflect on and rebel against themselves.

As long as they become aware of these issues, they can continuously seek the truth to resolve them and practice repentance. Although this progress is very slow and the results are minimal, they are continuously changing in the innermost depths of their hearts. People of this type always maintain a proactive, positive, self-motivated attitude and state of turning themselves around and repenting. Although they sometimes vie with others for fame and status and reveal some manifestations and actions of antichrists to varying degrees, after experiencing some prunings, judgments, and chastisements, or God's discipline, these corrupt dispositions are cast off and transformed to varying degrees. The main root cause for the achievement of these results is that this type of person can, in the depths of their heart, reflect on and understand their corrupt dispositions and the wrong paths they have taken, and can turn themselves around. Although the changes, growth, and gains from their turnaround are very small, and progress is very slow, to the extent that they themselves might not even notice, after three to five years of such experiences, they can feel some changes in themselves, and those around them can also see it. In any case, there is a difference between such people who have the disposition of antichrists and those who are antichrists. What is the main characteristic in this regard? (People with the disposition of antichrists are able to repent.) When they do something wrong, commit a transgression, or encounter pruning, judgment and chastisement, chastening or discipline, they can repent. Even when they realize that they have done wrong or made a mistake, they can reflect on themselves and have an attitude of turning themselves around and repenting within their hearts. This is a characteristic difference that sets people with the disposition of antichrists completely apart from antichrists.

A Summary of the Differences Between Antichrists and People Who Have the Disposition of Antichrists

Those who are antichrists are living Satans. It can be said that they live as Satans; they are devils and Satans that are visible to people. So then, let's summarize the essential differences between antichrists and people with the disposition of antichrists. One aspect is their attitude toward the truth. Antichrists absolutely do not accept the truth. Although they can verbally acknowledge that God's words are the truth, and positive things, and words which are beneficial to people, and the criterion for all positive things, and that people should accept, submit to, and practice them—although they can say all of this—they absolutely cannot put God's words into practice. Why do they not practice them? Because they do not accept the truth in their hearts. They say with their mouths that God's words are the truth, but for an entirely different motive: They say this to cover up the fact that they do not accept the truth and to mislead people. Just because antichrists can speak words and doctrines, it doesn't mean that they acknowledge in their hearts that God's words are the truth. They cannot put the truth into practice because they fundamentally do not accept the truth of God's words in their hearts; they are unwilling to accept the truth and practice the truth to enter into the truth reality. On the other hand, people with the disposition of antichrists are not necessarily antichrists. Some of them can, to varying degrees, accept and submit to the truth, and to positive things, and to correct words—this is one difference. People with the essence of antichrists are hostile toward the truth, and turn their back on it, but some people with the disposition of antichrists can accept and practice the truth. Through reading God's words, and through several years of experiencing God's work, their attitude toward the truth can change somewhat. They feel deep in their hearts that although they are unable to put it into practice, the truth is good

and it is right. It is just that they do not love the truth or are not that interested in it, so practicing it requires some effort and struggle. So, people with the disposition of antichrists but with some conscience and reason can accept the truth to varying degrees. At the very least, deep down in their hearts, they are not resistant to or repelled by the truth, and they are not averse to the truth. Most people are in this kind of state and display this kind of manifestation toward the truth. This way of describing such people neither sugarcoats nor vilifies them. It's quite objective, isn't it? (Yes.) Another aspect is to distinguish them from the perspective of humanity, that is, to distinguish based on their conscience, reason, and the goodness or evil of their humanity. Whoever has an evil humanity, does not accept the truth, and is especially averse to the truth is definitely a disbeliever or an antichrist. Some people do not particularly love the truth and are not interested in it. When others fellowship the truth, they become drowsy and listless. However, people of this type do not have an evil humanity and do not torment others. If you fellowship about God's intentions, the truth principles, or the rules of God's house, they can listen and are willing to accept the truth and strive for it, but they may not necessarily be able to put the truth into practice. If they become a leader, they may not be able to lead you to understand the truth or bring you before God, but they absolutely will not torment you. This is the humanity of people with the disposition of antichrists. In any case, the humanity of people with the disposition of antichrists is not that evil; they can accept the truth to varying degrees. In contrast, antichrists not only lack conscience and reason but also have extremely vicious humanity. People with the disposition of antichrists have a sense of conscience, and some reason, and they can handle certain matters rationally. For example, in terms of how to choose, which side to take, and other such matters in dealing with the requirements of God's house, and

dealing with the various people in the church, and dealing with positive and negative things, they can distinguish such matters and, ultimately, they are able to make the right choices based on their conscience. People of this type do not have such evil humanity and are relatively kind-hearted. There is another distinction, one we just fellowshipped about, which is that there are some people with the disposition of antichrists who can accept the truth, and when they do wrong, they can reflect on it and have a repentant heart. In contrast, antichrists absolutely do not exhibit these two manifestations. They are stubborn and unchanging because they are averse to the truth, do not accept the truth, and have extremely vicious humanity. It is impossible for people of this type to turn themselves around and achieve repentance. Whether someone can truly repent depends mainly on whether they possess conscience and reason, and on their attitude toward the truth. People with the disposition of antichrists, because they do not have evil humanity, have some conscience and reason, and can accept some truths to varying degrees, have the potential to turn themselves around. When they make mistakes or commit transgressions, they can repent after being pruned. This determines that people with the disposition of antichrists have hope of being saved, whereas antichrists are irredeemable; they are the ilk of devils and Satan. The essential differences between antichrists and people with the disposition of antichrists are these several characteristics. Is this summary quite objective? (Yes.) Regarding these several characteristics of antichrists, the detailed manifestations we fellowshipped about are objective and in line with the facts, without any element of vilification whatsoever. God’s chosen people have all encountered and witnessed this; this is just what antichrists are. As for people with the disposition of antichrists, we have also exposed various manifestations, all of which are visible to people and conform to the facts, without any sugarcoating.

People with the disposition of antichrists have many defects and flaws in their humanity, and they also reveal various corrupt dispositions to different degrees. These corrupt dispositions have some obvious characteristic manifestations in everyone. For example, some people are particularly arrogant, some are particularly calculating and deceitful, some are particularly intransigent, some are particularly lazy, and so on. These expressions are the manifestations of people with the disposition of antichrists, and they are the characteristics of such people's humanity. Although these people have some kindness in their hearts—in plain terms, they are somewhat good-hearted—when encountering matters, they clearly see that the interests of God's house are being harmed, but because they are afraid of offending others, they become like a turtle hiding in its shell, living by Satan's philosophy and unwilling to uphold the truth principles. Even though deep down they feel that they should not act this way and that they are wronging God by acting this way, they still can't help but choose to be a people pleaser. Why is this? Because they believe that to live and survive, they must rely on Satan's philosophy, and only in this way can they protect themselves. Therefore, they choose to be a people pleaser and do not practice the truth. In their hearts they feel that by acting this way, they are conscienceless and devoid of humanity; they aren't human and are worse than a watchdog. However, after reproaching themselves, when faced with another situation, they still do not repent and still act the same way. They are always weak and always feel a sense of guilt. What does this prove? It proves that although people with the disposition of antichrists are not antichrists themselves, their humanity does have problems and deficiencies, so they certainly reveal much corruption. Looking at the overall manifestations of such a person, they are entirely someone who remains unchanged in being deeply corrupted by Satan; they are exactly

what God refers to as the spawn of Satan. How are people with the disposition of antichrists better than antichrists? To be precise, although people who have the disposition of antichrists but not the essence of antichrists reveal various corrupt dispositions of Satan, they are definitely not evil people. Their situation is like what is typically said about how someone is neither treacherous and evil nor a good person; it's just that they sincerely believe in God, are willing to repent, and can accept the truth after being pruned, having some submission. Although they are not evil people and still have hope of being saved by God, they are far from the standard of fearing God and shunning evil that God speaks of! Some people believe in God for three to five years and have some changes and progress. Some people believe in God for eight to ten years and have no progress at all. Some people have even believed in God for 20 years without any significant changes; they are still the same as they were before. They stubbornly cling to their notions. It's just that, because they have heard God's words and are restrained by various rules and regulations of God's house, they have not made major mistakes, have not done evil deeds that cause serious losses to God's house, and have not caused great disasters. People with the disposition of antichrists certainly cannot all be saved by God in the end. Most of them are probably laborers, and some of them will definitely be eliminated. In any case, although they are not evil people, they are people with poor humanity. Their outcomes and destinations will certainly not be the same. It all depends on whether they can accept the truth and how they choose their paths. Some people say, "Your words are contradictory. Didn't You say that these people can turn themselves around and repent?" What I mean is that these people, in certain contexts and in different environments, can accept the truth to varying degrees. What does "varying degrees" mean? It means that some people have a bit of change

after believing in God for three to five years, and significant change after 10 to 20 years. Some people believe in God for 10 to 20 years and are still the same as when they first started believing, always shouting, “I must repent, I must repay God’s love!” but in actuality having no change. It is only because they have a sense of conscience that they have this wish in their hearts and are willing to turn themselves around and repent. Willingness, however, does not equate to being able to practice the truth, nor does it equate to entering into reality. Willingness is merely not resisting the truth, not being averse to the truth, not openly slandering the truth, not openly judging, condemning, or blaspheming God—it is only these manifestations. But it does not mean being able to truly submit and accept and practice the truth, nor does it mean being able to rebel against the flesh and one’s own desires. Is this an objective fact? (Yes.) This is exactly how it is. Having some conscience and reason and a bit of a repentant heart in one’s humanity does not mean one does not have a corrupt disposition. People with the disposition of antichrists are essentially different from antichrists, but this does not mean they are people who can accept and submit to the truth. Nor does it mean that they are people with the truth reality, or that they are the people God loves. There are essential differences between these two aspects; they are completely different. People with the disposition of antichrists are certainly much better in terms of humanity, their attitude toward the truth, and their degree of repentance compared to antichrists. However, the standard by which God measures people is not based on how they differ from antichrists; this is not the standard. God measures a person’s humanity, whether they have conscience and reason, whether they love and accept the truth, whether they do their duties with loyalty, whether they submit to God, and whether they can obtain the truth and achieve salvation. These are the standards by which God measures people. God has

put forth various requirements for those with the disposition of antichrists. God uses these requirements to measure people with the disposition of antichrists with the purpose of saving them. After hearing it put this way, you understand it, right? First, you must be clear that no matter how much of the disposition of antichrists you have, as long as you can accept the truth, you are not an antichrist. Although you are not an antichrist, it does not mean you are someone who submits to God. Not being repelled by the truth or being averse to the truth does not mean you are someone who practices and submits to the truth. Having some conscience and reason, being relatively kind-hearted, and having better humanity than antichrists does not necessarily mean you are a good person. The standard for measuring whether a person is good or bad is not based on the humanity of antichrists. No matter how many bad things antichrists do, they never admit to them nor repent, but continue to act the same way; they never turn back, and they oppose God to the end. Although some people with the disposition of antichrists sincerely want to turn themselves around and repent, turning themselves around a bit does not mean they have true repentance. Having the resolve to repent does not mean being able to understand the truth, obtain the truth, and gain life.

Some people say, “I am not an antichrist, so I am better than antichrists and less deeply corrupt than antichrists.” Are these words correct? Is this a distorted understanding? (Yes, it is.) People with the disposition of antichrists are the same as antichrists in their corrupt disposition, but their nature essence is different. Think about it—is this statement correct? (Yes.) Then explain it. (People with the disposition of antichrists have corrupt dispositions just like antichrists. They both have arrogant and wicked dispositions, and they both pursue status. However, their humanity essence is different. People with the disposition of antichrists have some sense of

conscience, and can accept the truth to varying degrees. They are not averse to the truth and do not hate the truth. On the other hand, people with the essence of antichrists have a malicious humanity essence. They have no sense of conscience, and are averse to the truth and hate the truth. They will not repent.) They all have corrupt dispositions, so why does God characterize people with the essence of antichrists as antichrists and as His enemies? (It is mainly based on their attitude toward the truth. Antichrists are averse to the truth and hate the truth, and hating the truth is actually hating God.) Anything else? (The essence of antichrists is that of devils.) Do people whose essence is that of devils have any hope of being saved? (No.) These people do not accept the truth at all and cannot be saved. Given that both types of people have corrupt dispositions, what is the difference between those who can be saved and those who cannot be saved? Just in terms of their corrupt dispositions, these two kinds of people are the same, so why is it that antichrists cannot be saved, while people with the disposition of antichrists but not the essence of antichrists have a slim hope of being saved? (People with the disposition of antichrists are not like antichrists, who are so hostile toward the truth and positive things. Although they do not particularly love the truth, they are not repelled by the truth and can accept it to varying degrees, changing little by little. Moreover, their humanity has some sense of conscience, unlike antichrists who have no sense of shame.) The hope of being saved lies here; this is the essential difference. Judging from the essence of antichrists, this type of person is irredeemable and has no hope of being saved. Even if you want to save them, you cannot; they cannot change. They are not an ordinary type of person with the corrupt disposition of Satan, but a type of person with the life essence of devils and Satan. This type of person absolutely cannot be saved. In contrast, what is the essence of ordinary people with corrupt

dispositions? They merely have corrupt dispositions; however, they possess a certain amount of conscience and reason, and can accept some truths. This means that the truth can have a certain effect on these people, giving them hope of being saved. It is this type of person that God saves. Antichrists absolutely cannot be saved, but can people with the disposition of antichrists be saved? (Yes.) If we say they can be saved, this is not objective. We can only say they have the hope of being saved—this is relatively objective. Ultimately, whether a person can be saved depends on the individual. It depends on whether they can truly accept the truth, practice the truth, and submit to the truth. Therefore, it can only be said that this type of person has the hope of being saved. So why do antichrists have no hope of being saved? Because they are antichrists; their nature is that of Satan. They are hostile toward the truth, hate God, and do not accept the truth at all. Can God still save them? (No.) God saves corrupt humans, not Satan and devils. God saves those who accept the truth, not scum who hate the truth. Does this make it clear? (Yes.) We fellowship like this to avoid some people having a distorted understanding. After distinguishing between antichrists and people with the disposition of antichrists, some people think that they are not antichrists and this means they are in a safe zone, that they've really secured refuge for themselves and will certainly not be cleared out, expelled, or eliminated in the future. Is this a distorted understanding? Having the hope of being saved does not mean one will be saved. This hope still requires people to go and grasp it. Your attitude toward the truth is different from that of antichrists. You are not averse to the truth, or your humanity is slightly better than that of antichrists; you possess some sense of conscience, are relatively kind-hearted, do not harm others, know to repent when you do something wrong, and can turn yourself around. Merely possessing these few qualities means you have the

basic conditions to accept the truth, practice the truth, and achieve being saved. But not being an antichrist does not mean you will be saved. You are not an antichrist, but you are still a corrupt human being. Can all corrupt humans be saved? Not necessarily. Even if one is not an antichrist or an evil person, as long as they do not pursue the truth, they still cannot be saved. God's salvation of people is achieved through their acceptance and pursuit of the truth. People's corrupt dispositions are antagonistic to God. As long as corrupt dispositions are present in someone, they can still rebel against God, defy God, betray God, and so forth. Therefore, they need to accept the judgment, chastisement, trials, and refinements of God's words; they need the supply and guidance of God's words, God's pruning, discipline, and punishment, and so on—none of this work that God does can be lacking. Therefore, to achieve being saved, for one thing, God's work is needed, and additionally, people need to have the resolve to cooperate. They need to be able to endure hardship and pay a price, to enter into the truth reality after understanding the truth, and so on. This is the only way to attain God's salvation of the last days, and to receive the incredibly rare blessing of being made perfect by God incarnate, on the basis of understanding the truth. It's that simple. Okay, let's end the fellowship on this topic here.

Item Thirteen: Protect God's Chosen People From Being Disturbed, Misled, Controlled, and Grievously Harmed by Antichrists, and Enable Them to Discern Antichrists and Forsake Them From Their Hearts

Several Tasks That Leaders and Workers Must Perform Upon Identifying That Antichrists Are Disturbing the Church

Next, we will fellowship on the main topic. Our fellowship on the twelfth responsibility of leaders and workers is complete. For this

fellowship, we'll be discussing the thirteenth responsibility: "Protect God's chosen people from being disturbed, misled, controlled, and grievously harmed by antichrists, and enable them to discern antichrists and forsake them from their hearts." The thirteenth responsibility involves the topic of how leaders and workers should treat antichrists. What work should leaders and workers do when antichrists appear in the church? First, this responsibility states that when solving such problems, leaders and workers need to step forward to protect the brothers and sisters from the disturbance, misleading, control, and grievous harm of antichrists. This is the first task they should do. As for how antichrists disturb, mislead, control, and grievously harm God's chosen people, a lot has been fellowshipped about this before, so this content will not be the main topic of today's fellowship. Today, we will focus on what responsibilities leaders and workers must fulfill and what work they must do when facing these behaviors and actions of antichrists to protect God's chosen people from harm. First, leaders and workers must protect God's chosen people from the disturbance, misleading, control, and grievous harm of antichrists—this is one of the responsibilities of leaders and workers. What does "one of the responsibilities" mean? It means that among the many tasks leaders and workers undertake, protecting God's chosen people so that they can lead a normal church life without the disturbance and grievous harm of antichrists is an important task. It is also an inescapable task in which they cannot shirk their responsibility. Leaders and workers should place importance on this and should not neglect it. Maintaining the normal functioning of church life is a very important task and is the foremost task among all church work. This is also a responsibility of leaders and workers. The fundamental work of leaders and workers is to lead God's chosen people into the truth reality. When Satan and antichrists come to disturb and mislead people, and to vie

with God for His chosen people, leaders and workers should stand up to expose the antichrists so that God's chosen people can discern them, making the antichrists reveal their true forms, and then clear them out of the church. This is to prevent God's chosen people from being controlled and grievously harmed by antichrists. This is the responsibility that leaders and workers should fulfill when doing church work. So what does it mean to prevent these things? How should they be prevented? The term "prevent" literally means to stop something from happening to the greatest extent possible. What is the key point here? Stopping incidents from occurring achieves prevention. In handling incidents of antichrists, the primary work of leaders and workers is to stop antichrists from disturbing, misleading, controlling, and grievously harming God's chosen people to the greatest extent possible. They must protect God's chosen people from the harm of antichrists as much as possible. This is the key work that leaders and workers need to do, and this is what we need to clearly fellowship concerning the thirteenth responsibility. So how can God's chosen people be protected? By stopping these evil deeds done by antichrists from occurring. There are many ways and methods to stop them, such as exposing, pruning, dissecting, and restricting. What else is there? (Expelling.) That is the last step. When the brothers and sisters still lack discernment and do not know that someone is an antichrist, but leaders and workers have already identified them as such, if they directly expel them, those who lack discernment might develop notions and judgments, and some may stumble. In such cases, what work should leaders and workers do? What did I just mention? (Exposing, pruning, dissecting, and restricting.) Do you have any good methods to stop antichrists from doing evil? Is monitoring them a good method? Does it count as an effective way and method that is in line with principles? (Yes.) What is the appropriate

way to treat antichrists? Can judgment, chastisement, trials, and refinement work on antichrists? (No.) Why not? (Antichrists do not accept the truth; they are averse to it.) Antichrists are averse to the truth and do not accept it, so using trials, refinements, judgment, and chastisement to deal with antichrists is not appropriate. Moreover, God does not perform this work on them. This idea is not appropriate, so this method definitely will not work. Just what method is appropriate then? Many people who have suffered greatly from the harm of antichrists hate them deeply and believe that antichrists should be judged, condemned, and publicly laid bare. They think antichrists should be made to admit to their mistakes and confess to their sins openly in the church and be thoroughly shamed. Do you think adopting these methods would be appropriate? (No.) If we consider the essence of antichrists, taking such actions would actually not be excessive—however devils get treated is fine; it can be done as casually as crushing a bug. So the purpose of leaders and workers doing this seems very legitimate and correct, but are there any issues with these methods? Is this work within the scope of the responsibilities of leaders and workers? Is doing things this way in line with principles or not? (It's not.) Clearly, it's not in line with principles. Where do principles come from? (From God's words.) That's right. Although the targets of such actions are antichrists—devils—the methods should also align with principles and God's requirements, because in doing this work leaders and workers are fulfilling their responsibilities, not handling family affairs or personal matters.

I. Exposing

Dealing with antichrists and stopping them from doing evil and misleading and harming God's chosen people is the responsibility of leaders and workers. The purpose is to protect God's chosen people from harm, not to torment anyone or seize the opportunity to retaliate against anyone, and

certainly not to carry out campaigns against anyone. Therefore, what are the tasks that leaders and workers need to undertake to stop antichrists from doing evil to the greatest extent possible? The first is to expose them. What is the purpose of exposing? (To help people develop discernment.) That's right. It's to help God's chosen people discern the essence of antichrists, to make it so that they can internally distance themselves from antichrists and not be misled by them, and so that—when antichrists try to mislead and control them—they are able to actively reject them, rather than allowing the antichrists to manipulate and toy with them. So, is exposing them important? (Yes.) Exposing them is very important, but you must expose them accurately. How should you expose them, then? What should the basis for your exposure be? Is it okay to label them arbitrarily? Is it okay to recklessly condemn them without basis? (No.) So how should you accurately expose them to achieve the goal of protecting God's chosen people? (For one thing, we must objectively and truthfully expose them based on the fact of their evil deeds. Additionally, we must discern and dissect them according to God's words.) These two statements are spot on; both aspects are indispensable. For one thing, there must be factual evidence. You must judge and characterize their essence based on the erroneous words, actions, and absurd thoughts and viewpoints revealed by the antichrists. The most important thing, however, is to discern and dissect them according to God's words. Which words of God should you refer to? Which words are the most direct and incisive? (The words that expose antichrists.) That's right; you must find some words that unmask antichrists to expose them and draw comparisons aptly and impartially, ensuring absolute precision. The brothers and sisters will understand after hearing this; they will immediately have discernment toward the person involved, and guard against them. Having discernment in their hearts, they will feel

repelled by this person: “So, they are an antichrist after all! They helped me before and even did me favors. I thought they were a good person. Through this dissection and fellowship, their hypocrisy and their essential antichrist manifestations have been exposed, helping everyone see that this person is dangerous. God’s words have exposed them so accurately! They are not a good person. They say nice things and there seem to be no problems in their actions, but by exposing their essence, it’s now evident they are indeed an antichrist.” Judging from the transformation of people’s thoughts, when leaders and workers are doing the work of exposing antichrists, they are stopping antichrists from misleading and disturbing God’s chosen people to the greatest extent possible. Of course, they are also fulfilling the responsibility of protecting God’s chosen people from the control and grievous harm of antichrists. They are doing one of their tasks in a practical way. Which task is this? Exposing antichrists. The work of exposing antichrists is one of the tasks that leaders and workers must undertake to protect God’s chosen people. As for the various tasks that leaders and workers must do, we won’t order them by their scale or the results they achieve; let’s first fellowship on the work of “exposing.” Exposing the nature essence of antichrists includes exposing the intents, purposes, and consequences of their constant evil deeds that disrupt and disturb the work of the church; exposing how antichrists, while serving as leaders and workers, do not do any real church work at all and disregard the life entry of God’s chosen people; exposing the ugly face of antichrists as being people who do not know themselves whatsoever, never practice the truth, and merely speak words and doctrines to mislead people; and exposing their different sayings and actions in front of people and behind their backs. Thoroughly exposing these aspects shows the true form of antichrists as Satans and devils. This is an important task that leaders and workers must

undertake. So, what do leaders and workers need to possess to carry out this task? First of all, they need to have a certain sense of burden, don't they? (Yes.) When leaders and workers bear this responsibility, they often think, "That person is an antichrist. Some brothers and sisters often go to them with questions, always drawing close to them and having a good relationship with them. Having been misled by this person, many people especially idolize them. What should be done about this?" They come before God to pray and often consciously seek out God's words that expose antichrists, equipping themselves with the truth in this regard. They then ask God to prepare the right time or they look for a suitable time and opportunity themselves to fellowship with the brothers and sisters about this matter. They treat this as their burden and an important task they need to undertake next. They are constantly preparing, seeking, and praying to God for guidance; they are always in this kind of state of mind and condition. This is what is meant by having a sense of burden. After preparing with such a burden for some time, they must wait until conditions are ripe. At the very least, they must wait until two or three people have real discernment of the antichrist before they can begin to expose them. If they determine that someone seems to be an antichrist based on their feelings alone, but they cannot see through to whether that person actually is an antichrist or not, then they must not act rashly. In short, when carrying out this work, they will certainly have God's enlightenment and guidance. This is what it means to do real work and fulfill the responsibilities of leaders and workers.

II. Pruning

After the work of exposing antichrists has been carried out, although the brothers and sisters gain some discernment, before the antichrists are completely brought to light, they inevitably do more to mislead and disturb the brothers and sisters, causing more people to idolize, admire, and follow

them. This greatly delays God's chosen people from entering into the right track of believing in God, hindering their life entry and causing significant harm. The second task that leaders and workers must undertake, then, is that when antichrists mislead and disturb the brothers and sisters, or when their words and actions clearly violate the truth principles, leaders and workers must seize the evidence and promptly come forward to prune them, and expose their evil deeds according to God's words, so that the brothers and sisters can discern and see through to the antichrists' true face. This is the unshirkable responsibility of protecting God's chosen people and safeguarding the work of God's house. Leaders and workers should not sit back and do nothing or turn a blind eye; they should promptly seize opportunities, pinpoint the incidents, and come forward to prune the antichrists, accurately exposing their actions, ambitions, desires, and essence. Of course, it is also necessary to more accurately characterize what kind of person the antichrists are, so that the brothers and sisters can see this clearly, so that the antichrists themselves know it, and so that the antichrists are aware that not everyone is without discernment of them and can be fooled by them—that at least some people can see through their actions and behavior and see through their ulterior ambitions and desires, as well as their essence. The purpose of pruning antichrists is, of course, not merely to expose their essence through words. More importantly, what is it? (For one, it is to help the brothers and sisters develop discernment, and also to restrict the evil deeds of the antichrists.) Correct. It is to restrict them, so that when they do things that mislead and disturb people, they have some scruples and feel some dread; to make them subject to restrictions, have some restraints, and not dare to act recklessly; to let them know that God's house not only has the truth, with the truth holding power, but also has administrative decrees, and that it is not feasible to act tyrannically and with willful

recklessness in God's house, to damage the interests of God's house, and to harm God's chosen people; and to also let them know that they will be held accountable for committing reckless misdeeds that disturb the church's work and harm the life entry of God's chosen people. While promptly pruning the antichrists, leaders and workers must also stand up to expose them, helping people develop discernment and see through the ambitions, desires, intentions, and purposes of the antichrists. This is also, of course, to protect God's chosen people and safeguard the interests of God's house. These are all considerations leaders and workers must take into account, and it is within the scope of their responsibilities to carry out this work; they cannot neglect it or be careless about it. If leaders and workers discover antichrists in the church, they should always be vigilant about their words and actions and the fallacies they spread behind the scenes, and they must practice pruning and exposing them. This is one of the tasks for leaders and workers to protect God's chosen people from being disturbed and harmed by antichrists.

III. Dissecting

What is the next task for leaders and workers? To dissect. Dissecting is almost identical to exposing, but there are differences in degree. When it comes to dissecting, it is not simply about exposing a fact, true situation, or background; it involves the issue of characterization, that is, it involves the disposition of antichrists, this essential, root issue. Dissect their attitude toward God, the truth, their duty, and the work of God's house, as well as the motives, intentions, and purpose behind their spreading of fallacies—the reasons why they do this—and discern just what their essence is through their thoughts, viewpoints, speech, actions, and the dispositions and manifestations they reveal. These should be compared with God's words and explained so that the brothers and sisters can gain a deeper

understanding of the antichrists and clearly see from a practical perspective just why the antichrists before them say and do these things, what God's perspective on such people is, and how He characterizes them. Of course, leaders and workers should also tell the brothers and sisters to distance themselves from and reject the antichrists, and also to be vigilant against being misled by the antichrists' actions, behaviors, speech, and viewpoints so as to avoid misunderstanding God, guarding against God, distancing themselves from God, rejecting God, and even inwardly judging and condemning God like the antichrists do. The purpose of dissecting, like other tasks such as exposing and pruning, is to stop the antichrists from misleading, disturbing, and harming God's chosen people. It is to protect God's chosen people from being grievously harmed by the antichrists and from deviating from the right track of believing in God. When God's chosen people clearly see the facts and true situation about how the antichrists disturb the church and clearly see the essence of the antichrists, they will no longer be misled and controlled by them. Even if some muddlers and foolish people still admire and idolize them inside and interact with and draw close to them, the antichrists can no longer cause major issues. They will only do some things to the foolish people, without affecting the life entry of those who sincerely believe in God at all, and thus, they will not be able to disturb and disrupt the work of the church. Reaching this level is what leaders and workers should be able to achieve. That is, they must ensure that those who sincerely believe in God and willingly do their duties and those who love the truth can live a normal church life and fulfill their duties. At the same time, they must also be able to ensure that these people can guard against the antichrists' misleading and disturbances, and reject the antichrists. This is stopping the evildoing and disturbances of antichrists to the greatest extent, fully achieving the effect

of protecting God's chosen people. Of course, no matter how effectively you do your work and how thoroughly you speak, there will inevitably be some foolish people, people with poor caliber, and muddleheaded people who cannot reject the antichrists and will still admire and look up to them in their hearts. However, most people will have reached the point where they can reject the antichrists. If leaders and workers can achieve this, they will have already protected God's chosen people to the greatest extent, fully achieving the desired result. As for those dimwits who cannot understand the truth no matter how it is fellowshipped, if they can still labor a little, they should be given some care and help, as well as some more love, patience, and tolerance. This is doing everything one ought to do, and working in this way is principled. Are there many leaders and workers who can meet this standard? (No.) Therefore, the utmost effort must be made; you must protect God's chosen people tirelessly and to the greatest extent. What does "to the greatest extent" mean? It means to do everything possible to fellowship the truth principles you understand, to present the evidence already obtained—the various manifestations of the evil deeds of the antichrists—correlating them with God's words that expose antichrists, and to fellowship and dissect them. This is so that the brothers and sisters can see the factual, true situation clearly, discern and see through to the essence of antichrists, and know God's attitude toward antichrists. This is an important task that leaders and workers must undertake.

IV. Restricting

What is the next task leaders and workers must do? It is to restrict. This work of "restricting" is easy to carry out; it involves adopting some special measures to achieve the result of restriction. For example, antichrists always speak words and doctrines, always exalt themselves, sometimes belittle others, often testify about how much suffering they have

endured and what contributions they have made in God's house during gatherings, and shamelessly testify to themselves, talking about how others admire them, how they are better than others, how they are unique, and so on. Leaders and workers should do their best to restrict the various evil deeds of the antichrists that mislead and control God's chosen people, instead of continually indulging them. They should restrict their speaking time and the topics they discuss. Additionally, concerning the actions of antichrists both in public and in private, such as using small favors to draw people over to their side, sowing dissension, spreading notions and negative remarks, and so on, leaders and workers should not act like they are deaf or blind. They should promptly grasp the actions of the antichrists; once they discover behaviors that mislead and disturb others, they should promptly expose and dissect these behaviors and impose restrictions on the antichrists, not allowing them to go around misleading people and disturbing the work of the church. Is this one of the important tasks that leaders and workers need to do? (Yes.) Can you restrict the antichrists' evil deeds just by pruning, exposing, and dissecting them? (No.) You can't restrict them this way because they are Satans and devils. As long as their hands and feet are not bound, and their mouths not sealed, they will spread fallacies and speak devilish words that disturb people. Leaders and workers must promptly take action to restrict them; especially when they spread fallacies to mislead and disturb people, leaders and workers must interrupt and stop them in a timely manner. They must also enable God's chosen people to have discernment and see the true face of antichrists clearly. This is the actual work that leaders and workers should do.

V. Monitoring

After restricting antichrists, what comes next is monitoring them. See who the antichrists have misled and what fallacies and devilish words

they've spread behind the scenes, check if they are siding with the great red dragon and acting in concert with it, whether they have allied with the religious world, whether they are secretly pulling shady maneuvers with members of their gangs, if they might betray some important information about God's house, and so on. This is also a responsibility that leaders and workers should fulfill. Before the antichrists' actions come to light, leaders and workers should not "devote themselves entirely to studying books of sages and pay no attention to outside matters," but should be as shrewd as serpents. Once leaders and workers discover that someone is an antichrist, if the time has not yet come to clear out or expel that person, they must closely monitor them to prevent them from continuing to do evil, ensuring that their words and actions are monitored by God's chosen people. Because antichrists love power and making connections with powerful people, leaders and workers should closely watch whom the antichrists are always interacting with behind the scenes and whether they are in contact with religious people. Some antichrists often associate with religious pastors and elders, and some even interact with people from the United Front Work Department. When such incidents occur, leaders and workers should not turn a blind eye to this, but should be vigilant against the antichrists and be on guard. If an antichrist sees that their methods of misleading and drawing people over to their side do not work in God's house and that their evil deeds have been exposed, and they know that they will not come to a good end, you cannot predict what they might do or to what extent their evil might go. Therefore, once you are certain in your heart that someone is an antichrist, you must closely monitor and watch them without letting up. This is your responsibility. What is the point of doing this? It is to protect God's chosen people, and to stop, to the greatest extent possible, the antichrists from committing wrongful acts against the

church and the brothers and sisters to harm the brothers and sisters. Some antichrists always inquire about the offerings: “Who manages the money of God’s house? Who keeps the accounts? Are the accounts kept accurately? Is it possible that there’s embezzling going on? Where is the church’s money kept? Shouldn’t these things be made public, giving everyone the right to know about them? How many assets does God’s house have? Who has donated the most? Why don’t I know these things?” Their words make it sound like they are concerned about the financial affairs of God’s house, but in fact, they have a different motive. There is not a single antichrist who does not covet money. So what should leaders and workers do in such cases? First, you should properly manage the offerings, entrusting them to reliable people for safekeeping, and you absolutely should not let the antichrists succeed in achieving their aims—you mustn’t be muddled on this point. As soon as this kind of situation arises, you should realize: “Something’s wrong. The antichrist is going to do something. The church’s money is being targeted by them. They might be planning to ally with the great red dragon to hatch plots about and seize the church’s money. We have to move it right away!” For one thing, you cannot let the antichrists know who manages the finances of God’s house. Furthermore, if the people managing the money feel there is a security risk, both the money and the people managing it must be moved quickly. Isn’t this something that the leaders and workers should concern themselves with, and the work they should perform? (Yes.) By contrast, foolish leaders hear the antichrists say these things and yet they think, “This person bears a burden and knows to show concern for the money of God’s house, so let’s give them some responsibility and let them help with the accounting.” In doing this, haven’t they become Judases? (Yes.) Not only have they failed to protect the offerings, but they’ve even sold them out to the antichrists, effectively

becoming Judases. What do you think of these leaders and workers? Are they not evil people? Are they not devils? They have not only failed to fulfill their responsibilities, but they've also handed over God's offerings and the brothers and sisters to the antichrists. Therefore, in places where there are antichrists, once leaders and workers discover any clues of this, they must commence an investigation and do some specific work, within which the work of "monitoring" is indispensable.

The monitoring work carried out by leaders and workers is not about conducting espionage or any spy activities; it is simply about fulfilling your responsibility, being more concerned, carefully observing more, and noting what the antichrists are doing and what they intend to do. If you discover any signs of them committing evil and disturbing the church, you must take countermeasures as soon as possible; you absolutely cannot allow them to succeed. This is stopping incidents that disturb the work of the church by antichrists from occurring to the greatest extent. Naturally, this also best safeguards the church's work and protects God's chosen people. This is a manifestation of leaders and workers fulfilling their responsibilities. Monitoring does not mean arranging for a few people to act as secret agents, and having them follow, tail, and surveil people like spies, or searching their homes and using severe interrogation methods. God's house does not engage in such activities. However, you must promptly understand the antichrists' situation. You can inquire about their recent situation by speaking with their family members or brothers and sisters who can discern them or are familiar with them. Aren't these all methods and ways for doing this work? If leaders and workers perform the tasks that fall within the scope of their responsibilities and conform to the principles required by God, they are fulfilling their responsibilities. What is the purpose of leaders and workers fulfilling their responsibilities? It is for you to do all you

possibly can to stop antichrists from causing disruptions and disturbances to the greatest extent possible, thereby preventing antichrists from harming God's chosen people and selling out the interests of God's house. This is the responsibility of leaders and workers. Doesn't this stop the occurrence of antichrist incidents to the greatest extent? Aren't leaders and workers who undertake these actions doing all that is humanly possible? (Yes.) Is it difficult to do this? (No.) It is not difficult; this is something that those who understand the truth can achieve. What people can achieve, they should do their utmost to accomplish; the rest is up to God to do, to exercise His sovereignty over and orchestrate, and to guide. This is what we worry about the least. We have God behind us. Not only do we have God in our hearts, but we also have genuine faith. This is not a spiritual support; in fact, God is in the dark, and He is at people's side, always present with them. Whenever people do anything or do any duty, He is watching; He is there to help you at any time and place, keeping and protecting you. What people should do is to do their utmost to accomplish what they should. As long as you become aware, feel in your heart, see in God's words, are reminded by people around you, or are given any signal or omen by God that provides you with information—that this is something you should do, that this is God's commission to you—then you should fulfill your responsibility and not sit by idly or watch from the sidelines. You are not a robot; you have a mind and thoughts. When something happens, you absolutely know what you should do, and you definitely have feelings and awareness. So apply these feelings and awareness to actual situations, transform them into your actions, and this way, you will have fulfilled your responsibility. For the things you can be aware of, you should practice according to the truth principles you understand. This way, you are doing your utmost and making your best effort to do your duty. As a leader or worker, when you make your

best effort, that is, when you stop the evil deeds of antichrists from occurring to the greatest extent, God will be satisfied that you can practice in this way. Why will God be satisfied? God will make a determination about such leaders and workers: They are fulfilling their responsibilities and making their best effort to perform the work inherent to their role. Is this God's approval? (Yes.)

VI. Expelling

The thirteenth responsibility of leaders and workers includes specific tasks they must carry out, several of which we listed: They must practice exposing, pruning, dissecting, restricting, and monitoring antichrists. The fellowship on these basic principles has finished. Regardless of the specific actions leaders and workers take in special situations, the principles for dealing with antichrists remain unchanged. Additionally, the main purpose of these tasks is to protect God's chosen people. Suppose that God's chosen people have already unanimously recognized someone as an antichrist and have discerned and thoroughly perceived that the antichrist always seeks to mislead and control people; they know that with the antichrist's presence, there can be no good days or good church life, and everyone unanimously demands to clear the antichrist out of the church. Under these circumstances, some leaders and workers still advocate for letting the antichrist remain to be used as training for practicing exposing, pruning, dissecting, restricting, and monitoring antichrists—is there still a need to go through these processes? Some leaders and workers might say, "If we don't go through these processes, wouldn't I be neglecting my responsibilities? Only going through these processes highlights my role as a leader. I must carry out this work. Whether the brothers and sisters agree or not, I must first let the antichrist remain. I will first expose them, and then prune and dissect them, and let the brothers and sisters further confirm that they are an

antichrist. After unanimous agreement, we will then clear them out or expel them. Wouldn't this be more effective?" As a result, during this time, the antichrist starts spreading notions to mislead people and disturbing the church's work again, causing panic among everyone, with some even refusing to come to gatherings. In order to show their determination and to prove that they are not neglecting their responsibilities, these leaders and workers go through the motions superficially and drag out the work. As a result, they take many unnecessary detours, disturb the order of church life, and waste the valuable time of God's chosen people in pursuing the truth, only clearing out the antichrist afterward. Is this approach acceptable? (No.) What is wrong with it? (It's just following regulations and going through the motions.) What is the purpose of leaders and workers doing these tasks? (To protect God's chosen people.) So, if some people have not yet discerned the antichrist and are still quite attached to them, and when the leaders and workers decide to expel the antichrist from the church, some people become indignant, saying that God's house is not loving or fair to people, lacks principles in how it does things, and so on, and even some muddleheaded people are misled and influenced by the antichrist and want to follow them out of the church, what should be done in this situation? At this time, leaders and workers need to do some essential work, such as practicing pruning the antichrist and using God's words to expose and dissect them so that brothers and sisters can learn lessons practically and ultimately discern the antichrist. One day, they say, "This person is so detestable. They are indeed an evil person and an antichrist. Let's quickly cleanse them away!" This is not just one person's voice but the voice of many brothers and sisters. In this case, is there still a need to do the work of restricting and monitoring the antichrist? No, just expel them directly. Leaders and workers who reach this level in their work have achieved the result of protecting

God’s chosen people from the harm of the antichrists. What does this prove? In one aspect, it proves that the brothers and sisters of this church have discernment, caliber, and a sense of justice. In another, it may be that the leaders and workers are capable of doing actual work, or that this antichrist’s actions are too blatant, their humanity too bad and too wicked, arousing public indignation, and they themselves cut off their own path early, sparing the leaders and workers much of the process of dealing with them. Doesn’t this save a lot of effort? In such a situation, clearing them out or expelling them is a good thing, isn’t it? Moreover, the work that leaders and workers have to do is extensive and not limited to this one task. Do you think that expelling the antichrist is the end of it? That you’ve brought everything to complete success? Far from it! You have other work to do. Besides dealing with the antichrists and protecting God’s chosen people from their harm, leaders and workers also have the responsibility to lead God’s chosen people into the reality of God’s words, to lead them to resolve their corrupt dispositions, and to lead them to resolve their disposition of antichrists, among many other important tasks. However, if an antichrist appears while doing these tasks, then dealing with the antichrist becomes the top priority. They must first expose and address the antichrist, and also fellowship about other aspects of the truth. If the disturbance of an antichrist appears and it becomes very difficult for other work to proceed, with that work facing obstruction and interference and the antichrist severely impacting the growth of the brothers’ and sisters’ life, the order of church life, and the environment for doing duties, then it is of course necessary to first address this greatest scourge and root of disaster. Only after the antichrist is cleared out and dealt with can other work proceed normally and orderly. So, if an antichrist appears in a church and the brothers and sisters quickly discern them within a short period of time and

unanimously say, “Beat it, antichrist!” wouldn’t this save the leaders and workers a lot of effort? Shouldn’t you be secretly delighted? You might say, “I was worried that I couldn’t restrict this antichrist, this devil. I was also worried that some brothers and sisters would be misled and grievously harmed by them, and that my own stature was too small to expose the essence of the antichrist, to dissect these matters thoroughly, and to solve this problem.” Now, there’s no need to worry. With this one statement from the brothers and sisters, the issue is resolved, and the leaders’ and workers’ “burden” is lifted. How wonderful this is! You should thank God; this is God’s grace! This sort of thing likely happens in the church, because much has been discussed concerning the topic of exposing antichrists, and because the brothers and sisters are not vastly inferior to the leaders and workers, as you might assume. Under the guidance of God’s words, they also have some ability to independently comprehend the truth and solve problems. When they unite to call a vote and expel an antichrist, it is a good thing, a good phenomenon! Leaders and workers don’t need to feel sad, disappointed, or negative about this. After clearing out these obstacles, the antichrists, every step of the subsequent work still remains a severe test for the leaders and workers. Every task they need to undertake involves their responsibilities and issues concerning their caliber and work capability.

The Manifestations That False Leaders Display When Antichrists Are Causing Disturbances

We’ve finished fellowshipping on the thirteenth responsibility of leaders and workers: “Protect God’s chosen people from being disturbed, misled, controlled, and grievously harmed by antichrists, and enable them to discern antichrists and forsake them from their hearts.” Next, we will dissect and expose the manifestations of a type of people who cannot fulfill

the responsibilities of leaders and workers—false leaders—by comparing them against the work that leaders and workers are supposed to accomplish. In doing this work, there are many tasks that leaders and workers need to undertake, requiring them to have a certain caliber, to be attentive, meticulous, earnest, responsible, considerate of God's burden, to have a loving heart that protects God's chosen people, and so on. Only with these qualities can they fulfill their responsibilities and obligations. False leaders, however, are completely opposite of this; they lack these qualities in their humanity. They may have a certain caliber, with the ability to comprehend the truth and discern antichrists, or they may have a slightly lower caliber, being able to at least discern some obvious antichrists that commit numerous evil deeds even if they cannot fully discern the nature essence of antichrists; or, their caliber might be so poor that they cannot discern or see through the differences between those with the essence of antichrists and those with the disposition of antichrists. In any case, false leaders exhibit these two manifestations: One is that they do not do actual work; the other is that they only engage in superficial, general affairs work, while being wholly unable to solve real problems or do actual work. In the work related to the thirteenth responsibility, these two characteristic manifestations of false leaders remain prominent. Next, we will fellowship about just which specific manifestations they have.

I. Not Exposing and Handling Antichrists for Fear of Offending Them

When antichrists disturb, mislead, control, or grievously harm God's chosen people, the first manifestation of false leaders is inaction. What does inaction mean? It means not doing actual work. There are reasons behind not doing actual work, primarily the fear of offending people and the lack of courage to uphold principles. After becoming leaders, these people start

flaunting their power, thinking, “I have status now, and I am an official of the church. I have to manage the food, clothing, housing, and transportation of the brothers and sisters; I have to discern whether what the brothers and sisters say aligns with the truth and conforms to the decorum of saints. I have to see whether they are sincere to God, whether their spiritual lives are normal, whether they do morning and evening prayers, whether their usual gatherings are normal—I have to manage all of this.” False leaders only care about these issues. In terms of formalities, they seem to fulfill the responsibilities of leaders and workers, but when essential issues of principle arise, or even when antichrists appear, false leaders hide in the shadows without making a peep, where they stay silent and pretend to be oblivious and unable to notice anything. No matter what fallacies antichrists spread, they pretend not to hear. When antichrists disturb, mislead, and control God’s chosen people, they also pretend to be oblivious, as if all this information disappears when it reaches them. They pretend to not be able to discern the antichrists that even ordinary brothers and sisters can discern, saying, “I can’t see through them. What if I expel the wrong person? What if I get the brothers and sisters wrong? Besides, God’s house still needs people to provide service!” Using all kinds of excuses to shirk the responsibilities of leaders and workers, they avoid dealing with antichrists and do not protect the brothers and sisters from the harm of antichrists. Some false leaders even say, “If I always expose the antichrists, what if they incite the brothers and sisters to attack me? Then no one will vote for me in the next election, and I won’t be able to be a leader anymore. My influence isn’t as strong as theirs!” To protect their status and personal safety, false leaders do not fulfill their responsibility to protect God’s chosen people at all, nor do they stop antichrists from harming the brothers and sisters to the greatest extent possible. They act both as a people pleaser and a turtle

hiding in its shell, while at the same time being a selfish and despicable person. They do not protect the brothers and sisters but are very thorough in thinking of how to protect themselves. When it comes to dealing with antichrists or pruning and exposing them so that the brothers and sisters can gain discernment, they are scared to death, worried about losing their status, and feel that doing so is detrimental to themselves. They completely disregard the interests of God's chosen people, considering only their own interests, reputation, personal safety, and the safety of their family, fearing that accidentally offending the antichrists might make them turn ruthlessly hostile and provoke retaliation. This type of false leader actually has some caliber. With their caliber and insight, they are fully aware of who the antichrists are, but the problem lies in their fear of offending the antichrists. Seeing the vicious disposition of antichrists, they dare not offend them. To protect themselves, however, they have no scruple sacrificing the interests of God's house and God's chosen people; they watch indifferently as the brothers and sisters are handed over to the antichrists, allowing the antichrists to mislead, control, and grievously harm them at will. False leaders only occasionally say behind the scenes to some relatively guileless people with good humanity who pose no threat to them, "That person is an antichrist. They mislead others. They are not a good person." However, in front of all the brothers and sisters and in front of the antichrists, they never dare to say a single "no" to the antichrists. They never have the courage to expose any evil deeds or the essence of the antichrists. Even during gatherings, when the antichrists monopolize the floor and speak for one or two hours, they do not dare to make a sound. If the antichrists slam the table and glare at people, they do not even dare to breathe too loudly. Within their scope of work, those with small stature, those with cowardly humanity, and those who want to pursue the truth but have not yet gained discernment feel

distressed because there are no leaders or workers who can come forward to expose and discern the evil deeds of the antichrists. They watch helplessly as the antichrists act tyrannically in the church, acting with willful recklessness and disturbing church life, without any means to counter them. False leaders, meanwhile, do not do any actual work and do not solve real problems for God's chosen people. When the brothers and sisters fall into difficulties, false leaders not only fail to expose and restrict the evil deeds of antichrists, but they even do not dare to speak a single word of fairness. Even if their conscience feels something and accuses them a little, and they shed a few tears in prayer to God behind closed doors, the next day during the gathering, when they see the antichrists making irresponsible remarks about the work of God's house and arbitrarily judging it, even indirectly judging God and spreading notions about God, they do nothing about it despite knowing it's wrong. Even when they see the antichrists squandering offerings, they adopt an attitude of brushing it aside. They do not expose or restrict the antichrists at all, and yet they do not even feel a bit of reproach in their hearts—this is extremely irresponsible! Anyone with some sense of conscience, even if they feel their own power is too feeble, should unite with brothers and sisters who have some stature and discernment to fellowship about this matter and discuss how to deal with the antichrists. But false leaders lack such determination and courage, and even more so, they lack such a sense of responsibility. They even tell the brothers and sisters, "The antichrists are too vicious. If we offend them, they will report us to the government, and then none of us will be able to believe in God. The antichrists know the locations of the church's gatherings, so we cannot provoke them." This is completely the ugly demeanor of laying down arms and surrendering to antichrists, of compromising with Satan and begging it for mercy.

In addition to protecting themselves, false leaders do not do any of the work that leaders and workers should do, such as protecting God's chosen people and helping them to gain discernment toward antichrists, and they don't fulfill any responsibilities at all, and yet they constantly want the brothers and sisters to elect them as leaders. After they finish one term, they want to be elected for the next one. Isn't this shameless and irredeemable? Are such people worthy of being leaders? (No.) God's house entrusts the flock to you, but when wild beasts come, at the critical moment, you only protect yourself and you hand over the flock to the wild beasts. You act like a cowering turtle, finding a shelter, a safe place, to hide yourself away in. And as a result, the flock gets harmed—some sheep are bitten to death, and some are lost. Suppose that a leader sees antichrists unscrupulously disturbing the church's work and misleading and controlling God's chosen people, and yet they adopt an attitude of just brushing it aside to protect their own face, status, and livelihood, and to ensure their own safety. Most of God's chosen people are consequently misled, feel helpless, and become negative and weak; some are even captured by the antichrists, and some are unwilling to do their duties. And yet this leader feels nothing when they see the disturbances caused by antichrists; their conscience feels no reproach. Does this kind of leader or worker have any humanity? For the sake of achieving their own goal of self-preservation, they have no scruples about handing over God's chosen people to the antichrists and allowing the antichrists to mislead, grievously harm, and ravage them. What kind of leader is this? (A false leader.) Isn't this an accomplice of Satan? Which side are they really on? Although they are characterized as a false leader, the essence of this issue might be even more serious than that of being a false leader. It has a nature of selling out the brothers and sisters to it, just like those people who are arrested and tortured and become Judases,

handing over the brothers and sisters to the great red dragon to be grievously harmed. So, what is the nature of a false leader handing over God's chosen people to antichrists? Aren't such false leaders extremely vile? Compared to antichrists, these false leaders do not outwardly seem to have an intention to resist the truth. They appear to be able to fellowship some truths, to have some comprehension ability, and to be able to practice a bit of the truth, and some of them can even endure hardship and pay a price. And yet, when God's house entrusts God's flock to them, and when evil people and demons appear, they do not use their own lives to do everything they can to protect God's chosen people. Instead, they do everything they can to protect themselves, shoving the brothers and sisters out to act as a protective shield in order to secure their own safety and interests. How despicable and selfish these people are! On the surface, their humanity seems to have no major issues. They have love for people, they can help others, they are willing to pay a price and can endure any hardship while doing their duties. However, when antichrists appear, they do something unexpected and incomprehensible: No matter how the antichrists mislead God's chosen people or disturb church life, they do nothing, and no matter how many people are attacked, excluded, or harmed by the antichrists, they ignore it. In doing so, these leaders are completely handing God's chosen people over to the antichrists' control, allowing the antichrists to mislead and grievously harm them at will, while these leaders themselves do no work at all. When the antichrists are cleansed away and the problem is solved, these leaders then come out to fellowship about their self-knowledge, about how they were weak, cowardly, frightened, selfish, and deceitful, and that they weren't loyal, didn't protect God's chosen people well, and disappointed God and the brothers and sisters. They seem very remorseful; they seem to have turned themselves around and to be capable

of repentance. However, when antichrists appear again, they push the brothers and sisters toward the antichrists just as they did the last time, and find a safe place for themselves to hide. Although they have not been misled or harmed by the antichrists themselves, they have been derelict in their responsibilities and they have betrayed God's commission, and their attitude toward their duty, their attitude toward God's chosen people, and their true selves are completely exposed. Every time antichrists appear, they do not choose to stand on God's side and fight the antichrists to the end, and they do not say a bit of what should be said or do a bit of the work that should be done to protect God's chosen people and thereby feel at peace in their conscience, and even less do they fulfill the responsibilities of leaders to satisfy God's intentions. All of these false leaders' choices and actions are entirely for the sake of safeguarding their own status from harm. They do not care about the life or death of God's chosen people. To them everything is fine as long as their own reputation, interests, and status aren't damaged. Who exposes the antichrists, who expels the antichrists, how the antichrists should be dealt with—it's as if these matters have nothing to do with them; they neither care nor intervene. When antichrists disturb church life, harm God's chosen people, and frame and torment those who pursue the truth, they ignore it. These things don't matter to them; it's all fine to them, as long as their status is not jeopardized. What do you think of these kinds of people? Usually, their humanity does not seem bad, and they seem to be able to do some work. When they face pruning, they seem to be able to know themselves and have a bit of a remorseful heart. However, when they encounter antichrists disturbing the church, they completely lose their reason, they have no sense of justice, and they lack even the courage to fight against the antichrists. When they see devils and Satans, they compromise; when they see evil people causing disturbances, they avoid

them. Judging from their attitude toward evil people and antichrists, just what path are they following? Isn't this very illustrative of their issue? (Yes.) This kind of person may not appear to be an antichrist on the surface, but the attitude they display toward the actions and behaviors of evil people and antichrists is precisely the disposition of antichrists, and the nature of this is terrible. It can be said that it's the nature of giving up on their responsibilities and selling out God's chosen people. Isn't this nature very serious? Do they show any loyalty toward the work of the church and God's commission? Do they have even a hint of an attitude of responsibility? No matter when they are entrusted with a commission or a task, their principle is to avoid offending people and to protect themselves. This is their highest standard for conducting themselves and their principle for doing things, and this will never change. Let's put aside for now the question of whether such people can be saved—just judging in terms of the work of dealing with antichrists, are these false leaders worthy of accepting God's commission? Are they worthy of being leaders and workers? (No.) These people are unworthy of being leaders and workers. This is because they lack conscience and reason, and they are not worthy of taking on the work of church leadership; they do not stop antichrists, to the greatest extent possible, from harming God's chosen people, and they also do not do their utmost to fulfill this responsibility or do this work well in order to protect God's chosen people—it is not that they have poor caliber and are unable to do this, but rather that they simply do not do it. Therefore, looking at it from this perspective, people who are afraid of offending others are absolutely unworthy of being leaders and workers. Aren't there quite a few of these leaders and workers? (Yes.) When nothing has happened, they run about more enthusiastically than anyone else; they're so busy that they don't even comb their hair or wash their face, seemingly reaching a very

spiritual level. But when antichrists appear, they vanish; they find all sorts of excuses to evade, and simply don't deal with the antichrists. What is the nature of this behavior? It is lacking loyalty in the performance of their duty and being untrustworthy. At crucial times, they can even betray God and stand on the side of Satan, turning a blind eye as the church's work is disturbed and damaged by evil people and antichrists. They are not even as useful as a guard dog. This is a type of false leader.

II. Not Being Able to Discern Antichrists

There is another type of false leader: When antichrists appear, they cannot discern what disposition and essence they have, what they manifest and reveal, the kinds of disturbances they cause for the brothers and sisters, which statements, thoughts, viewpoints, and behaviors can mislead and disturb the brothers and sisters, the methods the antichrists use to control people, under what circumstances the brothers and sisters can be misled, controlled, and grievously harmed by the antichrists, and so on—these are all issues that false leaders cannot discern. The antichrists mislead the brothers and sisters; they and the misled brothers and sisters split from the church to hold their own gatherings and form independent kingdoms. They do not accept the leadership of God's house, do not accept the work arrangements of God's house, and do not submit to any arrangements or guidance from God's house, much less do they submit to any of God's requirements for people. But all such actions by the antichrists to mislead God's chosen people are not regarded as problems by the false leaders. They cannot see what is off in these situations, much less can they see how the antichrists' words, actions, thoughts, and viewpoints disturb, mislead, and harm people. They cannot see these negative impacts and do not know how to discern them. Some ordinary brothers and sisters, due to having seen and heard a lot, can have a bit of discernment, perception, and awareness,

but false leaders cannot see through these things. Even when someone points out that So-and-so is doing certain things to mislead people and form cliques behind the scenes, the false leaders still obstruct, saying, “We cannot spread these statements. Don’t cause disturbances. They have a good relationship—what’s wrong with them fellowshipping together? We need to give people freedom!” They still cannot see through this. If they cannot see through things, they could observe and seek, and fellowship with brothers and sisters who understand the truth and have some discernment. However, false leaders are quite self-righteous. When brothers and sisters offer them a reminder, they do not accept it, thinking, “Are you the leader or am I? Since I was chosen to be the leader, I must understand the truth better than the average person. Otherwise, why would I be chosen instead of someone else? This proves that I am better than you all. Regardless of whether I am older or younger than you, my caliber is definitely better than yours. When an antichrist appears, I should be the one to identify them first. If you identify them first, I will not agree with your assessment. We will wait until I identify them before doing anything!” As a result, the antichrist spreads many heresies and fallacies among the brothers and sisters, openly resists the work arrangements of God’s house, and openly clamors against and opposes the church, God’s house, and the work arrangements from the Above. The antichrist even openly draws brothers and sisters to their side to partake in exclusive gatherings where participants only listen to the antichrist themselves preach and accept their leadership. Even those with the poorest caliber in the church can see that this person is an antichrist. Only in such a situation do the false leaders admit: “Oh dear, they are an antichrist! How did I only just realize this? No, I actually realized it before, but I didn’t say anything because I was afraid the brothers and sisters were small in stature and lacking in discernment.” They even concoct a splendid

lie for themselves. It is clearly because they themselves are numb, dull-witted, of poor caliber, and unable to discern the antichrist that they let the brothers and sisters suffer so much harm from them. Instead of feeling guilty, they blame the brothers and sisters for talking nonsense, spreading baseless rumors, misunderstanding people, and so on. What kind of leader is this? Aren't they utterly muddled? Such a leader is fundamentally incapable of shouldering the work of the church. On the surface, they often eat and drink God's words, pray, attend gatherings, listen to sermons, write spiritual notes, and write testimonial articles, seeming to put in a lot of effort, but when problems arise, they cannot resolve them, cannot seek the truth according to God's words, and certainly cannot discern antichrists based on God's words. False leaders can usually preach for one or two hours, and when fellowshipping on God's words and their own experiences they can ramble on without end, but when antichrists spread heresies and fallacies, misleading the brothers and sisters and disturbing the work of the church, they have nothing to say and do no work at all. They not only fail to enact any preventive measures or lead the brothers and sisters to discern the heresies and fallacies of the antichrists, but even when they see the disruptions and disturbances caused by the antichrists, they do not expose or dissect them, nor do they prune the antichrists; they do no work at all. What is the problem with such people? (Their caliber is too poor.) Despite their poor caliber, they still boast that they're spiritual people, good leaders, and those who pursue the truth and love God's words, and they shamelessly claim that they have given up familial and fleshly pleasures to fulfill the responsibilities of leaders and workers. In reality, they are bona fide false leaders who are irresponsible, devoid of conscience and reason, and numb and dull-witted to a high degree—they are authentic, hypocritical Pharisees. They know only how to preach doctrines and shout slogans. When people

ask them questions, they can produce a torrent of theories to mislead them, but in actual fact, they cannot explain the truth principles clearly at all. Even so, they consider themselves to have comprehension ability and an understanding of the truth. In their hearts, they clearly know that when people seek solutions to problems from them, they cannot provide answers that align with the truth, yet they still pretend to be good leaders and spiritual people. Isn't this somewhat devoid of shame? (Yes.) Most false leaders share a common trait and a common problem: being devoid of shame. They think that having the status and title of a leader and being able to speak about spiritual theories makes them a spiritual person. They spend more time than others eating and drinking God's words, listening to sermons, and watching videos from God's house, and fellowship more to others about God's words, so they believe they can do the work of leaders and workers and fulfill the responsibilities of leaders and workers. But the fact is that when the major issue of antichrists unscrupulously misleading and disturbing God's chosen people arises, they just watch but are powerless to do anything, and they do not know which parts of God's words to use to link to and dissect the antichrists, so that the brothers and sisters gain discernment, reject the antichrists from their hearts, and avoid being misled and controlled by them. Although sometimes they feel a bit panicked inside, they still think that they have believed in God for a long time and listened to many sermons, and that they understand the truth better than the average person and can speak eloquently. They often boast: "I am spiritual. I can preach. Although I cannot resolve the problem of the antichrists misleading and disturbing God's chosen people, and I cannot link God's words to the antichrists and discern them, I have done the work I should do and said what I should say. As long as the brothers and sisters can understand, that's fine!" As for what the ultimate result is, whether God's

chosen people have been protected, they are unclear on this in their hearts. They also think they are clever and pretend to solve problems, but in the end, they just speak a lot of words and doctrines without actually resolving the issues. They cannot fellowship the truth to expose and dissect the antichrists. Instead, they just spout words and doctrines to justify and defend themselves, speaking for one or two hours and leaving people utterly confused, and hazy on even the things they originally understood. They fail to rescue the brothers and sisters from the misleading of the antichrists, and they also fail to enable them to discern the antichrists and reject them from their hearts—they never achieve the result of protecting the brothers and sisters. Even if they can see this consequence, they still claim the identity of a leader and do not humble themselves to seek the truth with others, or report the problem upward to seek solutions. Aren't such people scoundrels? You are nothing, yet you still pretend. What are you pretending for? Since you can't be a leader, you should step down and go pretend elsewhere. You must not harm God's chosen people! While you're pretending, the antichrists take the opportunity to do so many evil things that disturb and control people, misleading and harming many! Who will take responsibility for this? God's house will find out who's responsible!

Some leaders and workers do not do any real work when dealing with antichrist incidents, and also cannot discern antichrists. During the period when antichrists mislead and control the brothers and sisters, they never truly expose the evil deeds and essence of the antichrists, nor can they explain them clearly. Later, some of God's chosen people with discernment expose and expel the antichrists, and these false leaders feel it is their own achievement. After the antichrists are expelled, they make a summary and speak some doctrine: "Look, when the antichrists speak and act, church life

becomes abnormal, people are disturbed, and they suffer losses to their life. To avoid the harm of the antichrists, we must discern the actions, words, humanity, essence, etc., of the antichrists—we should understand all of these things. God permits the appearance of antichrists in the church, allowing them to do things and expose their own ugliness, revealing the antichrists, so that we can equip ourselves with the truth, grow in discernment, and increase our stature as quickly as possible—God's intentions are in this! Now we have discerned the antichrists and are no longer constrained by them; everyone is able to reject them. This is a matter worth celebrating!" In the end, the false leaders take on the tone of an official and offer their summary, speaking as if they had done much real work, paid a great price, and played a significant role in expelling the antichrists. Isn't this a bit shameless? Clearly, from beginning to end, they could not discern what an antichrist is; they do not understand how antichrists mislead people, what antichrists do to God's chosen people, or what the disposition essence of antichrists is, yet they pretend as if they have done a lot of work. It is obvious that it was the brothers and sisters who discerned the antichrists and expelled them from the church; it is obvious the false leaders did not play the role leaders and workers should play or fulfill the responsibilities of leaders and workers, yet they still make a summary and take credit for themselves, as if they had planned everything far in advance and are now telling the brothers and sisters that their actions yielded results and were a great success. Isn't this shameless? Why are you speaking with such an air of officiality? You do no real work and yet speak like an official. Are you an official of the great red dragon? Aren't such people Pharisees? (Yes.) They know only how to shout slogans and preach doctrines. When things happen, not only do they fail to treat them correctly, but they also have no path of practice. They just spout nonsense and blindly

apply regulations; they are fundamentally unable to solve any problems. After things pass, they act as if nothing happened, pretend to be good people, and take credit for themselves with brazen shamelessness. These people are textbook Pharisees. They can only preach doctrines, shout slogans, exert some effort, and endure some hardship, and they are unable to do any real work, yet they still pretend to be spiritual people. They are Pharisees. Such is the essence of this type of false leader. They can preach so much doctrine in front of everyone, so why can't they expose and deal with antichrists? They can preach for several hours on end and possess great eloquence, so why, when faced with actual problems—especially when faced with the evil deeds of antichrists—are they unable to handle them, appearing dumbstruck? What's the reason for this? It is because their caliber is too poor. Just how poor? They do not have spiritual understanding. They are educated and intelligent, quite shrewd in handling external matters, and have some understanding of the law. However, when it comes to matters of believing in God, spiritual matters, and various essential issues, they are unable to discern and cannot see through anything, nor can they find any truth principles. When no issues are at hand, they sit as calmly as a fisherman waiting for his catch, but when issues arise, they behave like ridiculous buffoons, like ants on a hot pan, revealing a pitiful appearance. Sometimes they act extremely serious and solemn. When they are not solemn, they seem normal, but when they become solemn, it actually makes people laugh. This is because when they are solemn, they say nothing but fallacious things and words that lack spiritual understanding, all of which are amateurish remarks. Yet, they maintain a straight-faced solemnity—is this not laughable? If someone raises some critical questions for them to answer, they become bewildered and speechless, appearing particularly embarrassed. There are many such false

leaders. Their primary manifestations are poor caliber and lack of spiritual understanding; they are muddled people. What does it mean to lack spiritual understanding? When it comes to spiritual matters and matters involving the truth, it's like they're trying to translate ancient Greek—they don't understand any of it. Even so, they still pretend, saying, "I am spiritual. I have believed in God for a long time. I understand many truths. You are new believers, you have just started believing in God and do not understand the truth. You're not reliable." They always consider themselves as having believed in God for a long time and understanding the truth. Such people are both hateful and ridiculous. This concludes the fellowship on the manifestations of such false leaders.

III. Acting as the Antichrists' Protective Umbrella

There is another type of false leader that is even more hateful. Not only do they fail to expose antichrists, but they also act as the antichrists' protective umbrella, using loving help as an excuse to indulge the antichrists' evil deeds that disturb the church's work. No matter how many fallacies the antichrists spread to mislead people, these false leaders not only do not refute or expose them but also provide opportunities for the antichrists to freely express their viewpoints and speak out. Regardless of what kinds of disturbances, misleading, or harm God's chosen people suffer, they remain indifferent. Even when some people point out: "These individuals are antichrists. They are those who should be restricted by God's house; they should not be promoted or cultivated, and they certainly should not be protected. They have harmed the brothers and sisters enough. It's time to settle accounts with them and thoroughly expose and deal with them," the false leaders come forward to speak up for antichrists. Considering factors like the antichrists' age, years of believing in God, and previous contributions, they use various excuses to speak for and defend

them. When upper-level leaders go to inspect the work or deal with the antichrists, the false leaders prevent the brothers and sisters from reporting the facts of the evil deeds of the antichrists upward. They even take measures to seal off the church so that the upper-level leaders remain unaware of the antichrists disturbing the church, and they also obstruct discerning brothers and sisters from exposing the antichrists. Regardless of what excuses the false leaders use or what purposes they have for acting as the antichrists' protective umbrella, in doing so, they are ultimately protecting the interests of the antichrists while betraying the interests of the church and God's chosen people. They use various excuses to protect the antichrists, such as "the antichrists also believe in God and have the right to speak in God's house" and "they have done dangerous duties before; God's house should consider their past contributions." They prevent the brothers and sisters from discerning the antichrists and do not allow the upper-level leaders to learn about their various evil deeds, while at the same time they themselves do not expose and certainly do not prune the antichrists. These antichrists may be their family members, close friends, or, even more likely, people they idolize and find it emotionally difficult to let go of. Regardless of the situation, as long as they know that these people are antichrists and still defend their evil deeds, telling others to treat them with love, and even using various means to provide the antichrists with opportunities to spread various fallacies to mislead and disturb God's chosen people, these manifestations demonstrate that they are acting as protective umbrellas for the antichrists. Some false leaders may have done a bit of real work in other areas, but when it comes to dealing with the antichrists, they do not handle them according to the requirements of God's house. Even more so, they do not fulfill the responsibilities of leaders and workers as required by God's house—they do not stop the antichrists from spreading notions, negative

emotions, heresies, and fallacies to mislead people in the church to the greatest extent. Instead, they often uphold the specious doctrines spoken by the antichrists, as well as their statements and remarks which are based on knowledge or on Satan's philosophy, as positive things. These are all manifestations of them acting as protective umbrellas for the antichrists. Of course, there are also some false leaders who do not deal with the antichrists because they value their influence in society. They say, "Most brothers and sisters are from the lower strata of society and have no influence. Although this person is an antichrist with an evil humanity, they have power and influence in the world and are capable. When the brothers and sisters or the church face danger, don't we need a formidable person to come forward and protect us? So, let's turn a blind eye to their wrongdoings and not be so serious about it." The false leaders are willing to act as protective umbrellas for the antichrists so that the antichrists stand up for them and back them up—even this is not below false leaders. There are also some false leaders who hold an erroneous viewpoint. They say, "Some antichrists have status and influence in society; they have prestige. Our church has two such individuals. Although they are antichrists, if we clear them out, people will think our church has no capable people, and those in religious circles will look down on us. We need to keep them around for appearances. Therefore, these two people are treasures of our church; no one can discern or clear them out. They must be protected." What kind of logic is this? They consider the antichrists as talents, so they protect them. Aren't these false leaders scoundrels? (Yes.) Regardless of the circumstances, as long as leaders and workers allow antichrists to do whatever they want in the church and disturb the church's work, they are false leaders and workers. Regardless of how antichrists and evil people spread fallacies, how many people are thus misled, how they attack and

exclude positive figures, and how many of God's chosen people they harm, the false leaders ignore it and play dumb—as long as they can preserve themselves, that's fine to them. These are the primary manifestations of false leaders. No matter what the antichrists say or do, false leaders do not expose, dissect, or restrict them so that the brothers and sisters can discern and reject them. Instead, they nurture the antichrists like their pets, serve and protect them like dignitaries, give them the green light, and create various opportunities for them to perform. Whose interests are sacrificed while they let the antichrists fully enjoy their freedom? (The interests of God's chosen people.) Not only do false leaders fail to protect God's chosen people, but they also allow the antichrists to take charge in the church, making the brothers and sisters serve the antichrists like oxen and horses, like slaves, making them follow the antichrists' orders, accept their fallacious remarks and thoughts and viewpoints, accept their control, and even accept the grievous harm they do, and so forth. This is the work that false leaders do. Are they stopping the antichrists from grievously harming God's chosen people to the greatest extent? Have they fulfilled the responsibilities of leaders and workers? Have they done the work of protecting God's chosen people? (No.) In short, regardless of the reason, any leader who gives antichrists the green light to do as they please without doing any work is a false leader. Why do I say they are false leaders? Because when antichrists mislead and control God's chosen people, they let the brothers and sisters suffer various harms from the antichrists, failing the commission given to them by God. God's house entrusted God's sheep, God's chosen people, to you, and you did not fulfill your responsibility. You are unworthy of bearing God's commission! Regardless of the reason or whatever justification you may have, if during your tenure as a leader you acted as a protective umbrella for antichrists, causing the brothers and

sisters to suffer profusely from the disturbances, misleading, control, and grievous harm of the antichrists, then you are a sinner for all ages. The reason for this is, it's not that you cannot discern antichrists or see through to their essence—you clearly know in your heart that antichrists are Satans and devils, yet you do not allow God's chosen people to expose and discern them. Instead, you let the brothers and sisters listen to, accept, and obey them. This is completely contrary to the truth. Does this not make you a sinner for all ages? (Yes.) Not only did you fail to protect those who sincerely do their duties and pursue the truth, but you also promoted antichrists to the positions of leaders and workers, nurturing them like pets and making the brothers and sisters obey their orders. God's house entrusted God's chosen people to you not to have them serve as slaves of the antichrists or as your slaves, but for you to lead God's chosen people to fight against Satan and antichrists and discern and reject antichrists, and to enable God's chosen people to live a normal church life, do their duties normally, enter into the truth reality, and submit and testify to God under God's guidance. If you cannot even fulfill this responsibility, do you deserve to be called human? And yet you still want to protect the antichrists. Are the antichrists your ancestors or your idols? Even if you have a blood relationship with them, you should adhere to the truth principles and put justice above family. You should feel duty-bound to fulfill the responsibilities of leaders and workers—exposing, discerning, and rejecting antichrists, and doing your utmost to protect the brothers and sisters, to prevent them from being harmed by antichrists, to the greatest extent. This is loyally doing your duty and completing God's commission; only by doing this can you be called a leader or worker who is up to standard. If you fail to fulfill the responsibilities of leaders and workers and willingly act as a protective umbrella for antichrists, what else could you be

but a sinner for all ages? This concludes the fellowship on false leaders who act as protective umbrellas for antichrists. Clearly, placing such people among the ranks of false leaders is not unjust at all; this is one of the manifestations of genuine false leaders.

IV. Not Caring or Asking About People Who Have Been Misled by Antichrists

There is another manifestation of false leaders that is even more infuriating. Some false leaders can discern antichrists to some extent during their interactions but fail to deal with them promptly. They also fail to promptly expose and dissect the evil deeds and essence of the antichrists through their various behaviors, enabling the brothers and sisters to discern and reject the antichrists. This already counts as not fulfilling the responsibilities of leaders and workers. When some brothers and sisters are misled and follow antichrists, these false leaders remain indifferent, as if it has nothing to do with them. Moreover, they do not feel any self-reproach or self-accusation in their hearts. They do not feel they've failed God or the brothers and sisters. Instead, they often say this "classic" line: "These people were misled by the antichrists. They deserved it! It's their fault for lacking discernment. Even if they did not follow the antichrists, they would still be targets for being cleared out by God's house." These false leaders not only feel no self-reproach or guilt after the brothers and sisters are misled by antichrists, but even more so they do not reflect or repent. Instead, they say such inhumane things, claiming that these brothers and sisters deserved to be misled by antichrists. What can be seen from these words? Do these people have any humanity? (No.) Their lack of humanity is certain. So why do they say these things? (To shirk responsibility.) Firstly, it is to shirk responsibility, to mislead and benumb people. They believe: "Those people were misled by the antichrists because they lack

discernment, which has nothing to do with me. They did not pursue the truth, so they deserved to be misled!" What does "deserved" mean? It means these people should be misled and controlled by antichrists, and should be grievously harmed by antichrists—whatever treatment they receive from the antichrists, they deserve it; they deserve to follow the antichrists. The implication is that these people should not follow God but should follow the antichrists, that following God was a mistake for them, and God choosing them was also a mistake, and that even though they've entered God's house, their being led away by the antichrists was inevitable. Isn't this what the false leaders imply? Not only do they slander the brothers and sisters, but they also blaspheme God. Aren't such people hateful? (Yes.) They are extremely hateful! In addition to shirking responsibility and covering up the fact and the truth that they did not protect the brothers and sisters, they even attack them, saying that these people deserved to be misled by the antichrists and that they are unworthy of believing in God and receiving God's salvation. This one statement reveals how vile their character is! Although they did not directly disturb, mislead, or suppress the brothers and sisters like the antichrists, their attitude toward the brothers and sisters, toward God's commission, and toward the flock entrusted to them by God's house shows how cold-hearted and cold-blooded they truly are! Nobody who accepts God's work does so easily; it involves the sacrifices and cooperation of those who preach the gospel. This costs a lot of manpower and resources, and, even more so, God's painstaking effort is in it. It is God who arranges various people, events, things, and environments to bring people before Him. False leaders pay no attention to any of this. No matter who is misled by antichrists, they dismiss it with a single phrase: "They deserved it!" In doing so, they nullify all the hard work of everyone involved and God's painstaking effort, reducing it to

nothing. What does “They deserved it” mean? It means, “Who told you to preach the gospel to them? They are unworthy of believing in God. Preaching the gospel to them was a mistake. Who told them to follow antichrists? Although I didn’t do any real work, I also didn’t make them follow the antichrists. They insisted on it themselves; they deserved to follow the antichrists!” What kind of humanity does someone like this have? Do they have any heart at all? They are a cold-blooded animal, worse than a watchdog, and yet they are a leader? They are unworthy! You must have discernment: Seeing that such people lack conscience and reason and are so cold-blooded, you must not choose them as leaders. Don’t be muddled! Not only do they fail to do everything possible to recoup the losses and recover those misled by antichrists, but they also say such cruel things—they’re so malicious! The problem with this type of person is more severe in nature than that of an average false leader. Although they cannot be regarded as antichrists, based on their manifestations, it is clear they have no humanity and are unworthy of being a leader or worker. They are nothing but an ugly, ungrateful traitor! They do not know what God’s commission is, nor do they have any awareness of what work they should be doing. They do not treat it with conscience and reason; they are unworthy of being a leader of God’s chosen people and unworthy of accepting God’s commission. In particular, false leaders have no love for God’s chosen people. When the brothers and sisters are misled, they even kick them when they are down, saying things like “They deserved it,” showing no sympathy whatsoever. Such a person, if they see someone beset by misfortune or difficulties, will not help but will instead kick them while they’re down. Their conscience won’t feel any self-reproach, and they will continue being a leader the way they always have. Is this not shameless? (Yes.) Not to mention the brothers and sisters, even if a good nonbeliever is

grievously harmed by devils, as a believer in God and as a created being, anyone with normal humanity would feel sympathy; how much more should their heart feel pained when it is the brothers and sisters—those who sincerely believe in God—who are misled and harmed by antichrists. These false leaders do no real work during the time when the antichrists commit evil and harm God's chosen people. They neither expose nor dissect the evil deeds and essence of the antichrists, much less do they have the sense of burden to help the brothers and sisters gain discernment of the antichrists and reject them from their hearts. They feel no sense of responsibility for this matter. Even when some people are misled by the antichrists, they just throw out the cold, heartless remark, "They deserved it." It's truly infuriating! To shirk responsibility, to preserve themselves, to mislead and benumb more people, and to avoid being condemned by God, they say such inhumane things. Isn't this hateful? (Yes.) No matter what you say, you did not fulfill your responsibilities, and you did not do your job properly—these are the manifestations of a false leader; you cannot deny these things no matter how much you try. You are a false leader.

Some false leaders not only act cold-hearted, heartless, and irresponsible after some brothers and sisters are misled by antichrists, saying that these people deserved to be misled, but even when the work arrangements of God's house require that they fulfill their responsibility to recover those who have relatively good humanity and hope of being recovered among them to the greatest extent possible, these false leaders still do no real work. Even when some people request to return to the church, they remain indifferent and dismissive, not treating people's life as the most precious thing to cherish. They fail to recover those misled brothers and sisters to the greatest extent possible. They cannot fulfill this responsibility, and they make no effort to do so. Even though the work

arrangements of God's house repeatedly demand that this work be done well, the false leaders remain unmoved, taking no action and doing no work. As a result, some people who were misled by the antichrists and were isolated or cleared out still cannot return to God's house and have not resumed a normal church life. Of course, some people indeed do not meet the conditions for recovery by God's house in various aspects, but there are others who can be recovered. If, through loving help and patient support, they can understand the truth, discern, and reject the antichrists, they can be recovered. However, because the leaders and workers do not do real work, do not implement the work arrangements of God's house, and do not treat these people's life as important, some people are still left to wander outside. These leaders and workers ignore the work arrangements of God's house using various excuses. They even ignore those brothers and sisters who want to return to the church and meet the church's conditions for acceptance. They come up with all sorts of excuses, saying that these people have bad humanity, face security risks, love to dress up, enjoy fleshly pleasures, are fond of status, and so on. Using these fabricated excuses and reasons, they refuse to let them return to the church. These people have been misled and are controlled by the antichrists, but their being lost is of no concern to the false leaders. They have no sense of responsibility or no sense of conscience whatsoever. Maybe they think recovering these people is difficult or dangerous, or maybe they are unwilling and disagree deep down. In any case, for various reasons, they do not implement the abovementioned work arrangement of God's house at all. These are the manifestations of such false leaders. Not only do they fail to actively cooperate and fulfill their responsibilities regarding any task assigned by God or God's house, but when someone exposes their dereliction of responsibility, they defend themselves, saying things that

shirk their responsibilities and justify themselves so as to cover up the truth of their dereliction. Aren't such false leaders even more hateful? (Yes.) In summary, these false leaders are also negligent in dealing with antichrists grievously harming God's chosen people, doing no real work at all. They ignore every detail of this work required by God's house. They are unwilling to endure hardship or pay a price, preferring only to do as they please and act however they want—doing a bit if they feel like it and doing nothing if they don't. They completely disregard the work arrangements of God's house, they disregard the duties and responsibilities entrusted to them by God's house, and they especially disregard God's intentions and requirements. These people have no humanity and no conscience; they are walking corpses. Would you dare entrust this major matter of your life of pursuing salvation in believing in God to people without humanity? (No.) Even if they do not hand you over to antichrists, will they do their utmost to fight against antichrists when they mislead and grievously harm God's chosen people? No, they will not, because such people are cold-blooded animals with no sense of responsibility. They serve as leaders only to secure benefits for themselves.

False leaders sometimes show concern for the brothers and sisters; they ask them if there's anything they need, how they are doing in terms of food and accommodation, and so on. They are quite attentive when it comes to matters related to day-to-day life, but when it comes to matters involving God's commission, the life and death of the brothers and sisters, and the truth principles, they remain indifferent and do nothing regardless of who asks them. They only care about people's fleshly enjoyment, food, clothing, shelter, transportation, or material benefits, and they only handle such matters. Some people say, "Your words are contradictory. Didn't You say they are cold-blooded? Would a cold-blooded person be willing to do these

things for others?" Would a cold-blooded person be so kind-hearted to do these things for everyone? (No.) In fact, some cold-blooded people would indeed do these things, and there are two reasons for this. One is that, while they are doing things for everyone, they are also doing things for themselves, and they benefit from this. If they can't derive any benefits from doing something, look and see whether they still do it—they will immediately change their attitude and stop. Moreover, whose money are they using to do these things and seek benefits for everyone? It's God's house that foots the bill. Being generous with the resources of God's house is the specialty of these people. How could they not do these things when they personally gain benefits? While they are seeking benefits for everyone, they are actually doing things for themselves. They are not so kind-hearted as to seek benefits for everyone else's sake! If they were truly seeking benefits for everyone, they ought to not have any selfish motives, and they ought to handle matters according to the principles of God's house. However, they are instead always seeking benefits for themselves, and they do not spare any thought for the life entry of God's chosen people. Additionally, they do things for everyone so that people will esteem them and say, "This person seeks benefits for us and strives to protect our interests. If we lack anything, we should ask them to take care of it. With them around, we will not suffer any poor treatment." They do these things so that everyone will thank them. By acting in this way, they gain both fame and benefits, so why wouldn't they do these things? If they sought benefits for everyone, but no one knew it was their doing, and everyone thanked God, and no one ever felt grateful toward them, would they still do it? They would definitely not be in the mood to do so; their true selves would be exposed. When people like this do anything, their nature essence is fully

exposed. Therefore, when antichrists disturb the church, they absolutely will never do any real work to protect God's chosen people.

Just now we fellowshipped that after God's chosen people suffer the misleading, control, and harm of antichrists, false leaders still turn a blind eye to it. They do not think of any means to recover God's chosen people, nor do they fulfill their obligations and responsibilities. They only consider their own feelings, moods, and interests. They do not fulfill their responsibilities and they do not hold themselves accountable; instead, they shirk their responsibilities and evade them. And they even pass judgment on God's chosen people after they are misled and controlled by antichrists, saying that they do not sincerely believe in God, to shirk their own responsibility, without feeling any pangs of conscience whatsoever. These false leaders are the most hateful. The different kinds of manifestations of false leaders that we have discussed are all quite disgusting, but this last type of person simply has no humanity at all. This kind of person is a cold-blooded animal, a beast in human attire; they cannot be considered part of humankind, but should be classified among beasts. Why do they not fulfill their responsibilities? Because they have no humanity, no conscience or reason. Responsibilities, obligations, love, patience, compassion, protecting the brothers and sisters—none of these things are in their heart; they do not possess these qualities. Not having these qualities in their humanity is equivalent to having no humanity. These are the manifestations of the fourth type of false leader.

These are more or less the four kinds of manifestations of false leaders that need to be exposed within the thirteenth responsibility of leaders and workers. Of course, there are some other similar manifestations, but these four types can basically already represent the various manifestations of false leaders in performing this work, as well as their humanity essence. No

matter how many categories we divide their manifestations into, the two prominent manifestations of false leaders can, in any case, still be found within these four categories: One of them is not doing actual work, and the other is being unable to do actual work. These are the two most prominent manifestations of false leaders. Regardless of what false leaders' humanity and caliber are like, and regardless of how they treat the truth, in any case, these two manifestations are embodied within these four categories. This is the end of the content about exposing false leaders in our fellowship today on the thirteenth responsibility of leaders and workers.

Supplement: Answering Questions

Do you have any questions? (God, I want to ask a question. At the beginning of the gathering, God asked us what the difference is between people with the disposition of antichrists and actual antichrists, and what the typical characteristics of the essence of antichrists are. At that time, we felt our minds go blank, and after pondering for a while, we could only think of some very simple words and doctrines. God has been fellowshipping truths about exposing antichrists for more than a year now, but we are only able to understand and practice a very small amount of them. One reason for this is that we have not put effort into these truths, and another is that we have encountered relatively few antichrists and have not come to understand these truths by seeing how they link to actual situations. Therefore, even now we don't really have any entry into these truths, we do not have much discernment of antichrists, and there are many manifestations of the disposition of antichrists in ourselves that we have not identified yet. I want to ask how to solve this problem.) For any aspect of the truth, you must have some real experiences and experiential knowledge, and achieve a genuine understanding, in order for the words of the truth to

be engraved in your heart. The process of gaining the truth is always like this. The things you can remember are those you have gained through your experiences; they are the most profound impressions. Therefore, as we were fellowshipping on the topic of antichrists today, I got you to review this content first. You were able to recall some of it. Of the things you could recall, some of it is theoretical to you, but naturally there are some manifestations of antichrists that you can more or less match up to real life—everyone must experience it in this way. The normal situation for people is that no matter how well they seem to understand while listening to sermons, they are only understanding theoretically and in terms of doctrine, and they do not have knowledge of the truth. When can one understand the truth? It is only when one has experienced these things that they can have some practical knowledge. Without experiencing real circumstances, no one can gain knowledge. And so, as we were fellowshipping on the topic of antichrists today, it was necessary to do a quick review and give you a simple reminder. After this, regardless of whether we fellowshipped about the responsibilities of leaders and workers or the various manifestations of false leaders, it at least wouldn't be too hollow for you—that's all. However, you still need to gain exposure to the various manifestations of antichrists. Some people say, "If God doesn't arrange some real people, events, and things, where can we gain exposure? We can't seek out antichrists ourselves, can we?" You don't need to seek them out. The simplest solution is that when you encounter antichrists, try your best to match them up with God's words. Match up their external revelations, statements, actions, and dispositions, as well as their thoughts and viewpoints, and even their way of comporting themselves and dealing with the world, their lifestyle, and so on—that is, match them against the fifteen manifestations of antichrists that we have discussed. Match up as many of

them as you can. This is how people's comprehension is: They cannot recall much from memory because human memory is limited. People can speak consummately about the things they've truly gained through first-hand experiences. No matter how much they say, it is not based on memory but on experience and what they've undergone. These things they've gained are closest to the truth and to what is factually true—these are things people have gained through experience. Aside from them, things that conform to human notions and imaginings and things that are knowledge-based do not conform to the truth, no matter how many years they have occupied a predominant position in your mind after entering it first. When you genuinely understand the truth, these things will be eliminated and discarded. However, those things that are close to the truth and conform to the truth, which you have gained through experience, are the ones that are valuable. Whether or not you fully understand the questions that I've asked today, there is certainly a part of the topic of discerning antichrists that you can understand, because you have all experienced some misleading and disturbance from antichrists. This has given you a bit of discernment, and when you encounter antichrists doing evil and disturbing the church's work, these truths can come into effect for you. These words only come into effect when you encounter real environments. If you haven't experienced the misleading of antichrists and merely imagine their actions with your mind, this is useless. No matter how good your imagination is, it will not mean that you'll be able to discern them. It is only when facing real environments that people instinctively react, using their own thoughts and viewpoints, some theories they have been exposed to, and some doctrines, methods, and ways they have learned, to face and handle these matters, ultimately making various choices. But before people have encountered these situations, it is already quite good if they have a pure comprehension and impression of

various theories. Some people say, “What’s the use of You saying so much before we’ve encountered antichrists?” It is useful. Aren’t the words exposing antichrists printed in a book? Are those words something you can fully experience and see through in one or two days? No. The purpose of printing them in that book is to save you and to allow you to read these words often, and understand these truths, as well as to read God’s words and receive a supply of life when you encounter various situations in the future—whether it’s an antichrist incident, difficulties in changing your own disposition, or anything else. The words of God in this book are the source for you to experience and handle these matters and to enter into these aspects of the truth. How much you can understand when listening to sermons does not represent how much reality you possess. If you cannot figure out or remember something at one time, it does not mean you will never experience it or never come to understand it in the future. In short, you must understand that only things people gain through experience and come to know based on God’s words are related to the truth. The things people remember and the things they understand in their minds are mostly unrelated to the truth; they are just doctrinal. What are the most important things when it comes to the truth? The most important things are experience and entry. With any aspect of the truth, when people actually experience it, their final harvest is the fruit of the truth and the path for their survival. Therefore, not remembering is not a problem.

If I had started discussing the main topic directly at the beginning of the gathering, wouldn’t you have been unable to react in time? Therefore, I needed to use some methods, and first ask you, “Do you remember the difference between people with the essence of antichrists and people with the disposition of antichrists?” My purpose in asking this question first was not to leave you dumbstruck or to lay you bare, but to give you a prompt.

Then, we did a review, and some people gradually remembered: “We have fellowshipped before about how antichrists treat the truth, and what the humanity of antichrists is like.” Some of the content on antichrists has already left a deep impression on you; this content is waiting to be used by you when you experience such things, to serve as a guide and direction for your practice. But there is even more content that you had no impression of at all after you first heard it. This content also needs to be experienced. When you go through these experiences and then eat and drink, and pray-read these words, you will gain even more. Whether it is content that you have an impression of or not, after you go through these things, it will all get mixed together. The doctrines you remembered will become your practical understanding and your gains after you experience them. As for the content you had no impression of, after experiencing it once, you might have some impression, but it will just be a bit of perceptual knowledge. This perceptual knowledge can only stay at the level of doctrine. It remains for you to experience similar things again, at which point it will then guide you, give you direction, and provide you with a path for practice. Experiencing God’s words and experiencing the truth is this kind of process. Is it embarrassing that you didn’t know how to answer the question I asked? It’s not embarrassing. If you ask Me a question out of the blue, I will also need to mull it over on the spot, considering what the question means and which aspects of the truth it involves. The human brain and mind work like this—they need time to respond. Even if it’s something you are very familiar with, if you haven’t encountered it for many years, you will still need time to respond when you suddenly come across it again. No matter how deeply you’ve experienced something, if you encounter it again after many days or years, you will still need time to respond—not to mention, your understanding of the topic of antichrists is only at the level of

words and doctrines, you cannot yet match it with the antichrists you encounter in real life, and it can be said that you still basically cannot discern antichrists. So, these truths are waiting for you to practically experience them—only then can you verify the authenticity and accuracy of God's words. For example, we previously fellowshipped that antichrists are staunchly unrepentant. Suppose that you memorized this and you say, "God said that antichrists are staunchly unrepentant. They will defy God and oppose Him to the end. They do not accept the truth and they will never admit that God's words are the truth, no matter what. They are averse to the truth." It is only doctrinally that you understand, accept, or have an impression of this statement; it is just a bit of perceptual knowledge. In your subconscious, you feel that this statement is correct, but which specific words that antichrists say, which corrupt dispositions that they reveal, and what nature that drives them, and so on, match up and correlate with God's words that expose antichrists? Which of them can demonstrate that God's exposure is factual? This requires you to either meet an antichrist in person, or hear from observers about an antichrist's deeds and words, and in the end, you realize, "God's words are so practical, they are completely correct. This person has been characterized as an antichrist and dismissed several times. Although they have not yet been expelled or cleared out, their manifestations and revelations show that they do not accept the truth at all, are staunchly unrepentant, and not only have the disposition of antichrists but also the nature essence of antichrists—they are truly a thoroughgoing antichrist." And one day, when this person is expelled, you confirm in your heart: "God's words are so accurate! People with the disposition of antichrists can change, but those with the essence of antichrists will not change." These words take root in your heart. It is not just a memory or a bit of an impression, nor is it just a kind of perceptual knowledge. Instead,

you deeply understand and accept God's words: "An antichrist will not change; they will oppose God to the end. No wonder God does not save them; no wonder God does not work on such people. No wonder they never have enlightenment or light when doing their duty and show no growth whatsoever—they are determined to go their own way. This truly is an antichrist!" When you verify the accuracy of God's words, you think to yourself: "God's words are truly the truth. These words are correct. Amen!" What does it mean for you to say Amen? It means that through your experiences, you have come to understand that God's words are the criterion for measuring all things, that God's words are the truth, and that even when this age and this humankind pass away, God's words will not pass away. Why will they not pass away? Because no matter when, the essence of antichrists will never change, and the words of God that expose the essence of antichrists will never change. Even though this age will pass away, even though this corrupt humankind will pass away, these words of God will always be the truth of the facts—nobody can deny this. This is the word of God! When you feel that God's words correspond and match up to the facts you see and encounter, and your heart gains confirmation, and it is not just a feeling that God's words must be right or that God's words are not wrong, and instead you have seen and personally experienced it, then you will naturally say Amen to God's words. At that time, if I ask again, "What are the manifestations of people with the essence of antichrists?" your inner understanding will come out immediately. You won't just have an impression, a remembered phrase, or a kind of awareness or perceptual knowledge. You will immediately say, "Antichrists absolutely do not accept the truth and are staunchly unrepentant!" Though this statement may not have much logical structure to it, though it is spoken quite abruptly, and people will not get it at first, you know what it means because you have

experienced it and seen it with your own eyes. Antichrists are precisely such wretched things—they will never repent. These words need to be experienced; anyone who does not experience them will not gain anything.

October 2, 2021

The Responsibilities of Leaders and Workers (22)

Last time, we fellowshipped about the thirteenth responsibility of leaders and workers: “Protect God’s chosen people from being disturbed, misled, controlled, and grievously harmed by antichrists, and enable them to discern antichrists and forsake them from their hearts.” Now, let’s review: What specific items concerning the specific content of the thirteenth responsibility of leaders and workers did we fellowship? (We fellowshipped five items: exposing, pruning, dissecting, restricting, and monitoring.) These five items are the specific tasks involved in this responsibility of leaders and workers; these are the specific tasks that leaders and workers need to carry out concerning antichrists. So, what manifestations do false leaders have in regard to these tasks? Did we also fellowship some details last time? (Yes.) The manifestations of false leaders are as follows: The first is that they are afraid of offending people and do not dare to clear out or expel antichrists. The second is that they cannot discern antichrists. The third is that they act as a protective umbrella for antichrists. The fourth is that they are irresponsible to God’s chosen people. What does irresponsibility look like? When faced with disturbances and misleading from antichrists, false leaders cannot protect the brothers and sisters, cannot expose the evil deeds of antichrists, cannot expose Satan’s schemes, and cannot fellowship the truth to help the brothers and sisters discern antichrists—they do not perform such work. Additionally, for those small in stature and lacking in discernment who are misled by antichrists, they not only fail to do any recovery work, but also say inhumane things like “They deserved it.” This is a specific manifestation of irresponsibility, indicating that false leaders have no sense of burden for the church’s work. These manifestations are specific actions and approaches of false leaders

when antichrists mislead and disturb God’s chosen people. Their specific attitude toward this work is irresponsibility and disloyalty. They make various excuses and use various methods to give antichrists the green light, acting as a protective umbrella for antichrists, while failing to protect the work of the church and the rights and interests of God’s chosen people. If false leaders could promptly resolve such problems as antichrists disturbing, misleading, controlling, and grievously harming God’s chosen people, and then restrict, isolate, and clear out or expel the antichrists, then God’s chosen people would receive the greatest protection. However, as leaders, they are incompetent for this work. From a certain perspective, it can be said that they are covertly protecting antichrists and paving the way for them, making it so they can continue to mislead, control, and grievously harm God’s chosen people, and disturb normal church life and the performance of duty of God’s chosen people. These are various manifestations of false leaders.

Item Fourteen: Promptly Discern, and Then Clear Out or Expel All Manner of Evil People and Antichrists (Part One)

Having finished fellowshipping about the thirteenth responsibility of leaders and workers, today we will fellowship about the fourteenth. The content of the fourteenth responsibility is similar in some ways to the thirteenth. The specific work that leaders and workers need to do in the fourteenth responsibility not only relates to antichrists but also involves various evil people, making its scope broader than the thirteenth responsibility. Before fellowshipping about the fourteenth responsibility, let's first read its content. (The fourteenth responsibility of leaders and workers: "Promptly discern, and then clear out or expel all manner of evil people and antichrists.") This sentence is not long, but when it comes to the specific work that leaders and workers need to do, it is not as simple as it appears on the surface. What exactly are the responsibilities of leaders and workers mentioned in this sentence? Who are the targets of the work that leaders and workers need to perform? (Various evil people and antichrists.) What is the specific work that needs to be done? (Promptly discern them. Once they are discerned, clear them out or expel them.) Prompt discernment, without procrastination; once signs are identified, accurate judgments and characterizations should be made, followed by dealing with the individuals involved by clearing them out. In fact, the specific work that leaders and workers need to do consists of two tasks: discerning people and solving problems. On the surface, it seems this simple: First discern, then promptly work out solutions and measures, targeting the various evil people and antichrists that God's house requires to be cleared out or expelled. From this perspective, it appears easy for leaders and workers to do this work well and fulfill this responsibility, without much difficulty, because God's

house has previously done extensive fellowshipping on the details of discerning and clearing out various people, with much being said on the matter. On the surface, the work involved in the fourteenth responsibility seems similar in some ways to the specific content of the twelfth and thirteenth responsibilities fellowshipped previously, but in the fourteenth responsibility, the targets of the work done by leaders and workers are not only antichrists but also various evil people. This broadens the scope to include various types of evil people, requiring systematic and specific fellowship. Because it's not about the manifestations of one type of evil person, but various types, when fellowshipping about the fourteenth responsibility of leaders and workers, we will focus on specifying the targets of this work. This is one aspect. Additionally, just how to treat these people—whether to restrict, isolate, clear them out, or expel them—is what we will next fellowship about in detail.

What a Church Is

Before fellowshipping about this work in detail, let's first fellowship on a side topic. This side topic may be well known, or it may be a topic you do not have a specific understanding of. What is the topic? It is "What is a church?" How does this topic sound? Some people might say, "You are fellowshipping about the responsibilities of leaders and workers, so just specifically fellowship about that. Why fellowship about what a church is? Is it related to this topic?" On the surface, it may seem unrelated, and some might even say, "This is a completely unrelated topic. Why bring it up for fellowship?" Regardless of how you think, put aside these thoughts and first ponder what a church is. Once the definition of this word, the designation "church," is clearly fellowshipped, you will know why we are fellowshipping on this topic.

I. Several Understandings of a Church

Fellowshipping about what a church is means to provide a clear and accurate explanation of the designation “church”; it means to communicate the specific and accurate definition of the term “church.” First, you can discuss how you understand and comprehend the term “church.” What is a church? Let’s start with the theoretical explanation and then move to a more specific and relatively practical definition. (My understanding is that a place where brothers and sisters who sincerely believe in God and pursue the truth gather to worship God is called a church.) This definition refers to what kind of place a church is; it is basically a tangible, physical entity. This is a theoretical definition. Is this definition accurate? Are there any inaccuracies? In terms of theory, this definition is acceptable. Who can add more? (I’ll add a bit. Due to God’s appearance and work, and His expressing the truth, there is a group of people who follow God; the collective they form is called a church.) This definition describes what kind of collective a church is. This is also a formal, theoretical definition. (I’ll add that this group of people has the work of the Holy Spirit, and when they gather to read God’s words, there is the enlightenment of the Holy Spirit, and they are able to practice the truth and grow in life. A church is a gathering of such people.) This addition to the definition of a church describes what kind of gathering it is—the qualifier for this gathering is eating and drinking God’s words, having the work of the Holy Spirit, and growing in life. This is also basically a formal, theoretical definition of a church. Any more additions? (It is a group of people that takes God’s words as the principle of practice, and that is governed by the truth and Christ. This group can experience God’s work, accept the truth, grow in life, and be saved. Such a group is called a church.) This “group” is identical to the “collective” mentioned just now. Any more additions? If you have no

further additions, you can restate the four understandings mentioned above; namely, what exactly you have considered the definition of a church to be from the beginning of your belief in God to now. Defining it theoretically should be easy, right? For example, a collective of people who sincerely follow and worship God can be called a church; or a group that follows God's will, pursues submission to God, and worships God can be called a church; or a group that has the work of the Holy Spirit, the guidance of the Holy Spirit, and God's presence, and is able to worship God, can be called a church. Aren't these theoretical definitions of a church? (Yes.) You all understand and know the content of these qualifiers in the definition of a church, right? (Yes.) Then, repeat it. (A church refers to a collective of people who sincerely believe in God and follow Christ. A true church has the work of the Holy Spirit and God's guidance; it is governed by Christ and the truth, it is where followers of God eat and drink God's words, experience God's work, and have life entry. This is a true church. A church is different from religious communities. A church does not engage in religious rituals or outward forms of worshiping God.) This is basically the theoretical definition of a church. For example, defining a church as a place where people called by God gather, or defining a church as a collective of people who sincerely believe in, follow, submit to, and worship God, or defining a church as a gathering of people called by God, and so forth—these designations reflect some basic understandings or definitions of a church by various groups of believers. Let's not go into how exactly different religions and denominations define a church—for us who follow God, what is the definition of a church? It is nothing more than a group of people who sincerely believe in God, have the work of the Holy Spirit, have God's guidance, and can eat and drink God's words, pursue the truth, pursue submission to God, and worship God. Whether it is defined as a

place, a collective, a gathering, a group, a community, or anything else—whatever term is used—the qualifiers for the definition are basically these. Judging from people's basic understanding of a church, from the qualifiers you use to define the designation "church," it is clear that once people follow God and understand some truths, their understanding of a church is that it is no longer an ordinary community or group. Instead, it is related to sincere belief in God, reading God's words, having the work of the Holy Spirit, and being able to submit to and worship God, or to aspects involving life entry, dispositional change, bearing testimony for God, and others. Looking at it this way, after God has started to do His work, the designation "church" in most people's hearts has acquired a deeper, more specific understanding and comprehension, one that is more closely aligned with God's idea of a church. It is no longer something as simple as a building, a societal community, a department, an institution, or anything else; rather, it is related to things like believing in God, God's words, the truth, and worshiping God.

II. The Value of a Church's Existence and the Work It Does

As for the specific concept and definition of a church, we will not rush to conclusions right now. After you have a basic concept of the designation "church" or its definition, are you clear about such things as the value of a church's existence, the work produced by a church's existence, and the role a church plays among people? Does the content of these aspects also relate to the definition of a church? Simply put, what a church does is the value of its existence. Take a house, for example—what is the purpose of this house? What is its value and significance to the people who live in and use it? At the very least, it provides shelter from the wind and rain, which is one of its values; another value is that when you are exhausted and tired and have nowhere to go, a home is a place where you can rest and stay in peace and

contentment. This house is called a home, but what is its function for you? It provides shelter from the wind and rain, rest, relaxation, the ability to enjoy freedom, and so on; these functions are the value of this house for you. Now, once again, what is the role of a church? What is the value and significance of its formation and existence? Simply put, what does a church do, what role does it play? Are you clear about this? What specific work or type of work should a church do, and what must the scope of its work entail, for it to be called a church, for this work to be what a true church should do? This is some of the specific content that should be fellowshipped regarding the definition of a church. First, just what work does a church do? (Mainly, it propagates God's words, testifies to God's work, and spreads the gospel, allowing more people to come before God and accept His salvation.) Is this a specific task? (Yes.) This is the significance of a church's existence and one of the specific tasks it needs to do, but it is not everything. Propagating God's words and testifying to God's work is a specific task. Who is responsible for this task? It is the current gospel team. What other work does a church do? (Organizing brothers and sisters to gather together, eat and drink God's words, and fellowship God's words, enabling them to continually understand the truth and do their duties normally.) This specific task is to lead people to eat and drink God's words, understand the truth, and do their duties normally. Propagating God's words is a major and important task of a church. Leading people to eat and drink God's words, understand the truth, and do their duties normally is the essential work of a church; this is internally directed. These two tasks, one external and one internal, are the work produced by a church's existence. They can also be said to be two important tasks that a church should perform. Are there any others? (Another task is leading people to experience God's judgment so as to be cleansed and

achieve dispositional change.) This is a specific internal task of a church. All of these tasks you've mentioned are basically representative ones. Experiencing God's work, such as experiencing various environments, experiencing judgment, chastisement, pruning, and so on, ultimately achieving dispositional change and attaining salvation, is a specific task. This is the effect and the impact a church's formation and existence have on people. The work of propagating God's words and testifying to God is not only carried out by the gospel team; it is also accomplished through various experiential testimony articles, hymns, various videos and movies, and so on, which are also the specific contents and projects included in the work of propagating God's words. Additionally, there are tasks related to church life: eating and drinking God's words to understand the truth, being able to submit to God and know God, and experiencing God's work and the various environments arranged by God during the process of doing duties so as to achieve dispositional change and attain salvation. These are several tasks produced on the basis of a church's existence after it has been formed. Besides these main tasks, are there any peripheral tasks? What are the peripheral tasks? They refer to non-important or general affairs work, which, however, also has some benefits for God's chosen people in pursuing the truth and doing their duties; this work can positively affect people's life growth and the transformation of their views on matters. In special circumstances, does general affairs work related to people's physical survival which arises from church work count as the necessary work of a church? For example, farming, raising livestock, and other activities that provide some necessary food for those doing their duties—do these count as the essential work of a church? (No.) What about providing computers, equipment, and other things for those doing their duties—do these count as the essential work of a church? (No.) Then what does the essential work of

a church refer to? This involves the definition of a church. Your previous definitions of a church were good; I was quite satisfied with them because the qualifiers in your definitions are related to such higher truths as people's life entry, their true belief in and following God, knowing God, and even dispositional change, submission to God, and worshiping God. In light of this point, the existence of a church is absolutely not for the sake of things related to people's fleshly life and interests, such as keeping them warm and fed, keeping them healthy, or looking out for their prospects. A church does not exist to support people's physical survival or to allow people to better enjoy life of the flesh. Some people say, "That's not right. Our physical life and survival are mentioned in God's words, which tell us to learn some modern arts and knowledge about staying healthy. Aren't these related to our survival?" Are these considered the essential work of a church? (No.) Since a church is composed of believers in God and people's lives naturally involve food, clothing, shelter, transportation, and daily necessities, a church helps people resolve these issues incidentally. With these being resolved, people think, "The church is also responsible for our daily needs. This is the regular work of the church and its essential work." Is this not a misunderstanding? (Yes.) What causes this misunderstanding? (They are not clear about what the essential work of a church is.) Why are they still unclear about this even now? Is there not a problem with their comprehension? (Yes.) Why is there a problem with their comprehension? This is a matter of caliber. Ultimately, it comes down to poor caliber.

Regarding the essential work of a church, three items were just mentioned: One is bearing testimony to and propagating God's words. Another is leading people to eat and drink God's words, enter the reality of God's words, and helping people understand the truth, practice God's words, and better do their duties. And another is leading people to

experience God's work, experience God's sovereignty, and cast off their corrupt disposition to achieve dispositional change based on understanding God's words. All of these aim for people to attain salvation. These three items are well summarized; they are the work a church needs to do and the value and significance of a church's existence for humankind, for church members, and for God's chosen people. But this is not comprehensive enough. Besides these essential tasks, think again about what other essential benefits people gain aside from experiencing this work that churches perform. (People learn to discern various people, events, and things.) Discerning various people, events, and things is somewhat close; it's related to the essential work of a church. When we talk about essential work, we are talking about the representative tasks. What we fellowshipped about just now are the positive gains people achieve, or some of the work carried out by churches that people engage in or experience. Besides these essential tasks, another value of a church's existence is helping people understand humankind, the world, and the influence of darkness. Is this an essential task of a church beyond the three tasks you fellowshipped? Is this a specific task? (Yes.) Compared to the first three tasks, this is considered a peripheral task. Why is it considered peripheral? Because it is a result achieved by people through experiencing the first three tasks—it is achieved by experiencing God's work, eating and drinking God's words, understanding the truth, understanding one's own corrupt disposition, and knowing God. The result is that people come to understand this wicked humankind, this dark world, and the influence of darkness. Has this result been partially achieved now? (Yes.) Is this not the value of a church's existence? Is this not a function and effect that a church's existence should have for those who follow God? (Yes.) For one thing, it has this objective effect; additionally, churches are also positively and actively carrying out this

work. What specific projects are involved in this work? For example, films about God's chosen people experiencing arrest and torture—for one thing, these are testimonies produced by those who follow God when they suffer Satan's brutal persecution; for another, they expose how this wicked humankind, this dark world, and dark influences resist and condemn God and the truth, as well as the various ways they brutally persecute those who follow God. While exposing these things, the films help people understand humankind, the world, and the influence of darkness from this perspective. Some people say, "What do You mean by 'understanding humankind and the world'?" What do you all think it means? (Understanding the darkness and wickedness of humankind and the world, as well as understanding the essence of all humankind being enemies of God.) Correct. It means understanding the wickedness and darkness of humankind, understanding the ugly faces and true colors of all humankind as enemies of God. Videos about torture or personal experiential testimonies are specific examples of this work that churches do. Additionally, exposing traditional culture, human moral views, the thoughts of certain ethnic groups or races, as well as traditional doctrines of Daoism and Confucianism in China, some pseudo-truths, and family rules and upbringing that bind people and confine their thoughts—what is the purpose of exposing these? Which category of work does this fall under? Isn't the content I previously dissected in the story "Sleeping on Brushwood and Licking Gall" part of understanding the world, humankind, and the influence of darkness? (Yes.) This is an example of the specific content of this work. So, this work is also a specific task that a church should perform. In summary, the work of a church is, in one regard, to positively guide people into the truth reality through the truth, leading them to achieve submission to God. In another regard, it is to expose the satanic, dark world, expose Satan's various acts of hostility

toward the truth and God, and expose the evil trends in human society, the various ideas and notions of corrupt humankind, as well as their heresies, fallacies, and so on, so that people can understand the true nature and essence of this wicked age. Is this not the essential work of a church? (Yes.) In fact, you have already gained a lot from the church's work and have gained substantial benefits. When it comes to people in the church, whether they are those who are interested in the truth, or those who are not interested in the truth, after following God for three to five years, through gatherings to fellowship about the truth, pray-reading God's words, and experiencing the persecution and denigration from nonbelievers, the disturbances from evil people and antichrists, and all sorts of other people, events, and things, they will, unknowingly, come to discern and understand this dark world, wicked humankind, the ruling authorities, and the dark influence of the entire world. These are the gains they achieve. And how do these gains come about? Are they brought about by the existence of the churches? Are they brought about by the work that churches do? (Yes.) On one hand, people have gained some understanding of God's words, work, and disposition; on the other, they have also gained some corresponding awareness and discernment of the world, humankind, and the influence of darkness. The results and positive effects of these two gains on people are what they should achieve to attain salvation.

The work of a church can be summarized as propagating and testifying to God's words and work, and leading people to eat and drink God's words so that they can understand the truth, practice God's words, and better do their duties. Additionally, on the foundation of understanding the truth, they can experience God's work, cast off their corrupt dispositions and achieve a change in disposition. Besides these three aspects, it involves helping people understand wicked humankind, the dark world, and the influence of

darkness. Although the projects of a church's work are not many, the specific content is vast. The content all relates to God's words, the truth, casting off one's corrupt dispositions, and submitting to God; of course, it even more so relates to being saved. This is the function of a church and the value of a church's existence. Every aspect of a church's work is intimately related to the life entry of God's chosen people because it involves how people treat God's words, their attitude toward God, their salvation, and their views and attitudes toward the world, humankind, and the influence of darkness. In short, the existence of a church is intimately related to everyone, and the work a church engages in, along with the value and significance of its existence, is inseparable from every person who accepts God's salvation.

After fellowshipping about the specific work a church needs to do, let's discuss the inappropriate definitions and views people have about the designation "church" and the significance of a church's existence. First of all, people think of a church as a relatively comforting place, a place filled with warmth and sunshine, a relatively friendly place free from conflict, war, killing, or bloodshed—an ideal place that people's hearts yearn for, filled with happiness. Here, there is no jealousy or strife, no scheming, no evil trends, or any other phenomena found in the nonbelieving world. It is seen as an ideal harbor where people may anchor their hearts. Regardless of how beautiful people's imaginings of the designation "church" are, all in all a church does provide them with a certain amount of spiritual sustenance. This spiritual sustenance has a more tangible function for people: When they encounter difficulties, they can come to the church to express their troubles, and the church can help them alleviate worries and resolve their difficulties. For example, if they encounter difficulties at work or in life, if their children are disobedient, if their husband or wife has an affair, if there

are conflicts between mothers-in-law and daughters-in-law, if there are disputes with colleagues or neighbors, if their children are bullied, if their land is taken over by some local despot, and so on—when these things happen, people hope that someone in the church can stand up for them and help resolve and sort out these issues. In people's minds, a church is such a place. Without a doubt, in people's minds a church is a refuge, an ideal paradise, a place to alleviate worries and resolve difficulties, eliminate violence and let kind people live in peace, and uphold justice. If life becomes difficult, the church should provide relief; if there are no vegetables to eat and no rice to cook, the church should distribute them; if there are no clothes, the church should buy them; if someone falls ill, the church should pay for treatment. When someone encounters difficulties at work, the brothers and sisters in the church should lend a helping hand, pull strings, leverage connections, or offer guidance. When one's children are taking college entrance exams, they turn to the church to find more people to pray for them, striving to ensure their children can successfully get into college. Regardless of what difficulties are encountered, as long as one comes to the church, all these difficulties can be resolved and sorted out. Even if one suffers mistreatment at the hands of evil people, the church, with its many people and great influence, can settle things. Encouraged and supported by many, one will no longer be timid or afraid of being pushed around by thugs. Even when bullied, ostracized, and constantly struggling in society without a way to make a living, one can seek help and good advice from the church, and find suitable work. All these things, and more, are the role people believe a church should play and the work it should perform. Judging from people's thoughts and notions, or from what they demand from a church, it is clear that they undoubtedly view the church as a welfare institution, a charity organization, a matchmaking or headhunting

agency, or a Red Cross Society. Some even think that no matter how capable they are or what their status is within society and among humankind, they always need a powerful entity to rely on. When they encounter difficulties in society or face the powers that be, they need a strong force to back them up, speak for them, run the show for them, and fight for their rights and interests. In their view, the church can fulfill this role and achieve their hoped-for purpose, so the church becomes their only choice. Clearly, they view the church as a social union or association, such as a teachers' union, transportation union, farmers' association, women's association, elderly association, and so on—these types of social groups and organizations. No matter what people's definitions of a church actually are, judging from the work a church does and a church's accurate definition, it is clear that people's attitudes and demands toward the church are incorrect and invalid, and people should not have them. A church is not a place to "rob the rich to feed the poor," eliminate violence and let kind people live in peace, or uphold justice, much less is it a place to help the world and save people or alleviate people's worries and resolve their difficulties. A church is not a charity organization, not a welfare institution, and not a social communion. The establishment and presence of a church are not to act as a social group or organization. Apart from the few essential tasks a church should undertake, which are to testify to and propagate God's words, and lead people to eat and drink God's words, experience God's work, and cast off their corrupt dispositions to achieve salvation, a church has no obligations to provide any functions or help to society or any ethnic group. Additionally, a church is not a place to fight for people's rights and interests and has no obligation to ensure people's physical lives, social status, job titles, salaries, social welfare, and so on. In people's notions, they believe a church's functions are to eliminate violence and let kind people live in

peace, uphold justice, alleviate people's worries and resolve their difficulties, help the world and save people, and fight for people's rights and interests—basically these functions. Therefore, people believe the church is their immediate help and that any difficulty can be resolved and sorted out by the church. Clearly, people regard the church as a social institution, organization, or group. However, is a church such an institution? (It is not.) If the functions and roles people believe a church exists for are to eliminate violence and let kind people live in peace, uphold justice, alleviate people's worries and resolve their difficulties, help the world and save people, fight for people's rights and interests, and so on, then this church cannot be called a church because it has no connection with God's words, the work of the Holy Spirit, or God's work of saving people. Such a group or organization should simply be called a group or organization, having no relationship with a church, nor any connection with the work of a church. If an organization, under the banner of believing in God, engages in activities such as attending services, worshiping God, reading the Bible, praying, singing hymns, and praising, or even if it has formal gatherings and worship, as well as so-called Bible study meetings, prayer meetings, co-worker meetings, exchange meetings, and so on, regardless of the type of members and structure it has, these have no connection with a true church. So, what exactly is a true church? How does it come into being? A true church is formed because of God's appearance, His work, and His expression of the truth to save humankind. It is produced when people hear God's voice, turn to God, and submit to God's work. This is a true church. A church is not organized and established by humans but is personally set up by God and personally led and shepherded by God. Therefore, God has commissions for His churches. A church's mission is to propagate God's words, testify to God's work, and help people hear God's voice, return to God's presence,

accept God's salvation, experience God's work to gain God's salvation, and bear witness for God—it's just that simple. This is the value and significance of a church's existence.

III. The Definition of a Church

After fellowshipping on the topic of what a church is, you now have some understanding of the formation of a church, the work a church does, and the results it achieves. You can also understand some of the value and significance of a church's existence. So, can we now make an accurate definition of what exactly a church is? First of all, a church is not a place to provide people with emotional comfort, nor is it a place to ensure people are well-fed and clothed or to give people refuge. A church is not a place to ensure people's physical rights and interests or resolve the difficulties they face in life. It is not a place to fill people's spiritual voids and provide spiritual sustenance. Since churches are not what people assume them to be according to their notions and imaginings, then just what is the specific definition of a church? What exactly is a church? In the Bible, the Lord Jesus gave a fundamental description of the designation of a church. How exactly did He put it? ("For where two or three are gathered together in My name, there am I in the middle of them" (Matthew 18:20).) These words mean that no matter how many people are gathered together, so long as they have the work of the Holy Spirit and they feel God there with them, that place is a church—exactly that. In the last days, God has appeared to work and express the truth. When people come together to eat and drink, pray-read and fellowship God's words, God is present there, and so is the enlightenment of the Holy Spirit, which means that God recognizes it as a church. If people gather but do not eat and drink the words of God, if they merely parrot empty spiritual doctrines, and they are unable to feel the work of the Holy Spirit, then it is not a church, for it is not recognized by God,

and so it does not have the work of the Holy Spirit. Gatherings where God is present are blessed and guided by Him, and when people come together at such gatherings, no matter whether they are eating and drinking God's words, fellowshipping the truth, or using the truth to resolve problems, these are all connected to God's requirements and leadership, and are therefore all blessed by Him. That is why, as long as a kind of gathering has the guidance, leadership, and presence of God, it can be called a church. This is the simplest, most fundamental definition of a church, and it was the definition of a church during the Age of Grace. It was born out of the context of God's work at that time, and is therefore accurate and holds true. But during this stage of work of judgment in the last days, because God has spoken more words, and has done greater work, the definition of a church must go deeper than that fundamental definition from the Age of Grace. God's work has progressed further. A church no longer merely features the work of the Holy Spirit and the presence of God. Now God is personally working in His churches, guiding and shepherding them; God's chosen people are able to eat and drink His present words, and follow and bear testimony to Christ. Therefore, the definition of a church in the last days is more advanced than it was in the Age of Grace; it is a more profound, more accurate, and more specific description than before, and it is of course inseparable from the truth and the words of God. So what is the most accurate and appropriate way of defining a church? Firstly, the basic definition should be a group of people who sincerely follow God. More specifically, a church is a group of people who sincerely follow God, who are governed by His words, pursue the truth, practice and experience His words, and can submit to and worship God, follow His will, and attain His salvation. The key part of this definition is "a group of people." A church is not a place, or a collective, or a community, much less is it a mere gathering

of people with faith. The “group” can be made up of a dozen or so people, or thirty to fifty people, or of course even greater numbers. They can gather together, or they can split into smaller groups to gather; this is flexible and changeable. In short, when these followers of God exalt, testify to, and worship Him, and follow His will, they are a church. No matter how many of them gather together, they are still a church. For example, 50 people are called a small church, and 100 people are called a large church—the size of the church is determined by the number of members. There are large-, medium-, and small-scale churches, the number of people in a church is not fixed. Let us look once more at the definition of a church: a group of people who sincerely follow God, who are governed by His words, pursue the truth, practice and experience His words, and can submit to and worship God, follow His will, and attain His salvation. Why is a church defined in this way? Because God wants to work in the churches, and God wishes to save that group of people. Only this kind of group of people can be called a church. And it is only when a group of people like this come together that they can eat and drink God’s words normally and practice them, and truly pray to God, submit to Him, and worship Him. That group of people is governed and led by God’s words; so, it is through such a group of people that the definition of a church is produced. Because people in religions do not accept the truth and do not accept God’s work, and God does not save them, they are not a church, they are a religious community. This is the clearest difference between a church and religion. Only a church is governed by God’s words, and only a church personally shepherded by Christ is governed by God’s words. What does it mean to be governed by God’s words? Do we need to mention the work of the Holy Spirit, or the guidance, enlightenment, and illumination of the Holy Spirit here? (No.) Tell Me, which is more practical: being governed by God’s words, or

having the work of the Holy Spirit? (Being governed by God's words.) Being governed by God's words is more practical and more concrete. The work of the Holy Spirit merely provides people with some enlightenment and illumination to help them understand the truth and lead them to find principles of practice in God's words. The achieved result is that they are governed by God's words. If the Holy Spirit did not work, could people still fulfill their duties by understanding God's words and grasping principles? (Yes.) Now, God's words have been spoken so much; people often listen to sermons and can understand God's words. Even without the work of the Holy Spirit, people know what to do. Those who love the truth can practice God's words and submit to God's work as long as they understand the truth. Those who do not love the truth will not understand God's words even if they hear them, and even if they understand a little, they will be unwilling to practice, and thus can only be eliminated. In the last days, God directly expresses the truth to personally lead and shepherd people. The work of the Holy Spirit is only auxiliary. It is like when a child is just learning to walk; sometimes an adult will lend a hand to help. Once the child can walk steadily and run, there is no need for someone to support them. Therefore, the work of the Holy Spirit is not absolute, nor is it crucial. When people are governed by God's words, it means that they understand God's words, understand the truth, and know what God's words mean and what the principles and standards that God requires of people are, and that they can understand and apply these principles and standards. This is what it means for people's hearts to be governed by God's words. God has already spoken about these things with sufficient clarity and perspicuity, so there is no need to mention the work of the Holy Spirit here. In the last days, God has expressed so many truths, making each truth clear and understandable to people. Therefore, the work of the Holy Spirit is not as important and is

only auxiliary. It is only when people do not understand the truth or when God had not spoken so many words with such thoroughness and clarity that the Holy Spirit does some work of an auxiliary, prompting nature, which provides people with some simple light and serves to urge them a bit, helping them to make correct choices and walk the right path in their lives and various environments. Now is the era of God's words, where God personally speaks to lead humankind, and God's words dominate everything. The work of the Holy Spirit is only auxiliary. When people understand the truth, can practice God's words, and live by God's words, God's intentions are satisfied.

Let's look at the first phrase in the basic definition of a church: "Sincerely follow God." This "sincerely" has a specific meaning. It does not refer to those who are just passing time, those who are merely filling up seats in name only, those who eat their fill of loaves, those who rely on grace for salvation, or those who have any ulterior motives and goals. So, what does "sincerely" mean? The most basic and simplest explanation is this: As long as someone hears about God, the truth, or the Creator, they feel a yearning in their hearts, willingly forsake, willingly devote themselves, willingly endure hardship, and are willing to come before God to accept God's call, and abandon everything to follow God. As long as they have a sincere heart, that is enough. Some people say: "Why don't You say it is a group of people full of faith who follow God?" People cannot reach that level. Of those doing their duties now, some have believed for about ten years, and some have believed for twenty or thirty years; having this sincerity is basically enough. Defining it as being full of faith is not accurate. Our definition of a church is based on a basic and specific situation, without nitpicking words or setting the definition and standard too high, as that would be impractical. Some people say, "Saying 'sincerely'

and ‘full of faith’ is not enough. It should be called a group of righteous people who fear God and shun evil—that would be great!” If we set the standard this high, then the subsequent phrases, “pursue the truth, practice and experience His words,” would all be unnecessary. The key point is that all the members of the church are those whom God wants to save. This group of people is filled with Satan’s corrupt dispositions and full of notions and imaginings about God. Speaking more realistically, they are full of rebellion, lack submission, do not understand the truth, and have no knowledge of God at all—this is the most realistic situation. Therefore, in God’s eyes, church members are in such a real situation and actual status. God’s selection of people is based on this basic condition: whether they can sincerely follow God, and genuinely expend themselves and forsake. Some people say, “If they are sincere, then why do they still have extravagant desires? If they are sincere, why do they still want to gain blessings?” These will gradually change as people experience God’s work. Right now, we are defining the basic concept of a church. This basic concept is the minimum requirement and the lowest standard for God’s selection of people. These standards are not empty or exaggerated at all; they are particularly in line with your real situation. In other words, when God chooses you and decides to save any one of you, these are the criteria God looks at. If you meet these requirements, you are brought into God’s house by God and become a member of the church. This is the actual situation. Therefore, the first phrase in the definition of a church is “sincerely follow God”; this is relatively accurate. This group of people fall short of fearing God and shunning evil, they fall short of being able to break away from the dark influence, and they fall short of completely rebelling against the world and the great red dragon. They fall short of all these things. Why? Because the definition further mentions being able to pursue the practice of God’s

words. In the process of pursuing, because people have a heart that loves the truth and yearns for the truth, they can experience and practice God's words, and ultimately, they can worship God. Worshiping God entails submitting to God, listening to God's words, accepting God's orchestrations, and accepting God's sovereignty and arrangements. Ultimately, this group of people can attain salvation. This is the actual status of church members in God's eyes. Is this not the most basic condition? (Yes.) Some people say, "You didn't mention casting off Satan's corrupt dispositions and achieving purification. This definition of a church doesn't include these." Are they included in this definition? (Yes.) Which part includes them? Pursuing to practice God's words. If you can pursue to practice God's words, aren't your corrupt dispositions gradually resolved? Aren't you able to cast off Satan's corrupt dispositions and achieve a change in disposition? (Yes.) During the period of achieving a change in disposition, you gradually understand God's words and resolve your own corrupt dispositions. As you resolve some of your corrupt dispositions, does your faith in God and submission to God increase? Is there a connection between these? (Yes.) The more you worship God, the more submission to God you will have. As your submission to God increases, aren't you getting closer to attaining salvation? (Yes.) So, what kind of people are this group? They are those who can attain salvation. This is the actual situation of church members. Some say, "This definition of a church doesn't mention the work the church engages in." Is there any part here related to the essential work a church engages in? (Pursuing the attainment of salvation.) This part is closely related. The work a church does, whether it is propagating God's words or leading people to eat and drink God's words, helping people to know themselves and cast off Satan's corrupt dispositions, ultimately aims to help people attain salvation. So, can you

accept this most basic and simplest concept of a church now? (Yes.) This definition is not exaggerated or empty, and it does not use high-sounding terms and phrases, but it includes the most basic needs for the formation or definition of a church.

Do you understand the background of the definition of the concept of a church, now that I've explained it to you? (Yes.) If I hadn't explained it this way, you would think that the essential work of a church and the definition of a church were very profound. Now that you understand the definition of a church, you feel that your understanding of a church is so superficial. The definition of a church has been made clear—it is just that practical. The more practical things are, the more people often feel they are superficial. Actually, if you look closely, every word of this definition is linked and closely related to practical and specific situations, and isn't superficial at all. The first phrase in the definition of a church is "sincerely follow God." This "sincerely" is what God wants. How many people possess such sincerity? Is it easy for people to have this sincerity? It is not easy. As for "governed by His words," have you achieved that yet? You think this phrase is superficial and easy to achieve. If God says, "Rise, follow Me, and do your duty," and people obey, does this mean they are governed by God's words? This only means that people are willing to believe in God and follow God, but they have not reached the point where they are governed by God's words—they are still far from it! What do you need to possess in order to be governed by God's words? The minimum requirement is that you must understand God's words; you need to know what the requirements in God's words are referring to, what principles are required by God's words, and, when facing various people, events, and things, how to apply God's words, and how to turn God's words into your practice to satisfy God. This is not easy. A long period of eating and drinking, pray-reading,

experiencing, and understanding God's words, and an understanding of God's intentions and God's disposition, are required in order to gradually come to be somewhat governed by God's words. Therefore, the phrase "governed by His words" seems simple on the surface, as if most people are governed by God's words, but actually that is not the case. Judging from people's actual situations, it is clear that this phrase is merely God's requirement of people, which they have not achieved yet at all. The next phrase, "pursue to practice His words," is God's requirement for people. You have not yet achieved the practice of God's words; you are merely pursuing to practice God's words. How should you pursue? When you encounter situations, practice according to God's requirements. Do not lie; be an honest person. Can you do that? It is not easy to do. When you are pruned, you should be able to submit and reflect upon and know yourself, and practice according to the truth. Can you achieve this? If it feels strenuous or if your own will is too strong, and you always want to let your impetuousness burst forth, then you must pursue to handle matters according to principles, and not expose your impetuousness or act in a willful and arbitrary way; you must do as God's words say, accept pruning, come to know your transgressions, and understand where you went wrong. This is called pursuing to practice God's words. Does starting to practice God's words mean that a person has changed? It's not that simple. If you are chosen as a leader or worker, can you refrain from acting willfully and arbitrarily? It is not easy; it requires you to understand the truth, be able to practice God's words, and experience for a period of time; only then can you achieve this. If you say you want to practice God's words but only have this verbal willingness and no motivation in your heart, that won't do. When your heart is willing, and you really want to practice the truth, you can put the truth into practice. When you are unwilling to practice the truth

in your heart, even if you make an oath or if others support you, it will be of no use. You must have the resolve, that is, you must have a heart with a tremendous desire for God. You need to know how God defines a matter and what He requires in regard to it, find and collect all of God's words related to this aspect, and then pray-read and understand them. Write them down in a notebook or place them where you can easily see them. During your work breaks, look at them, read them, and over time, you will memorize these words of God and keep them in your heart. Every day, ponder the true meaning of God's words and contemplate just what way of speaking and acting counts as practicing God's words. This is called pursuing to practice God's words. Is it easy to achieve? It is not easy; it is not something that can be accomplished overnight or with a burst of effort. Some people say, "I swear an oath in blood," but it is useless. You say, "I will fast and pray without eating or drinking," but it is useless. You say, "I will stay up all night and suffer," but it is useless, too. You must pursue the truth; you must possess manifestations of pursuing the truth, and you must have a path for pursuing the truth; you must have the right means and methods. No matter what kinds of means or methods you have, you cannot depart from God's words; you must put effort into God's words, compare everything against God's words, use God's words to solve problems in every situation, and make God's words your top priority. This is called pursuing the truth. For example, in terms of interacting with others, you need to see what God's words say about this and find the words of God that relate to interacting with others. For harmonious cooperation, also find God's words regarding this aspect. Regarding loyally performing a duty, find God's words about how to perform duties in a way that is up to standard and memorize the essential words of God, keeping them in your heart. As for what a false leader is, what manifestations false leaders have,

whether they have conscience and reason, and how God characterizes false leaders, find these key words of God and write them down in a notebook, place them where you can easily see them, and pray-read them whenever you have time. For every matter that relates to your life entry and dispositional change, practice and exert effort in this way. This is called pursuing the truth. If your effort does not reach this level, it is not called pursuing the truth; it is called going through the motions, skimming the surface, and muddling through your days.

Let's look at "worship God." Worshiping God involves genuine dread, fear, respect, and sincerity, as well as treating God as God, having a place for God in one's heart, dealing rationally with the environments God has arranged and the commissions God has given, and seriously and responsibly treating every word that God has said, etc. All these manifestations are called worship. Whether it is words spoken to you face-to-face by God or all the words that He has ever expressed, as long as you know and remember them, and as long as you understand and confirm them in your heart, you should treat them as the criteria for how you conduct yourself, live, etc.—this is the manifestation of worshiping God. When faced with matters, regardless of whether they conform to your own tastes, desires, or notions, you should still be able to quiet your heart and consider, "Was this done by God? Did it originate from God? Why did God do this? What does God want to refine in me, what does He want to transform in me? What exactly is God's intention? How should I submit to God's arrangements? How should I satisfy God's intention? How should I fulfill my responsibility as a human being?" All of these manifestations, in addition to other such ones, are manifestations of worshiping God. Even if you do not understand more truth, as a normal person, as someone who believes in the existence of God, as someone who sincerely follows God, this is the

attitude you should at least have toward God. Everything involving God, everything concerning God's words, everything about God's commission to you, your duty, and your responsibility, you should treat all these with care and caution, not carelessly, not negligently, not contemptuously—this is called worshiping God. To deal with everything related to God with a cautious, careful, God-fearing, God-dreading heart—this is called worshiping God. Is this easy to achieve? It is not easy. Without real experience, even understanding the two words "worship God" is difficult, let alone actually practicing worshiping God. The last phrase of the definition of a church is "attain His salvation." How should this be understood? The path to attaining salvation is long, and even more is required here. First, the path you walk must be right; you must be able to accept all the truths in God's words, and be someone who pursues to practice God's words and submits to God. Your life must be governed by God's words. You must not only acknowledge God's existence but also love the truth and act according to the truth; you must have genuine fear of and submission to God, often pray to God in your heart, and gradually transition to worshiping God. Then you are someone who loves the truth and submits to God; you are precisely the kind of person God wants to save. A person who sincerely believes in God must be a right person. What is the benefit of being a right person? The benefit is that attaining salvation will not be too difficult for you; you will have hope of attaining it. This is all the fellowship we have carried out on the specific details of the definition of a church.

IV. The Notions and Views People Harbor Toward the Church

Just now, we fellowshipped about what a church is, the essential work a church does, and what people imagine about and require from a church within their notions. Finally, we provided a definition for the concept of a

church. Now that it has been defined, you should now have an accurate understanding of the designation “church”; you should have a basic understanding of the work a church should do, the role a church plays in helping people gain the truth and attain salvation, and the significance of a church for everyone who follows God. We also briefly carried out a representative dissection and exposure of what people believe is the value of the existence of a church and the work a church should do in their notions. Is there anything you are unable to see through or comprehend about the understandings and interpretations that people have regarding churches in their notions? Some people think a church should engage in some kind of work in society or have some sort of role in society, such as upholding justice. In people’s notions, the church represents a positive image, so why can’t it uphold justice? Does upholding justice have anything to do with a church’s work or God’s requirements? (No.) What does this “upholding justice” that people speak about refer to? (What people call upholding justice is not true justice. It’s just safeguarding the interests of the flesh and it does not align with the truth.) Does this justice have anything to do with the truth? (No.) This is what humankind calls justice. For example, beating down some evil forces, rectifying some injustices and instances of people being wronged and humiliated, or rendering deserved punishment onto evil people, and restoring and protecting the interests of vulnerable groups, and so on—these are what people call upholding justice. What is the main purpose of this upholding of justice? Does it have anything to do with people pursuing the truth? Does it have anything to do with people being saved? (No.) This is merely a saying that arises on the basis of human righteousness and ethics; it has absolutely nothing to do with the truth. Can we say it does not rise to the level of the truth? (Yes.) Can we? (No; the two are unrelated.) Right, they are completely unrelated; they are two different

things. What sort of justice does humankind uphold? It is the sort where, after a common person of slightly lower social status is oppressed or deprived of any rights or interests by evil people, the evil people are duly punished, and the common or ordinary person no longer suffers mistreatment. It is about restoring and guaranteeing people's fleshly interests, achieving relative equality between people, eliminating gaps between social tiers, and ensuring that evil people do not succeed in their evil deeds, and that the grievances of those wronged are redressed. This is what humankind calls upholding justice, and it has absolutely nothing to do with the truth. How can you still say that it does not rise to the level of the truth? Is it related to the truth? No, it is not. Tell Me, are those ordinary and common people who have suffered grievances necessarily good people? (Not necessarily.) To stop them from suffering grievances—is that justice? Does that accord with the truth? Can those people then be saved? These are clearly two different matters—how can they be conflated? There is no question of this rising to the level of the truth; it is simply not the same thing as the truth. If you have some contentions about this issue, then perhaps the majority of you cannot see through the matter of upholding justice and are still somewhat attached to it, thinking, "How can this be wrong? How can this not be the work a church should do?" In fact, this has nothing to do with the work of a church. There are also some people who think that a church should be a place where evil is punished and good is promoted, that it should serve this function, punishing evil deeds and evil, dark forces, while promoting good and virtuous things. Is this the case? Can punishing evil and promoting good rise to the level of the truth? When it comes to what is evil and what is good, people cannot distinguish between these things clearly. What do people mean by punishing evil and promoting good? Is it related to the punishing of evil, rewarding of good, and

separating of all according to their own kind that God speaks of? (No.) It is unrelated. What is humankind's standard for defining evil and good? According to the definition of Chinese people, what is evil and what is good? What is the basis for their definition of evil and good? It is Buddhist culture. Buddhism speaks of concepts like helping the world and saving people, abstaining from killing, and so on—these are considered good, while eating chicken, fish, beef, or lamb is considered evil and people who do so should be punished. No meat should be eaten, and no living creatures should be killed. Killing is considered evil, and those who kill should confess and plead for forgiveness before Buddha. This is the Buddhist definition of evil; is it the same as the evil that God speaks of? (No.) They are two different things, so that definition of evil has absolutely nothing to do with the truth and certainly cannot rise to the level of the truth. So, what does Buddhism mean by good? It is even more absurd, superficial, and hypocritical. Buddhists believe that not killing any living creatures is good and freeing captive animals is good. Regardless of how many people an evil person has killed or how many sins they have committed, if they lay down the butcher's knife, they can immediately become a Buddha—this is considered good. There's also the saying, "Saving one life beats building a seven-tier pagoda," which means blindly saving people unconditionally and without principles—even saving devils, evil people, thugs, hooligans, and anyone else—is considered good. What kind of good is this? Such people are dimwits, without any discernment, stance, or principles. Saving anyone and forgiving anyone—can that be considered good? It is not even worthy of the word; this is a pretense of Satan and devils. They do not kill animals but have devoured countless souls. This is their so-called good, which is actually just a pretense. So, does the human notion that the church should play the role of punishing evil and promoting good hold up? (No.)

Regardless of the cultural background of any race or religion, punishing evil and promoting good has nothing to do with the work of a church or the testimony of a church. Do not think that because these terms seem just and commendatory, they should be related to a church's work or that this is the role a church should play in society. This is a human notion and imagining. Besides "upholding justice" and "punishing evil and promoting good," other good terms according to human notions like "fighting for people's rights and interests" and "alleviating worries and resolving difficulties" also have no connection to a church's work or the testimony of a church. You all should be able to understand this. The definition of a church, the work a church should do, and the value and significance of a church's existence have more or less been fellowshipped clearly.

The Standards and Bases for Discerning Various Kinds of Evil People

Let's return to the fourteenth responsibility of leaders and workers: "Promptly discern, and then clear out or expel all manner of evil people and antichrists." Let's look at whether this work that leaders and workers must do is related to each detail about churches which I just fellowshipped. Why do we need to fellowship these specific details? What is the relationship between these details and this work that leaders and workers must do? (These evil people and antichrists are not church members and need to be cleansed away. Moreover, their existence obstructs and disturbs the work that churches do.) So, there is a connection; this fellowship is not in vain. After understanding each detail about the designation or definition of a church, let's examine how leaders and workers should treat church members, how they should treat the various people that need to be cleared out or expelled from the church, how they can do this work well, and how

they should fulfill their responsibility and maintain the church's work. First, leaders and workers must understand what the definition of a church is, why a church needs to exist, and what work a church should be doing. After understanding these things, they should then look at which current church members do not play a positive role when it comes to the value of the church's existence or the work the church does, or who may cause disruptions, disturbances, and negative impacts to the church's essential work, or even seriously affect the church's reputation and disgrace God's name. Discerning clearly and promptly clearing out or expelling these people—is this not the work that leaders and workers should do? (Yes.) So, what is involved in doing this work well? In order to clear out or expel all kinds of evil people and purify the church, and allow the value of the church's existence to be manifested and the church to fulfill the role it should, and at the same time allow the work of the church to progress smoothly, leaders and workers must first discern just which people in the church are evil people and antichrists. This is the information or actual situation that leaders and workers need to first grasp when carrying out this work. The first matter leaders and workers face in this work is discerning different kinds of people. What is the purpose of discerning different kinds of people? It is to separate them according to their own kind and protect those who are true members of the church. However, protecting these people alone does not mean that the work outlined in the fourteenth responsibility is being successfully carried out. What, then, is the most important aspect of successfully carrying this work out? It is clearing out or expelling all kinds of disbelievers and evil people who do not belong to the church. Regardless of whether these people are characterized as evil people or antichrists, if they meet the conditions for being cleared out or expelled, then the need for this work arises, and it is time for leaders and workers to

fulfill their responsibility. Let us first fellowship on how to discern different kinds of people.

I. Based on One's Purpose for Believing in God

How should we discern different kinds of people? The first criterion is to discern them according to their purpose for believing in God. The second is according to their humanity. And the third is according to their attitude toward their duty. If we were to use some simple, short headers, they would be: first, their purpose for believing in God; second, their humanity; and third, their attitude toward their duty. Now that we have these three headers, what are your understandings of each of them? We haven't discussed much about people's purpose for believing in God before. We have talked more about people's humanity and their attitude toward their duty, so you are more familiar with these things. People's purpose for believing in God is actually also not very unfamiliar to you because you yourselves came to believe in God with a purpose. Some people believe in God because they do not want to go to hell, some because they want to go to heaven, some because they do not want to die, some to avoid disasters, some just because they want to be good people, some because they want to avoid mistreatment, and so on. This topic should not be unfamiliar to you; it is just that the details I will talk about may be somewhat unfamiliar—you might feel uncertain about them, not knowing what I am going to say about them or where I am going to start. So, let's talk about this briefly. Tell Me, people who harbor which types of intentions and purposes in believing in God are those who should be cleared out or expelled? (Those who only pursue fame and status and only want to hold power, and who will unscrupulously disturb the church for the sake of their status.) This is one type of person. Are there others? (Disbelievers who only pursue blessings and seek to eat their fill of loaves.) Disbelievers, this is another type. Are

there more? You might be thinking of some people's manifestations, but you can't clearly discern whether these people are just revealing corrupt dispositions or if they are actually people with impure purposes for believing in God who should be cleared out or expelled. You can't figure this out and feel it's a bit unclear, so you cannot articulate it. The topic of people's purpose for believing in God is quite broad. Everyone has some intentions and purposes in believing in God. However, the types of people with impure purposes for believing in God that we are talking about here do not meet the conditions for God's salvation. They cannot achieve salvation and they cannot even reach the minimum standard of being a laborer. No matter what purpose these people have for believing in God, in any case, when given the opportunity, these people who come to believe in God with a purpose, will try to achieve their goals, and if they don't have the opportunity, they will commit evil and cause disturbances. This will bring unimaginable consequences to the church's work or to the life entry of God's chosen people, and these people should be the targets for clearing out or expulsion. Putting aside for now these people's humanity or what attitudes they harbor toward their duties, just speaking in terms of their purpose for believing in God, it is absolutely not to accept the truth and attain salvation, much less is it to submit to and worship God. Therefore, their belief in God will naturally not result in salvation. Rather than allowing these people to stay in the church and continuously disturb God's chosen people—the genuine brothers and sisters—it is preferable to accurately discern and characterize them as early as possible, and then promptly clear them out of the church. They should not be treated like church members or brothers and sisters. So, who are these types of people? Just now, you spoke in a broad way about some concepts. I will give some concrete examples, and you will understand once you hear them.

A. To Satisfy One's Desire to Be an Official

First, let's talk about the first type of person that should be cleared out or expelled from the church. Some people always want to become officials in society and bring glory to their ancestors, but their career paths are unsuccessful. However, their desire to be officials does not diminish at all. But their family's social status is not high, so they feel life is hopeless and see the world as too unfair, not even being able to achieve this small desire. They feel that they have some knowledge and competence, but no one appreciates them. They can't find a backer, and the prospect of becoming an official seems very remote to them. In this desperate situation, they found the church. They feel that if they can become a leader in the church, it is also like being an official, and their desire can be satisfied. So, they come to God's house wanting to achieve greatness. They think their competence and capabilities are just right for being utilized in God's house, and their hope of being an official and a distinguished individual can be realized, thus fulfilling a lifelong wish. Their view on believing in God can be summarized by such sayings as "One good turn deserves another," "True gold is destined to glitter eventually," and "The smart bird chooses its perch wisely"—this is the sort of background from which they chose to walk the path of believing in God. Judging from the essence of this person, it is clear they do not believe in the existence of truth in the world, much less do they believe in the existence of the Savior. In short, they do not believe in the one true God and even less do they believe in the existence of the Creator. Whether it is what is written in the Bible or what is preached in the religious world—that God created the world and humankind, that God is sovereign over and leads humankind—all these sayings are just historical records to them. No one investigates them, and no one can verify them; they are just legends and stories, a kind of religious culture. This is their most

basic understanding of faith. They come to believe in God with this understanding, thinking that they are walking the right path, abandoning darkness for light, that they are the “smart bird” choosing its perch wisely. Of course, their choice and desire to become an official and a distinguished individual have not been given up. They believe that in this vast world with so many people, there is no place for them, and only God’s house can bring them hope. Only living in the church can give them a chance to utilize their talents and realize their desire to become a distinguished individual. This is because, in their view of the current situation, the outside world is becoming increasingly wicked and dark—only the church is a land of pureness in this world; the church is the only place in the world that can provide people with spiritual sustenance, and only the church is flourishing more and more. They come to believe in God with such wishes and purposes. After taking up faith, they don’t understand anything about believing in God, pursuing the truth, or about matters involving the truth, God’s disposition, and God’s work. They do not pursue or pay attention to these matters. In their heart, they have not let go of their desire for status and officialdom at all; rather, they continue to hold onto these notions and viewpoints while hanging about in the church. They view the church as a social organization, a religious community, and see God’s work and God’s words as illusions created by believers because of their superstitious beliefs. Therefore, whenever it comes to pursuing the truth, whenever it comes to God’s words and God’s work, they feel disgusted and resistant. If anyone says that something is God’s doing, God’s sovereignty, or God’s orchestration, they feel disgusted. However, no matter how disgusted they feel, and regardless of whether they acknowledge or accept the truth, their desire to gain a position of status in the church to satisfy their craving for authority has never diminished or been let go. Since they have such

ambition and desire, they naturally reveal various manifestations. For example, they incite people by saying things like: “Do not base everything on god’s words or connect everything to god’s words and god. Actually, many of people’s ideas and sayings are correct; people should have their own viewpoints and stances.” They spread these statements to mislead people. At the same time, they also vigorously display their talents, gifts, and the various tactics and tricks they can play in the world, trying to attract people’s notice and gain their attention and their high regard. What is the purpose of their vigorous display? It is to make people think highly of and look up to them; it is to have status among people and thereby satisfy their wish to pursue an official career and to bring glory to their ancestors. They are satisfied when respected, praised, followed, endorsed, adored, and looked up to by people, and even when flattered. Moreover, they tirelessly pursue and enjoy these things. Even though God’s house constantly exposes antichrists, evil people, and people’s various corrupt dispositions, in their heart they disdain these as beneath their contempt and feel especially disgusted by them. They single-mindedly pursue status and being admired and looked up to by others to fulfill the wishes they could not achieve in the world and society. So, what is their purpose for believing in God? It is not to gain a hundredfold in this life and eternal life in the world to come, and it certainly is not to accept the truth and be saved. Their purpose for believing in God is not to act as a created being but to be an official and a lord, to enjoy the benefits of status. There are certainly such people in the church; these are the evildoers who infiltrate the church. The church absolutely does not allow such people to mix among God’s chosen people, so these people are ones to be cleared out. Is it easy to discern their purpose for believing in God? (Yes.) Considering their intentions and purposes in believing in God, combined with their various manifestations in the church, what kind of

people are they? (Disbelievers.) Yes, they are disbelievers. Besides being disbelievers, they also want to pursue status and prospects in God's house to satisfy their craving for authority. Their purpose for believing in God is to become an official. So, why is it that these people should be cleansed away? Someone might say, "If disbelievers labor in God's house, and as church friends they can help a bit, isn't it alright to keep them around?" Does this statement hold up? (No.) Why doesn't it hold up? (Their desire to become officials will certainly lead to doing things that disturb others, provide no benefit to the work of God's house, and affect the brothers' and sisters' pursuit of the truth.) No matter how you look at it, disbelievers resist the truth and deny God, so God's house cannot keep them. They won't play a positive role. Regardless of whether they pursue becoming officials, just their remarks, manifestations, and actions as disbelievers can cause disturbances and won't have a positive effect. Some brothers and sisters, when experiencing certain environments, say, "This is God's sovereignty, and we must submit." Can disbelievers submit? It's already good enough if they don't stand up to disturb and oppose. In their hearts, they even say, "Don't say everything is god's sovereignty. People should have some opinions of their own and have some independence; don't attribute everything to god's sovereignty!" They not only drag others down but also say some ambiguous, specious fallacies to mislead people. Isn't this shameless? They might be able to pull some clever maneuvers and tricks among nonbelievers, but God's house is the wrong place for trying to pull these maneuvers and tricks! Some people run clinics where everyone likes to go because they say the injections there don't hurt. Why don't the injections hurt? The needle tip is dipped in anesthetic, so it surely doesn't hurt. Is this a wise move? (No, it's a pernicious move.) Yet they take it as a wise move and boast about it, thinking it shows their capability and skill,

saying, “All you do is talk about submitting to god, god’s orchestration, and god’s sovereignty. Do you have the skills I have?” Isn’t this shameless? (Yes.) They even boast about such pernicious tricks! People harboring the motives of disbelievers who infiltrate the church are those who should be cleared out from the church. Why? In their hearts, these people resist the truth and are averse to it. Regardless of their purpose for believing in God, whether it is something they can openly admit or not, based on their essence as disbelievers, the church should clear them out or expel them. These disbelievers infiltrate the church with a certain purpose, wanting to display their talents, realize their ambitions, and satisfy their wishes within the church. They want to use the precious place that is the church as a means to achieve their goal of holding power, showing off, and misleading and controlling people. Considering their purpose for believing in God, they are capable of disturbing and disrupting God’s chosen people and the work of the church. Therefore, these people must be cleared out or expelled from God’s house. Leaders and workers must see through to their disbeliever essence. Whether you base it on their manifestations or their consistent statements about believing in God, once you have grasped the situation and clearly discerned that they are disbelievers, you should decisively reject them without hesitation. No matter what method or wisdom you employ, find any way you can to clear them away—this is the work leaders and workers should do; it is the work they should shoulder. This is one type of person who should be cleared out or expelled.

B. To Seek Out the Opposite Sex

So, what are the manifestations of the second type of people who should be cleared out or expelled? Some people have never been involved in believing in God; they just have a favorable impression of it. They are not interested in knowing what one should pursue or gain by believing in

God. They heard that people who believe in God are quite dutiful and guileless, so they want to find a romantic partner in the church, then get married and live a stable life. This is their intention and purpose, so they come to the church to find their ideal partner. These disbelievers have no interest whatsoever in believing in God; they do not care at all about the Creator, the truth, being saved, knowing God, doing duty, or any such matters. Even if they can understand after hearing God's words and listening to sermons, they don't want to take it to heart. They just want to find an ideal partner and, of course, hope to meet more people and broaden their network. They come to believe in God with the purpose of finding an ideal partner. Some people might say, "How do You know they have this purpose? They haven't said anything or mentioned it to You!" They display it through their behavior. Look at how they always seek out the opposite sex when they do their duties or make contact with someone. Once they fancy someone, they keep fellowshipping with that person and getting close to them, always inquiring about their information and getting to know them. These unusual actions and manifestations should draw enough attention from leaders and workers, who should observe what their intentions are and what purpose they aim to achieve; they should ascertain who preached the gospel to them, why they especially seek contact with the opposite sex, why they always have something to say to the opposite sex, and why they have a particular fondness for the opposite sex, in particular showing special curiosity toward and concern for the people they like. Such individuals have a favorable impression of those who believe in God. Even if they are not very interested in gatherings, listening to sermons, fellowshipping God's words, singing hymns, fellowshipping personal experiences, and other such matters, they generally don't say anything that causes disturbances and disruptions. They are solely focused on finding a romantic partner to live a

good life with. If they find a partner, they can follow along in believing in God; even if they themselves do not pursue, they can support their partner in believing in God. Some people have relatively acceptable humanity, are helpful, and try their best to be friendly and kind. For example, they can tolerate others, think of everything they can to help those with difficulties resolve them, or provide some advice, and so on. They are relatively kind to others and harbor no malice, but their purpose and goal in believing in God are not very honorable. They do not pursue the truth, and they do not accept the truth no matter who fellowships it with them. After following for half a year or one or two years, there is no change in them. Although they do not say anything about not believing and they do not cause any disturbances or disruptions, they do not develop any interest in matters of believing in God. Is it appropriate for such people to stay in the church? (No.) Should such people be cleansed away? (They should also be cleansed away.) What is the reason? (Because they are not interested in the truth, and they are not targets for salvation. If they stay in the church while always looking for a partner, it will disturb others and lead them into temptation; they will not play a positive role.) That's exactly how it is. For example, some people particularly like eating meat. When they eat meat, they forget about their work. If there is no meat, they are still able to attend to some proper tasks, but when there is meat available, their work gets delayed. What is meat to them? (Temptation.) Exactly, it is a temptation. So, can those who are always looking for a partner be considered a source of temptation? (Yes.) They are indeed a source of temptation. For such people, it should be made clear to them: "You do not have sincerity toward believing in God or doing your duty. You have never been able to integrate into the church and have never been considered a true believer. Over these two years of contact, we have seen your purpose: You just want to find a partner in the church. Isn't

this harming good people? The people in the church are not suitable for you. There are many suitable for you among the nonbelievers. Go and find someone among the nonbelievers." The implication is to tell them, "We have seen through you. You are not one of God's chosen people. You are not a person of God's house. You cannot be considered our brother or sister." Such people should be cleared out of the church, according to the principles of God's house. This way, these people who are recklessly looking for a partner and seducing others will be cleansed away. Are such people not easy to discern? (Yes.) These people are also disbelievers. They have a slight fondness for the church, for religious faith, and for those who believe in God. They just want to use the opportunity of believing in God to find a partner among believers to live with and devotedly serve them. Tell Me, is such a thing possible? Should we satisfy them? Should the church arrange such matters? (No.) The church has no obligation to satisfy their personal preferences. No matter how much they think believers are good people, that they'd be able to live their life in a proper manner with these believers, or that believers can walk the right path, it's useless—their opinion doesn't matter. Such disbelievers can also be found in most churches. The way to deal with these people is to use the method we just fellowshipped about, or you can use better methods if you have them, as long as they are handled according to principles. These disbelievers are categorized among the various types of evil people—is that excessive? (No.) This is precisely how we treat disbelievers.

C. To Avoid Disasters

What other types of people should be cleared out or expelled from the church? (Another type is those who believe in God just to avoid disasters.) Believing in God just to avoid disasters is also a purpose people have for believing. Don't most people who believe in God also have this kind of

adulteration? (Yes.) So how should we distinguish between which people should be cleared out or expelled because of this, and which people are just exhibiting a normal revelation of corruption and should not be cleared out or expelled? For the majority of people, their faith is mixed with the motive of believing in God to avoid disasters—this is a fact. Among those who believe in God to avoid disasters, you must distinguish the disbelievers who fit the criteria for being cleared out or expelled. For example, such people, when they see that disasters are starting to get worse, start attending gatherings more frequently and quickly take back the books of God's words they had previously returned to the church, saying they want to believe in God seriously now. However, once the disasters pass or subside, they go back to doing business and making money, blocking all contact methods so the brothers and sisters cannot find or reach them for gatherings. When disasters strike, they actively seek out the brothers and sisters, but when the disasters are over, it becomes very difficult for the brothers and sisters to find them, and very rarely is anyone able to get in touch with them. Are these manifestations not quite obvious? (Yes.) When there is no disaster, they say, "People need to have a normal life. We have to go about our days. I have to do the cooking at home every day, and I have to take the kids to and from school, so sometimes I can't make it to the gatherings. Besides, living requires money; all living expenses have to be paid for. We can't survive without earning money. In this world, nobody can get by without money. Believing in god has to be practical!" They speak plausibly and provide ample reasons, being entirely focused on earning money and going about their days, only occasionally attending a gathering and rarely reading God's words. Their attitude toward believing in God is lukewarm, neither cold nor hot. When disaster strikes, they say, "Oh, I can't be without god; I need god! I must pray to god and call upon him every day! I'm not trying to

avoid disasters; the main thing is that I can't be without god in my heart. Living a good life without god in my heart still feels empty!" They can't say a single word that demonstrates any knowledge of God; all they say are words to justify their actions and behavior. They don't know how many books God's house distributes to everyone; they don't know what topic the sermons have reached; they don't know which truths are currently being fellowshipped about in church life. They attend a gathering once every six months or once every year. When they do attend, they say, "Nonbelievers are just terrible. Society is unfair. This world is evil. Making an effort to earn money is so hard! God's burden on people is light…." They keep talking about these useless things that have nothing to do with the topics and content of the gathering's fellowship. They say a few empty words in their prayer and a few superficial words about believing in God and then consider themselves believers, feeling at ease in their hearts and peaceful. Is this believing in God? What sort of wretches are such people? If you ask them, "Why don't you attend gatherings regularly?" they say, "My conditions don't allow it. This is the environment god has arranged for me, and I must submit." How nice these words sound! They also say, "Look, god has arranged this environment for me. My whole family depends on me for food, so I have to earn money to get by! At the moment, earning money is the task god has given me." They utterly fail to mention doing their duty, as well as their responsibilities and obligations as a created being, much less do they mention how to practice God's words; only occasionally do they attend a gathering and make an offering of a few yuan, thinking they have made a contribution to God's house. There are others who, when their children get sick, pray to God, and a few days later, when their children are better, they quickly make an offering of some money to the church and then disappear again. Every time they interact with the brothers and sisters, they

never fellowship about the truth, nor do they read God's words. When there are no disasters or calamities, they never pray to God. Their daily conversations are always about domestic trivialities, disputes over right and wrong, fleshly life, various social phenomena, and various things they see and hear; they rarely fellowship about God's words and never utter a heartfelt word related to believing in God. They just keep their place in the church to seek God's care and protection. This is just their way of believing in God; they just seek peace and blessings without pursuing the truth at all. They have no interest in the truth whatsoever. They only want to gain benefits, grace, and blessings from believing in God. They don't care about the next life because they can't see it and don't believe in it at all. They only want to enjoy God's grace in this life and avoid all disasters. Since God and the church are their refuge, whenever they do attend gatherings, it is certainly when they have encountered difficulties or disasters. Are such people sincere believers in God? (No.) What kind of people are they? (Opportunists and disbelievers.) These are disbelievers who want to use the church to avoid disasters. Should such people be allowed to stay in the church? (No.) When they come to gatherings, they disturb others and upset them internally. Most people are too polite and would feel embarrassed to try to curb them, so they let them prattle on and disturb everyone's eating and drinking of God's words. What should leaders and workers do at this point? Shouldn't they take on the responsibility of restricting such people, protecting the interests of the majority, and maintaining normal church life? (Yes.) You can take back their books of God's words and advise them to leave the church. There are various ways to persuade someone to leave the church—you can think up your own. Just make sure they can't contact the brothers and sisters anymore. Suppose someone says, "This person is good. They just talk about some domestic trivialities in the church, but they don't

disturb the church's work or affect our performance of duty, so we should be tolerant! In believing in God, shouldn't we tolerate and endure all kinds of people? God wants every person to be saved and does not want anyone to suffer perdition!" Then you need to consider whether they are a target for salvation. If they are not, shouldn't we discern and clear them out? (Yes.) Some people say, "I'm too polite; I'd feel embarrassed to try to persuade them to leave the church." This problem is easy to solve. If you simply don't contact them, you won't be disturbed or constrained by them. Even if you run into them, you don't need to engage with them. There's no need to talk about matters of believing in God with them; just treat them as nonbelievers. Some people say, "Can't we help them with love and fellowship the truth we understand with them?" For such disbelievers, if you truly have love, you can give it a shot. If you can truly change them, then they don't need to be cleared out or expelled. Some people say, "I won't waste my effort. Helping them is useless, like giving a pig a bath; no matter how clean you wash it, it will still go and roll around in the mud. That's exactly the kind of creature it is; it won't change!" If you can understand this, then you are right. Will you still fellowship the truth with such disbelievers to help them? Will you still do this pointless work? (No.) At this point, you realize you were foolish and did not see through people. Disbelievers cannot change. These people also know that those who believe in God do good deeds and avoid doing bad deeds, that they don't push others around or swindle them. They have a good impression of those who believe in God, so they disguise themselves under the banner of "believing there is a God" and "believing in God is good" and worm their way into the church, making people think of them as a brother or sister. Some people are indeed taken in by this, truly regarding them as a brother or sister, often visiting and helping them. Only after a long time do they realize: "This

person only comes to the church when they face disasters or difficulties, saying useless, nonsensical things. When things are going smoothly and everything is fine for them, when their life is good, they ignore everyone. If we had known earlier that they were such a scoundrel, we wouldn't have helped them or put in so much effort!" Is it any use feeling regretful now? It's too late for regret—you've already spoken so much in vain! In short, such disbelievers need to be discerned, dealt with, and cleared out of the church as early as possible. Don't regard them as brothers and sisters; they are not brothers and sisters. Only people who are chosen by God are brothers and sisters; only those who can be saved and who pursue worshiping God are brothers and sisters. Those who hang around in God's house to avoid disasters and greedily enjoy God's grace without accepting the truth are disbelievers. They are not brothers and sisters, and they certainly are not God's chosen people. Do you understand? Such disbelievers must be treated according to principles; they should be disposed of in the way they ought to be. This is the responsibility of leaders and workers, and it is also a principle that every one of God's chosen people should be clear on.

October 23, 2021

The Responsibilities of Leaders and Workers (23)

Item Fourteen: Promptly Discern, and Then Clear Out or Expel All Manner of Evil People and Antichrists (Part Two)

At the last gathering, we fellowshipped on the fourteenth responsibility of leaders and workers: "Promptly discern, and then clear out or expel all manner of evil people and antichrists." The fellowship covered one aspect of this: what a church is. After fellowshipping on the definition of a church, are you clear on the relationship between this and the fourteenth responsibility of leaders and workers? (After God fellowshipped on the definition of a church, we understood why churches exist, the role a church plays, and the work a church does. Based on this, we can discern which people in the church are causing disruptions and disturbances, and not playing a positive role, and then clear out or expel these people.) After understanding what a church is, leaders and workers should know why God establishes churches, the effect the formation of churches has on people, the work churches should do, the types of people who make up a church, and which people are true brothers and sisters. After understanding and knowing these things, you have a basic concept and definition, as well as a foundation of principles for the work outlined in the fourteenth responsibility: "Promptly discern, and then clear out or expel all manner of evil people and antichrists." This is something you should be clear on and understand in terms of theory and vision. After understanding this, the first work leaders and workers should undertake is to discern all manner of evil people. What are the standards and principles for doing this? Discerning all manner of evil people should be based on the definition of a church, the significance and value of a church's existence, and the work that God establishes churches to do. Last time, the standards and bases for discerning various kinds of evil people were divided into three main categories. What

are these three categories? (One's purpose for believing in God, one's humanity, and one's attitude toward their duty.) Are these three main categories specific and comprehensive enough? Some people say, "Why is discerning all manner of people not based on the degree to which they love the truth, and the degree to which they submit to and fear God, but instead based on their purpose for believing in God, their humanity, and their attitude toward their duty? Aren't these standards too low? In other words, judging from the specific content of these three categories, why is there not a deeper discussion on people's attitude toward God and the truth? Why is there no mention of whether people are willing to accept pruning, judgment, and chastisement, whether they have a heart that submits to and fears God, and other more in-depth content related to the truth?" Have you ever thought about this question? Let's not get into this issue for now. Let's first look at the three criteria: people's purpose for believing in God, their humanity, and their attitude toward their duty. Judging from their titles, are these three criteria shallow or not? If a person is not up to standard in terms of these three most basic criteria, can they be called a brother or sister? (No.) Can they be considered a church member? Can they be recognized by God as part of the church? (No.) None of these things are possible for them. So, if a person is inadequate or substandard in terms of all these three criteria, then such individuals should be discerned; they belong to the ranks of various sorts of evil people, and they should be cleared out or expelled. Whether a person is a brother or sister, recognized by God, or a member the church should accept, depends at the very least on whether they are up to standard and pass muster in terms of these three criteria. If they do not even meet these three criteria, then they definitely are not a brother or sister. Naturally, God does not recognize them, and the church should not accept them either. So, how should the church treat and handle them? (They should

be cleared out or expelled.) Once they are discerned, they should be cleared out or expelled. That's exactly how it is.

The Standards and Bases for Discerning Various Kinds of Evil People

I. Based on One's Purpose for Believing in God

D. To Engage in Opportunism

At the last gathering, we fellowshipped and listed three purposes for believing in God. If we list them as headings, the first is to satisfy one's desire to be an official; the second is to seek out the opposite sex; and the third is to avoid disasters. We finished fellowshipping on these three purposes. Next, we shall fellowship on the fourth purpose: Some people believe in God purely for opportunistic reasons, so the heading of this purpose is "to engage in opportunism." Some people see that all religions and denominations in the religious world are desolate and do not have the work of the Holy Spirit—that people's faith and love have grown cold, that people themselves have grown increasingly depraved and see no hope for salvation, and that people have believed in the Lord for many years without gaining anything. Seeing that the religious world has completely turned into a wasteland, they seek a way forward for themselves. They ponder, "Which church now has more people, is thriving, and has development prospects?" They find that The Church of Almighty God, which is resisted and condemned by the religious world, is thriving, that it has the work of the Holy Spirit, and is developing well both domestically and overseas. They think, "I heard that this church's membership is growing, that it's developing well, and that it possesses abundant manpower, material resources, and financial resources, and has development prospects. If I seize this good opportunity to join their church, won't I be able to gain some

benefits? Won't I secure good prospects for myself?" With such an intention and purpose, and a bit of curiosity, they infiltrate the church. After these people infiltrate the church, they are not interested in the truth, believing in God, or in the transformation of their life disposition. Their purpose in joining the church is just to find a backer or a place to stay and to gain the prospects they desire. In fact, in their hearts, they have no interest in believing in God, in the truths that God expresses, or in the work of salvation that God does, and they do not want to hear about or seek regarding these things. In particular, they completely lack interest in God's work and the work of the Holy Spirit. These people are like opportunists in society who, no matter which industry they join, do so only to find opportunities to obtain fame, gain, and status, and just make investments and pay a price for the sake of their own prospects and destiny. Once they discover that there are currently no apparent prospects in the field or industry they have thrown themselves into, or that this industry does not allow them to display their strengths and rise in the world, they often calculate in their minds whether to change jobs or switch industries. In whatever they do, such people are always waiting for the opportunity to make a move; they have an intention and purpose for joining the church. When the church is thriving, when it can stand firm and has development prospects in society or any country, they actively and enthusiastically throw themselves into the church's work. But once the church is oppressed and restricted, or cannot satisfy their personal desires and demands, they contemplate whether to leave the church and find another way forward for themselves. Clearly, the real purpose of these people joining the church is not because they are interested in the truth; they did not join the church on the basis of acknowledging the existence of God and God's new work of saving people. Even when they choose a church, they opt for a well-known,

large-scale one with many members, especially one that has a certain level of renown both domestically and overseas. For them, only this kind of church meets their standards and completely aligns with the goals they aspire to or pursue. But no matter what, they have never truly believed in the truth, nor have they genuinely acknowledged God's existence or God's work. Even if it appears that they sometimes do something for the church or throw themselves into some part of the church work, in the depths of their hearts, their attitude toward the truth and toward God remains unchanged. What is their attitude? Their consistent attitude is to just follow along for now, to see what exactly they can gain from this church, to see exactly how many of God's spoken words can come true and to what extent, and to see when the blessings promised to man by God can be obtained, and if these blessings can be witnessed and fulfilled in the short term. Their attitude is always like this. They come to God's house with curiosity and a desire to give it a go, and an attitude that if God's words are fulfilled and come true, then they will receive blessings and not lose out. Such people come to God's house and, even if they appear to be friendly with others, to abide by the rules, to not cause disruptions or disturbances, and to not engage in mischief, based on their attitude toward God and the truth they can be identified as obvious disbelievers.

How can we discern the type of disbelievers who believe in God only to opportunistically gain blessings, and have no wish to gain the truth? No matter how many sermons they hear, no matter how the truth is fellowshipped to them, their thoughts and views on people and things, their outlook on life and values never change. Why is this? Because they never ponder God's words seriously and are utterly unaccepting of the truths expressed by God or what God says about various issues. They just cling to their own views and the philosophies of Satan. In their hearts, they still

believe that the philosophies and logic of Satan are right and correct. For example, “Every man for himself and the devil take the hindmost,” “Officials do not make things difficult for those who bear gifts,” or “The good have peaceful lives.” There are even those who say, “When people believe in god, they must be good, which means never taking a life; to take a life is a sin, and is unforgivable to god.” What kind of view is this? It is a Buddhist view. Though the Buddhist view may fit with people’s notions and imaginings, it is devoid of any truth. Faith in God must be based on God’s words; only the words of God are the truth. In their faith in God, some people even accept the absurd views of the nonbelievers and the mistaken theories of the religious world as the truth, they hold them dear and cling to them. Are these people who accept the truth? They can’t differentiate between the words of man and the words of God, or between the devils and Satan and the one true God, the Creator. They do not pray to God or seek the truth, nor do they accept any of the truths expressed by God. Their thoughts and views on people, the outside world, and all other matters never change. They cling only to the views they have always held, which come from traditional culture. No matter how ridiculous those views are, they cannot perceive this, and they still hold fast to those mistaken views and do not let them go. This is one manifestation of a disbeliever. What is another? It is that their zeal, sentiments, and faith change as the church increases in scale and as its status in society continually grows. For example, when the church’s work spread abroad and increased in scale, when the gospel work fully spread, they saw this and felt immediately invigorated. They felt that the church was becoming more and more influential and would no longer suffer the oppression and persecution of the government, they believed that there was hope for their faith in God, that they could hold their heads high; and so they felt that by believing in God, they had made the right bet, that

their gamble was finally going to pay off. They felt that their chances of gaining blessings were growing greater and greater and they finally started to cheer up. During previous years, they used to feel oppressed, pained, and anguished because they often saw the great red dragon's arrests and suppression of Christians. Why did they feel anguish? Because the church was in such dire straits, and they were concerned about whether they had made the right choice in believing in God, and more than that, they were troubled and worried by whether they should stay or leave the church. During those years, no matter what adverse circumstances the church was facing, it would have an impact on their emotions; whatever work the church was doing and however the church's reputation and status within society fluctuated, it would affect their emotions and mood. The question of whether they should stay or go was always lingering in their minds. Such people are disbelievers, are they not? When the church is condemned and suppressed by the national government, or when believers are arrested or judged, condemned, slandered, and rejected by the religious world, they feel deeply disgraced and even great shame and humiliation about having joined the church; their hearts waver and they regret believing in God and joining the church. They never have any intention of sharing in the joys and hardships of the church, or to suffer alongside Christ. Instead, when the church is flourishing, they appear brimming with faith, but when the church is persecuted, rejected, suppressed, and condemned, they want to run away, to leave. When they cannot see any hope of receiving blessings, or any hope of the gospel of the kingdom spreading, they want to leave even more. When they do not see the words of God fulfilled, and do not know when the great catastrophes will descend and when they will end, or when the kingdom of Christ will be realized, they waver uncertainly and are incapable of doing their duty with peace of mind. Whenever this happens,

they want to leave God, to leave the church, and to find a way out. Such people are disbelievers, are they not? Their every move is for their own fleshly interests. Their thoughts and views will never gradually change through their experience of God's work, or by reading His words, fellowshipping the truth, and living the church life. When something happens to them, they never seek the truth, or search for what God's words say about it, what God's intentions are, how God guides people, or what He asks of people. Their only aim in joining the church is to wait for the day when the church can "hold its head high," so they can make a grab for the benefits they have always desired. Of course, they joined the church also because they saw that God's words are the truth—but they are totally unaccepting of the truth, and they do not believe that all the words of God will be fulfilled. So what do you say, are such people disbelievers? (Yes.) No matter what happens in the church or the outside world, they gauge how much their interests will be affected, and how great an impact it will have on the goals they pursue. At even the slightest sign of trouble, they will immediately think of their own prospects, interests, and whether they should stay or leave the church with great acuity. There are even people who keep asking, "Last year it was said that god's work would end—so why is it still going on? What year exactly will god's work end? Am I not entitled to know? I have endured long enough, my time is precious, my youth is precious—surely you can't keep me hanging on like this?" They are especially sensitive to whether God's words have been fulfilled, the situation of the church, and its status and reputation. They don't care about whether they are capable of gaining the truth or if they can be saved, but are very sensitive to whether they will be able to survive, and whether they can obtain benefits and blessings by staying in God's house. Such people are opportunistic in their desire to be blessed. Even if they believe to the very

end, they will still not understand the truth, and they will have no experiential testimony to speak of. Have you met people like this? Actually, people like that exist in every church. You must take care to discern them. Such individuals are all disbelievers, they are a scourge in the house of God, they will bring great harm and no benefits to the church, and they must be cleared out from it.

Let's summarize the characteristics of opportunists. Their first characteristic is that they do not take the matter of whether God exists very seriously. If you ask them whether God exists, they will say, "Probably. But it's fine if he doesn't. I'm just here to see exactly whether or not the prophecies that god made will come true, and whether or not the great catastrophes will come." Within their thoughts and viewpoints, their attitude is that it doesn't matter whether God exists or not. Isn't it a joke for them to believe in God and join the church then? (Yes.) Their faith in God is a simple belief, it's like a game, and it is unrelated to the truth or their life path. They actually don't care whether God exists or not; it's okay if He does, and it's okay if He doesn't. Some people refute them, saying God doesn't exist, and they don't get upset or hate such people. If people say God exists, they say, "If he exists, then he exists. Anyway, if you believe, then he exists; if you don't, then he doesn't." This is their viewpoint. Are such people true believers? They're disbelievers, aren't they? (Yes.) Whether God exists or not is inconsequential to them, so is there sincerity in their belief in God? They cannot possibly be sincere. What is the first characteristic of opportunistic people? (They do not take the matter of whether God exists very seriously.) This is the first characteristic.

What is the second characteristic of opportunistic people? It is that they are not very earnest about distinguishing between positive and negative things. They do not discern which sayings, people, events, and

things are positive and which are negative, and they do not take this seriously. For them, good things can be made out to be bad, and bad things can be made out to be good, just like the saying of nonbelievers, “A lie told a thousand times becomes the truth”; this saying is valid to them. If you ask them what the truth is, they will definitely not say that God’s words are the truth because they do not acknowledge this. What will they say? Their true viewpoint is that a lie told a thousand or ten thousand times will become the truth, meaning that if many people say something, they will believe it is true. It’s like how the nonbelievers say: “There was originally no path in the world, but as more people walked, a path formed.” They do not care about what is right or wrong, just or wicked; they believe that whoever has great ability is right, and whoever is useless and incompetent is negative. They will absolutely not acknowledge that all God says and does are positive things, nor will they acknowledge that what God requires people to live out are the realities of positive things. These people will even speak fallacies like, “You say god is the truth, and god’s words are the reality of all positive things. Does this mean there are no positive things in the world? Are there not positive things and truths in the world as well?” Isn’t this nonsense? Isn’t this a fallacy? (Yes.) These people do not take God’s words as the criterion for their words or actions. For example, when they express a fallacy and you rebut them, they will say, “You think you are right, and I think I am right, so let’s agree to disagree. Whatever one thinks is good, that is right.” What kind of viewpoint is this? Isn’t this just trying to gloss things over? (Yes.) This is a foolish and muddled viewpoint; these people are not earnest about distinguishing between positive and negative things. What does it mean to not be earnest about this? It means they cannot acknowledge from their hearts that all the positive things God speaks of are related to the truth, are in accordance with the truth, and come from God,

and that the negative things God speaks of are contrary to the truth and come from Satan. They do not accept this fact and always want to blur the concepts. To avoid being discerned by others and being condemned, they are never earnest about distinguishing between positive and negative things, they never expose their true views, and always speak equivocally, never telling people what they really think. They say different things according to whom they're talking to, completely adjusting to the situation as needed. These people, in all respects, are not interested in the truth or in the existence of God. This is the second manifestation of opportunistic people: They are not very earnest about distinguishing between positive and negative things.

What other characteristics do these opportunistic people have? These people will always choose whether they stay or leave based on how things develop, being particularly adept at adapting to circumstances. When they join the church, they have already made ample preparations for their exit strategy and their prospects, having planned every step. In their hearts they calculate and make plans about what to do if God's words are fulfilled and what to do if they are not fulfilled after a certain number of years. This type of person never fully commits to church work after entering the church. Instead, they constantly observe the church's development, the church's attitude toward them and the way it treats them, and other factors to decide their next steps. Aren't these people's thoughts quite complicated? (Yes.) Although they have joined the church, they always hold a temporary perspective, like a contract worker, forever remaining in a state of "physically here but mentally elsewhere," their minds occupied with schemes and plots. Their choice to believe in God and join the church is just a reluctant compromise, not a spiritual necessity or a desire to follow God and walk the right path of human life based on acknowledging the existence

of God. They lack the faith for this. These people believe in God with a wait-and-see attitude, calculating in their hearts: “If believing in god brings me a hundredfold in this life, eternal life in the world to come, and the chance to be saved and enter the kingdom of heaven, then I’ll follow along and believe. If I can’t receive these, I’ll leave the church at any time and in any situation and stop believing.” They come to believe in God entirely in the opportunistic hope of gaining blessings. If they can’t receive blessings, they can abandon their duties at any time and in any situation and plot another path for themselves because their hearts have never been rooted in the church, nor have they truly chosen the path of believing in God and following God.

The main characteristics of these opportunistic people are these three: They do not take seriously whether God exists, they do not seriously distinguish positive and negative things, and they can leave the church at any time and in any situation. No matter how well the brothers and sisters treat them, as long as things do not align with their interests or meet their current needs, they can leave the church. But when they have nowhere to go, they choose to come back. After coming back, they still do not pursue the truth and might leave the church again at any time. What sort of wretch are they? Their coming and going appears so casual; they do not believe in God with sincerity. These are the characteristics of opportunistic people; in terms of their essence, they are disbelievers. Some people can persist in believing for three to five years, some can persist for eight or ten years, but their purpose is just to opportunistically seek blessings. Such people are not simple. They have even endured until now in the harsh, persecuted environment of mainland China—isn’t that a bit like “sleeping on brushwood and licking gall”? Some people can no longer persist after believing for ten years, so they complain: “It’s been ten years. My youth has

been wasted in the church. If I had worked hard in the world for these ten years, how much money could I have earned? Maybe I would have become a manager, and I probably would have had so many assets." They then become restless. They have believed in God for ten years solely to satisfy their meager curiosity and desire for blessings, but they have never pursued the truth. As a result, they have gained nothing. They regret believing in God, and they even scold themselves, saying, "You fool, you idiot! You didn't take the broad, easy road but insisted on walking this arduous route. No one forced you; it was your own choice!" Some people can leave even after believing for ten years, leaving at the drop of a hat. After just getting by in society for two or three years, they find that society is not as smooth or easy to navigate as they imagined, and the nonbelieving world is not as colorful and ideal as it seemed; it's not easy for them to get by anywhere out in the world. After thinking it over, they find that the church is still better, so they shamelessly come back. When they return, they say, "Believing in god is good; nonbelievers are bad, always bullying people. There is too much suffering in the world. These years without reading god's words, without living the church life, I fell into darkness, weeping and gnashing my teeth every day; I've been ground down to the point that I no longer resemble a human. It's better to believe in god!" They proclaim that it's better to believe in God, but actually it's because they heard that there are too many disasters in this world, and humankind is soon to experience a great catastrophe. Having money, land, cars, and houses is useless; only those with faith can be saved. So, they come back to believe in God again. Is this not an opportunist? (Yes.) Opportunistic people can leave the church at any time. If they see that there is hope of gaining blessings by returning to the church, they can come back at any time too. After returning, they can say a few words of regret and express that they will never leave God again,

but after seeing that things are calm and peaceful in the world and that they can still enjoy a few good days, they can leave the church again at any time. What do they regard God's house and the church as? They regard it as a free market, coming and going as they please. Tell Me, if such people are cleared out or leave on their own, should the church accept them back if they want to return? (No.) They should not be accepted back. Accepting them back is a mistake and violates principles. These people do not meet the standards of church members. They can leave the church at any time, and in order to gain blessings they can worm their way back into the church at any time, but throughout this they never accept the truth. This proves that they are not true believers. Such people will forever be the targets of clearing out and expulsion. The church should clear them out and tell them: "Don't be regretful. Once you're gone, you can't come back. The church will not open the door for you a second time. This is the principle." Some people say: "They were foolish at the time, but now they behave very well. They're as obedient as a little lamb, as pitiable as a homeless wanderer. Whenever they see the brothers and sisters, they express their regret and indebtedness, their eyes red from crying in remorse. They look very pitiful, and their attitude of confession is very good. Let's let them come back." Is there any sentence here that aligns with principles? (No.) Even after believing for three or even ten years, they can still leave the church resolutely and without hesitation. What sort of wretch are they? Are they true believers? (No.) Did they have any sincerity when they initially chose to follow God? No. If they had any sincerity at all, they would not be so determined to leave the church. Generally, one might at most have such thoughts when they are weak, despondent, or when things aren't going well for them, but they would never resolutely decide to leave the church to find another way after believing in God for three, five, or even ten years. If they

can leave the church at will, it shows that they were not sincere when they accepted the true way and joined the church in the beginning; they had ulterior motives and aims—there's no other way to put it. Such people must be clearly discerned. They are not true believers. Their belief in God and following God is for the opportunistic hope of gaining blessings. Such people are characterized as opportunists and, once discerned, should be cleared out of the church. If they do not leave the church and continue to take advantage of the situation for their personal gain within the church, then that is because no one is able to discern what they are. However, through today's fellowship on the various manifestations of these opportunists, leaders and workers and God's chosen people should have a clear understanding and discernment of such people. Once it is discovered that they never read God's words or pray to God, are not interested in God's work or the truths God expresses, are not interested in positive things, and do not take them seriously, then they should be closely guarded against. It is necessary to observe their motives and purpose in believing in God, and ascertain their attitude toward the church, their attitude toward the truth, and their attitude toward God. If it is evident that they do not have a correct attitude, are particularly indifferent toward pursuing the truth and doing duty, not showing any interest whatsoever, and they always hold a skeptical attitude toward God's words, then it can be confirmed that these people are opportunists and disbelievers. In that case, they should not be considered brothers or sisters; they are not part of the church. Rather, they should be cleared out of the church. They have believed for years and still do not accept the truth; could it be useful to continue fellowshipping the truth with them? Would it be realistic to continue waiting for them to repent? Do not work on such people anymore, and do not wait for them to repent. If they are not willing to do their duty and still want to drag out their stay in the

church without leaving, then the church leaders should find a way to wisely isolate them. Is this appropriate? (Yes.) Once these people are discerned as opportunists, they are already classified among the ranks of various evil people and disbelievers. Since they are evil people and disbelievers, they meet the principles and conditions for being cleared out or expelled from the church. Clearing them out early is definitely better than clearing them out late. Clearing them out early avoids many troubles, and they don't need to feel aggrieved anymore. You should clearly tell such people: "You don't need to keep calculating in your heart when to leave or how to leave, and you don't need to keep calculating whether you stay or leave. God's house and God do not force people; if you want to leave, the church will not try to urge you to stay. But there is one thing that must be made clear to you: If you are sure that you are not a person of God's house and you are not willing to be a member of the church, then leave as soon as possible; don't delay. This is for everyone's good. If you believe in the existence of God, can accept God's words as the truth, and are genuinely willing to join the church, then you are rightfully a member of the church. But now, you are not. You came for opportunism, and maybe you don't know this yourself, but we have discerned—according to God's words, the truth, and the principles of the church in dealing with all kinds of people—that you are an opportunist. You keep calculating the right time to leave the church; this is such a bother. You don't need to find the right time; you can leave now. If you are always uncertain about the appearance and work of God, then I tell you clearly now: You don't need to ponder or scrutinize things anymore, you don't have to keep making things hard for yourself—you can leave the church now, the door of God's house is open, and God's house will not retain you, it does not force people." Is it appropriate to do this? (Yes.) Give them a "way out"; don't let them suffer torments here every day like ants on

a hot pan, constantly tormented by their feelings, their flesh, their prospects, and the issue of staying or leaving. No matter how much they are tormented by these things, it never leads to anything. They are still pondering in their hearts when to leave, how to leave, whether they will suffer losses and misfortune if they leave early, and whether they can receive blessings if they stay longer. What if they leave and then God's words are fulfilled? What if they don't leave and God's words remain unfulfilled? There is no need for them to constantly worry and be anxious about these things. Since they are not believing in God with genuine willingness, they should leave as soon as possible. They shouldn't stay here trying to take advantage of the situation for their personal gain, pretending to be something they are not. Tell Me, is it good to advise them like this and handle it this way? (Yes.) Is it excessive to classify opportunists among the various evil people to be cleared out or expelled? (No.) Some people say: "How can people like this be considered evil people?" How many good ones are there among disbelievers? In God's eyes, the disposition essence of those who believe in God and acknowledge God's existence is considered evil, let alone those who totally do not believe in God and do not acknowledge God's existence. So is it excessive to classify them as evil people? (No.) In any case, they are still at least being called people—evil people. It's already good enough that they're not being classified as evil demons. Classifying them among evil people is entirely appropriate and fitting; it is not excessive at all. Such evil people are also one of the various types of people to be cleared out or expelled by God's house. This is the fourth type of disbeliever, whose purpose for believing in God is opportunistic.

What are the main characteristics of opportunists? Through your interactions with these people and observing the dispositions, viewpoints, attitudes, or humanity they reveal, what main characteristics have you

found? Summarize them. (Opportunists do not initially come to believe in God to pursue the truth. They hear that The Church of Almighty God is thriving, so they only come to believe in God with the hope of getting some benefits and blessings from God's house, seeking profit. And if they don't receive these things after a while, they want to leave. These people do not sincerely believe in God and are not interested in believing in God at all.) What is the biggest problem with opportunists? The main issue is that they are not interested in the truth but are most interested in gaining blessings, so it is the hardest for them to accept the truth. Some people say: "You can't clear out or expel them just because they are not interested in the truth, right?" These people's lack of interest in the truth is mainly shown in that they never read God's words or fellowship the truth. If they hear someone fellowshipping the truth and talking about knowing oneself, or seeking the truth to solve problems, they feel a particular aversion in their hearts and are completely uninterested, and they start to doze off. They are extremely averse to these things, and even use idle talk, talking about disasters, and discussing God displaying signs and wonders to disturb others from fellowshipping the truth. As a result, some who do not pursue the truth get excited when they hear these topics and join in the discussion. Isn't this blatantly disturbing church life? They rarely read God's words in their daily life, and when they occasionally do, it's probably because there's something bothering them inside. They are not interested in gatherings, in eating and drinking God's words, or in fellowshipping God's words. They only concern themselves with: "When will god's day come? When will the great catastrophes end? When can we enjoy the blessings of the kingdom of heaven?" They are always wondering about these things. If no one discusses these topics, they go online to search, and after searching, they start spreading these things during gatherings. Their hearts are inundated

with these things. As long as they hear others fellowshipping about topics they are interested in, they can chime in and join the fellowship. But as soon as they hear content related to the truth or God's words, they don't want to listen. They start dozing off, and some even leave, while others start fidgeting—they display all sorts of ugly expressions. You say, "Let's fellowship God's words." They say, "I'm thirsty, I need to drink some water." You say, "Let's fellowship about knowing oneself," or "Let's fellowship about the details of doing duties; let's see what God's words say about this, and what the truth principles are." They say, "I have something to do. I'm gonna head out. Enjoy your chat." They find all sorts of excuses to decline and refuse fellowshipping God's words and the truth. This clearly exposes the fact that not only do they not love the truth, but they are also averse to and resist the truth from the depths of their hearts. Whenever God's words, the truth are mentioned, they don't openly oppose or argue, but find various excuses to refuse and avoid them. Can't these behaviors clearly show that they are opportunists? Doesn't it clearly indicate that they are disbelievers, believing in God for a certain purpose, for opportunism? (Yes.) Some people say: "You say they are disbelievers and not sincerely following God, so why are they able to believe until now and still exert themselves and endure hardship for the church's work?" Aren't the behaviors we just mentioned enough to answer this question? These behaviors are enough to prove that our discernment and characterization of them is accurate. Therefore, to measure whether a person's purpose for believing in God is opportunistic, you should measure and discern it based on their attitude toward God, God's work, the truth, and toward positive and negative things. This is the most accurate. It is not accurate and not objective to measure it by their outward behavior and actions. Only their true inner thoughts and their attitude toward God and the truth reveal the

issues; only these are the most accurate standards for characterizing what kind of person they are. Now, are you basically clear on the essence of those whose purpose for believing in God is opportunistic? Have you all encountered some people like this? (Yes.) It is better for such people to leave as soon as possible. If they are genuinely willing to render service, then they can be reluctantly kept. However, if they do not do their duties and cannot render any service, but cause disturbances to and have a negative impact on the church's work and church life, then they should be made to leave as soon as possible. This is the principle for clearing out disbelievers. God's house needs people who sincerely believe in God and love the truth; it needs loyal service-doers. It absolutely does not need disbelievers or those who hesitantly observe to make up the numbers. The church also does not need anyone to make up the numbers. We will end our fellowship on this topic here.

E. To Live off the Church

Next we will fellowship on the fifth purpose: believing in God in order to live off the church. You're all familiar with this topic of living off the church, aren't you? (Yes.) What are the manifestations of people who live off the church? Through what manifestations can we determine that their purpose for believing in God is impure, that they aren't sincerely following God, or trying to achieve salvation, and that they have not come to pursue and accept the truth and practice God's words on the basis of a belief in God's existence and a willingness to accept God's salvation so that they may achieve the goal of obtaining salvation, but have instead come to live off the church? What does living off the church mean? The surface-level meaning is very clear. It means to join a denomination through religious belief in order to resolve issues related to one's daily life and the problem of securing food. This is the most concise and to-the-point definition of living

off the church, and it is also the clearest definition. So what manifestations do these people exhibit that confirm they are not true believers but have instead come to live off the church? Some people have proficiency in a certain skill and the ability to work like a normal person, but they see that this society is unfair and that it's not easy to make a living working in it. Earning money by working to support all the members of one's family requires getting up early and staying up late, enduring a lot of hardships, and putting up with a lot of grievances—one must be tactful and flexible too, but also sufficiently ruthless and bad, and one must possess stratagems and capabilities—only then can one secure a stable livelihood and establish oneself in society. Looking at those who work, regardless of the industry and regardless of whether they're in the upper, middle, or lower social classes, making a living is not easy. Those white-collar workers put on a facade of human likeness, with their glamorous appearances, high-ranking titles, high educational qualifications, and great salaries and perks, and everyone envies them, but each hurdle they encounter in the workplace is an ordeal. Working in any field is not easy. Being a farmer and working the land is even more difficult. Farmers toil away so strenuously and yet they only obtain enough food to feed their families, they don't have money to buy clothes and other necessities, or to repair their houses, and when they want to spend some money, they have to rely on selling vegetables or raising livestock to do so—being a farmer is even more miserable! As the nonbelievers say, "Money is hard to earn—being born is easy, but living is hard"—making a living is very difficult. Some people have no means of earning a living, and they see that nonbelievers are very bad, and think that those with religious faith are guileless, and that making a living in the church might be a bit easier, so they use the opportunity of God's house preaching the gospel to infiltrate the church. And after hearing that food is

provided to those who do duties, they come to do a duty. Some people who want to do a duty think, “I am the breadwinner in my family. As long as there are people to farm the land at home, and my family’s living expenses are provided for, I’ll do my duty.” Their main purpose for believing in God and doing a duty is to obtain enough food and warm clothes to ensure their survival—to have three meals a day to eat, and to no longer need to rely on working and earning money to sustain themselves; everything’s fine for them as long as they have the assistance of the church and the brothers and sisters. To achieve this goal, they do whatever the church arranges for them to do. There are also some people who, after entering the church, start to learn how to be leaders and preach sermons. They read God’s words a lot, copy down and memorize God’s words a lot, and after memorizing them, they learn to preach to others and help people solve problems. They try every possible way to help everyone, and hope that people will extend a helping hand to them after receiving their help, and hope that people will feel grateful to them after listening to their sermons and the words of God that they preach, and thus provide them with charity and assistance. For example, if they have no money to pay the water and electricity bills at home, the brothers and sisters can help them pay, and if they have no money to pay their children’s tuition fees or to cover medical expenses for their sick parents, the church or the brothers and sisters can provide these funds because they are doing a duty. In this way, they feel at ease believing in God and feel that their belief in God is worthwhile, that it hasn’t caused them to suffer any losses, and that they have achieved their goal. They continuously thank God in their hearts, saying, “This is all god’s grace, god’s favor. Thank god!” In order to “repay” God’s love, they “comply” with the arrangements of the church, and as long as they are provided with food and living expenses, they will do any kind of task—their aim is simply

to secure a stable livelihood in return. Once the church overlooks their living needs and does not resolve their difficulties in a timely manner, they become unhappy. Their attitude toward the work of the church and the duties assigned to them by God's house immediately changes. They say, "This won't work, I have to go out and make money. In the past, I didn't have the opportunity to earn money because I was doing the work of the church. I even frequently risked being arrested by the great red dragon by appearing in person to do that work, and I'm known to people everywhere. Now it's not convenient for me to earn money. What should I do?" In this kind of situation, they will actively present their difficulties and demands to the brothers and sisters, even reaching out and making demands of God's house. Some people do not have money for their living expenses or for their old age, but they do not resolve these problems themselves. Instead, they want to rely on exerting themselves in God's house to earn money for their living expenses. Some people even escalate this further—they not only ask God's house to provide for their living expenses and for the cost of raising their children and supporting their parents, they also ask for money for their medical expenses. Some people even ask for money from God's house to repay their loans—their demands become increasingly excessive, and they really are shameless to ask for such things. After some people come to believe in God and join the church, the money paid by God's house to cover their expenses, and the additional funds they actively demand, exceed the money they earn from working. On the basis that these conditions are met, they appear outwardly to perform the work assigned to them by God's house with dedication and a great deal of loyalty. However, once these benefits are reduced or disappear, their attitude changes. Their attitude toward the work assigned by the church varies based on the attitude of the brothers and sisters toward them and based on the amount of financial aid

provided to them by God's house. Once the grace they enjoy is withdrawn or gone, they can no longer be seen doing their duties. From the moment they start believing in God, these people calculate how they can cheat their way into a place in God's house, and "rightfully" enjoy the charity and help of the brothers and sisters after gaining a foothold here, as well as the help from God's house and its provisions for their daily life. They are absolutely not sincerely expending themselves for God, they absolutely do not come to expend themselves unconditionally—instead they join the church with just one aim, which is to live off it and secure a living. Once this purpose cannot be achieved as they wish it to be, they quickly turn hostile, and quickly reveal their true face, which is that of a disbeliever. Ever since they start believing in God, they do not come with sincerity; they do not sincerely follow God, or forsake things and expend themselves for God willingly, without asking for rewards, and without demanding anything in return. Instead, they come to believe in God with their own demands, intentions, and purpose—with their purpose of determinedly living off the church and relying on the church and the brothers and sisters to make a living since they believe in God. Once this purpose cannot be achieved or fulfilled as they wish, they find another way forward, either by going to work or doing business. Aren't there people like this? (Yes.) There are some people of this type in the church. At the beginning, when God's house or the brothers and sisters give them some things in charity, like clothes, daily necessities, or money, they seem outwardly embarrassed but are actually beaming with joy on the inside. For example, say that they host one or two brothers and sisters or do their duty full-time, and so God's house or the brothers and sisters give some charity and financial assistance to their families. They feel quite happy and content about this, thinking that believing in God is worthwhile and profitable, and that they haven't lost out. As time goes on,

their hearts become increasingly greedy, their hands stretch out ever further, and they become increasingly shameless—no matter how much is given, they are never content. Initially, they feel embarrassed to accept things, but over time, they feel it's somewhat justified, and then they start to resent that it's not enough. Later, they directly demand that God's house must give a certain amount; otherwise, they won't be able to survive, and thus cannot do their duties. Isn't their greed growing greater and greater? (Yes.) Despite enjoying so much grace, they not only do not think about repaying it but also increasingly demand more from God's house. They believe that it is God's house that owes them, that it is the brothers and sisters who owe them, and that it is only right for them to be given charity and financial aid. If they are given less or if they receive it later, they are not pleased. They accept however much money and whatever things are given to them, feeling that it is only right. As they continue to do their duty for a longer period of time, they even more so feel entitled and begin to demand that God's house provide them with high-end mobile phones and computers. They also demand that God's house install air conditioners in their homes and provide appliances like microwaves and dishwashers. They even demand that God's house buy them a house and provide a car, and some ask for a maid. Their demands grow greater and their greed increases, and eventually they make ridiculously excessive demands, and dare to ask for anything. They believe, "I have expended myself and exerted myself for god's house in my belief in god. I am part of god's house. You people give so many offerings to god—what's the harm in giving me a share? Moreover, if you give me a share, it won't be for nothing; I also exert myself in god's house and take risks, I also endure hardship and pay a price. Isn't it only right that I get to enjoy these things? Therefore, god's house must unconditionally meet my demands, it should give me whatever I need, and it shouldn't be stingy."

Tell Me, aren't these the manifestations of living off the church? Aren't such people disbelievers? (Yes.) The accurate characterization for these behaviors is living off the church. What does it mean to live off the church? It means extorting money and goods from God's house under the guise of believing in God, and demanding compensation from God's house under the guise of exerting oneself for God's house and doing a duty. This is what it means to live off the church. Can such people pursue the truth? (No.) Why do they forsake things, exert themselves, and bear hardship? Is it to do a duty? Are they practicing the truth? (No.) They exert themselves and bear hardships not for the purpose of doing their duty at all, but entirely to secure a living, and they do not allow anyone to criticize them at all—they just want to live off the church justifiably. These are people who live off the church.

Those who live off the church believe in God for no other reason than to secure a living for themselves, to obtain a livelihood. Are there people around you who live off the church? Talk about their manifestations. (I have encountered someone like this. At first, he seemed a bit intelligent and enthusiastic, so the church arranged for him to preach the gospel. At that time, life was difficult for his family, so the church provided some help to him. However, it was later found that he spent money without principles, spending it on things he shouldn't and not saving where he could. When the brothers and sisters fellowshipped the truth principles with him, he was unhappy and very resistant inside. Because he misused the money of God's house, the church made reasonable adjustments according to the arrangements and stipulations of God's house, reducing the financial aid given to him. Consequently, he lost the previous energy he had for doing his duty, and he became increasingly perfunctory. Later, the church stopped helping him, and his heart was no longer in doing his duty. He spent all his

time thinking about how to work and earn money. He even borrowed money from the brothers and sisters, claiming that he needed to buy a car and invest in starting a company, and saying that this would make preaching the gospel more convenient and gain more people. He was obviously deceiving and misleading people with these words; he was using the pretense of preaching the gospel to swindle money from the brothers and sisters.) How was this person handled? (He was directly expelled.) That was the right thing to do. This is living off the church. When people who live off the church first come to believe in God, they seem somewhat enthusiastic and they expend themselves a bit, and at this time their demands are not high—they're fine with just getting meals. But over time, they are no longer content with what they're given and they start making higher and higher demands, and if their demands are not met, they start to act in a slippery way and become unwilling to render service. When they do a bit of their duties, they even have to be watched over, otherwise they do it perfunctorily. Eventually, when it is found that the service they render does more harm than good, they are eliminated. Some say, "Why doesn't God's house show them love?" There are also principles when it comes to showing love. Those people are disbelievers, they do not read God's words, or accept the truth, they consistently act in a slippery and perfunctory manner while doing their duties, and they do not listen when the truth is fellowshipped, or accept any kind of pruning, and it can be said that they are incorrigible. Consequently, they can only be handled by clearing out and eliminating them. If leaders and workers discover this kind of person, they should handle them promptly, and if the brothers and sisters discover such a person, they should report it to the leaders and workers promptly. This is the responsibility of every one of God's chosen people. Once it is confirmed that this person is living off the church, that they are only looking to secure

a living, and that they are a disbeliever, and it is confirmed that they refuse to work when they're not given money, become unwilling and hostile when they feel they aren't being paid enough, and do a bit of work only when paid sufficiently, no leniency should be shown toward them—they must be cleared out! Speaking precisely, people like this are not even fit to render service in God's house. If you don't pay them, they won't be willing to render service; but as long as you pay them, even though they are aware they are just rendering service, they will still be willing to do it. But what kind of service can these disbelievers render? They can't even render service well, and their service is not up to standard, so they should be eliminated. Therefore, the first thing to do once it is discerned that they are the kind of people who live off the church is to handle them and expel them from the church as evil people. This is not excessive at all; it fully aligns with the principles of God's house for clearing out and expelling people. Does this kind of person need to be given a chance to repent? Do they need to be kept for observation? (No.) Are they capable of repenting? (No.) This is precisely their nature; they will never repent. They are Satan's ilk. Among Satan's ilk, there is one type of person with the nature of a devilish scoundrel, who wants to freeload off others wherever they are, and does not engage in any proper work wherever they go, and looks only to swindle and cheat people. They see that believers in God have humanity and assume these people are easy marks, so they come to God's house to live off the church. Little do they know, God's house has long discerned and guarded against them, and has principles for dealing with people like them. When their attempts to live off the church fail, they fly into an embarrassed rage, exposing their true colors. At that point, you will know why God's house does not give such people a chance to repent—it is because they have no humanity and are incapable of change. They are the devilish scoundrels that

nonbelievers speak of. Therefore, God's house deals with such people by directly clearing them out or expelling them, and never accepting them back into the church. Is it appropriate to handle them as evil people? (Yes.) This concludes our fellowship on this topic.

F. To Seek Refuge

Next, we will fellowship on the sixth purpose, the sixth kind of disbeliever that should be cleared out or expelled from the church: those whose purpose for believing in God is to seek refuge. Some people say, "What are the manifestations of seeking refuge? Are there those who believe in God to seek refuge? Do such people really exist?" Have you ever heard someone say, "The church is a place of refuge; people believe in God so that they may seek refuge"? Many people in religion say this. In terms of the essence of this saying, is there a difference between this saying and the purpose we are going to dissect—"believing in God in order to seek refuge"? (Yes.) What is the difference? What is it that they seek refuge from? (Those who sincerely believe in God also have some impurities while pursuing the truth; they also hope to avoid disasters or difficulties and gain some peace. However, the type of person in the sixth purpose believes in God purely to seek refuge, and there is not the slightest bit of genuine faith in God in them. This is the difference.) The difference here is having impurities in one's purpose for believing in God versus believing in God for the sole purpose of seeking refuge. Apart from this distinction, there is also a distinction in terms of what they are seeking refuge from. Some people have impurities mixed in with their purpose for believing in God; they believe in God to avoid disasters, escape disasters, or so that God will protect them and watch over them, and they can then objectively avoid some dangers and disasters. It is these disasters they aim to avoid. The type of person in this sixth purpose that we are fellowshipping on—those whose

purpose for believing in God is to seek refuge—seek refuge from a wider range of things. For them, what's most real goes far beyond avoiding the disasters that have yet to occur. So what are the most real issues for them? Things like encountering formidable enemies in society, dealing with lawsuits, offending government officials or influential people, breaking the law, war or various disasters occurring in their country, or encountering some people or events that endanger their life or the safety of their family, and so on. After encountering these situations, they find a church they believe is trustworthy and reliable to seek refuge; this is the seeking refuge spoken of in the sixth purpose. That is, when they encounter some difficulties in their day-to-day life that endanger their life, family, work, career, and so on, they come to the church to seek refuge, looking for the help of a force composed of a large number of people. This is believing in God for the purpose of seeking refuge as mentioned in the sixth purpose. Isn't this different from the impurities of true believers? (Yes.) The purpose of this type of person for believing in God is to seek refuge, to seek help from the church. That is, they hope that the church can extend a helping hand to them, and, aside from financial aid, they also demand that the church provide them with protection, support, and assistance. Some people like this also want to use the church's influence, status, and reputation in society to contend with the wicked regimes or wicked forces that oppress and harm those who believe in God, so that their lives or livelihoods can be protected. This is their purpose for believing in God. Are there people like this? They believe that the church is a good place of refuge that can be separated from politics and society, and they think that when they need help, the church can sincerely and kindly extend a helping hand to provide them with any financial assistance, to stand up for them, to defend them, to represent them in lawsuits, and to fight for their rights and interests. This is

the purpose of these people for believing in God. To this day, are there such people in the church? Have you heard of there being such people? There certainly are people like this in overseas churches. These people believe in God and join the church just for the purpose of seeking refuge. They do not understand what faith is, much less are they interested in the truth. However, when they encounter difficulties and cannot find any help in society, they think of the church, and they believe that the church is a place where they can safely take refuge, the best escape route, and the safest place, so they choose to believe in God and enter the church to achieve their purpose of avoiding disasters.

Disasters are now growing ever greater, and man has no way to live. There are some who choose to believe in God entirely for the sake of avoiding disasters. They believe that God exists, but they have not the least bit of love for the truth. If such people come to believe in God, should the church admit them? Many people do not see this issue clearly, and think that anyone at all who believes that God exists should be admitted by the church. This is a terrible mistake. The church's decision to admit someone should be based on whether that person can accept the truth and whether they are an object of God's salvation, not on whether they are willing to believe in God. There are many devils who would like to gain blessings and find a way forward through belief in God—should the church admit such people as well? This is not like preaching the gospel in the Age of Grace, when anyone was admitted, so long as they believed; there are principles and the restrictions of God's administrative decrees regarding whom is admitted by the church in the Age of Kingdom. Whoever someone is, if they do not love or accept the truth, they cannot be admitted. Why are such people not admitted? Such people cannot be admitted primarily because we cannot clearly see their background or what sort of people they are, really.

If the church were to admit a devil, an evil person of heinous wickedness, everyone knows what ill consequences it would have on the church. Moreover, in believing in God, we should understand His intentions, whom He saves and whom He eliminates. Of what people is the church composed? It is composed of those people who accept God's salvation, of those who love the truth, of those who are accepted by God. God does not save those who do not genuinely believe in Him and do not accept the truth, for not accepting the truth is a problem with one's nature, and this sort of person belongs to the category of Satans and will never change. So, such people must never be admitted entry to the church. If someone admits an evil person, a devil, entry to the church, then that person is a servant of Satan. They have come deliberately to tear down and destroy the work of the church, and they are an enemy of God. To admit such a devil, an enemy of God, entry to the church is to offend God's disposition and violate His administrative decrees, and God's house will absolutely not tolerate this. Evil people, devils, are not to be admitted entry to the church—this is one of the church's clear stances and requirements on the work of preaching the gospel. The church has no responsibility at all to admit those who choose to believe in God in order to escape disaster, nor must it ever admit entry to those who do not accept the truth in the least, for God does not save such people. Whoever does not acknowledge the words of Almighty God as the truth, whoever resists the truth and is averse to it, is an evil person, and God does not save them. As for those who acknowledge God in their hearts, yet do not love the truth, and are classed as disbelievers who eat their fill of loaves, the church is never to admit any of them. This is to say nothing of those unscrupulous people of society who would like to come seek refuge in the church—they should be admitted even less. This is because the church is not a charitable organization, rather it is where God performs the

work of saving man. The work of the church has nothing to do with the government of the nation. Social organizations persuade people to do good deeds, and to put down their weapons—this is for the sake of the nation, and it has nothing at all to do with the church. If anyone dares to draw into the church a nonbelieving evil person, a devil, or a disbeliever, that person will have offended God's disposition and violated His administrative decrees. Whoever draws an evil person, a devil, into the church must be cleared out or expelled by God's house. This is a clear stance of the church toward the work of preaching the gospel. When these evil people, devils, would like to come seek refuge in God's house, they should be told that they have come to the wrong door, that they have picked the wrong place. The church will certainly not admit them. This is the clear stance of the church toward nonbelievers who would like to seek refuge. Has this been made clear? (Yes.) Then how should we handle such people? What is the appropriate way to tell them? You say: "No matter which country, there are Red Cross societies, welfare institutions, shelters, and Buddhist temples, as well as some volunteer groups in society. If you encounter troubles and feel that you have grievances that must be addressed, you can seek help from these organizations. Additionally, you can seek political asylum or refugee asylum from the government, and if your financial conditions allow, you can hire a lawyer to help you with your case. But this is the church; it is a place where God works, a place where God saves people, not a place for you to seek refuge. Thus, your entering the church is inappropriate, and your staying here is useless. God does not accept such people, and the church does not receive them either. No matter what difficulties nonbelievers have, they should seek help from charitable organizations, relief organizations, or Civil Affairs bureaus in society—these organizations are concerned with serving the people, giving charity and helping others.

Whatever complaints or demands you have, you can tell them or petition the government. Those are the most appropriate places for you." The church does not admit any disbelievers and nonbelievers. If someone is particularly "loving," let them admit such people personally and be done with it; they can shepherd such people on their own, and God's house will not interfere with this. Some people might ask, "Why does the church preach the gospel then? What is the purpose of preaching the gospel?" Preaching the gospel is God's commission. The potential gospel recipients are those who seek God and seek the true way, who yearn for God's appearance, who love the truth and can accept the truth, and who truly believe in God—it is only these people to whom the gospel can be preached. As for those who are not seeking God, who do not come to accept the truth but to seek refuge, the gospel is not preached to them. Some muddled people cannot see through this matter and become confused when things happen to them—these are the muddleheaded ones who will never understand God's intentions.

G. To Find a Backer

The seventh purpose people have for believing in God is to find a backer. Have you ever seen such people? This is a rather special situation; although they are not many, they definitely exist. This is because God's churches have not only appeared in China, but also in Asia, Europe, the Americas, and various countries in Africa, and so these opportunists and disbelievers will appear along with them. No matter how likely it is for these people to appear, in any case, once they do, you must face them and discern them, and do not let these disbelievers gain any status and create disturbances in the church. If you think that these problems do not exist because they have not appeared or you have not encountered them, this is a foolish idea. Once these problems arise, if you do not have discernment and do not know how to resolve them, they will bring great hidden dangers to

the church, to God's house, to the brothers and sisters, and to the church's work. So, before anything happens, you need to know what issues should be faced and how to resolve them. This is the best way; it serves as an invisible protection for you. The people mentioned in the seventh purpose for believing in God, those who believe in God to find a backer, are not few in number. This society is filled with injustice, discrimination, and oppression everywhere. People living in all levels of society are full of loathing and hatred toward various injustices in society and are also full of anger. However, it is not easy to escape the injustices of the human world unless you vanish from it. As long as one lives in this world, as long as they live among these people, they will—more or less, and to greater and lesser extents—be bullied and humiliated, and may even be hunted and persecuted by some powerful forces. These various injustices and inequalities have caused great stress on people's psyches, bringing them significant psychological pressure and, of course, many inconveniences to people's normal lives. As a result, some people can't help but develop a certain idea: "In order for a person to establish themselves in society, they must have a force behind them to rely on. When they encounter difficulties and need help, or when they're on their own and helpless, there will then be a group of people to back them up and call the shots, to sort out the troubles and problems they face, or to ensure the essentials for their living." Therefore, they strive to seek such support. Of course, some of these people eventually find the church. They believe that people in the church are united in heart and working toward the same goal, each having faith, possessing good intentions and acting kindly toward others, staying away from social conflicts, and distancing themselves from the evil trends of society. For those who believe in God, the church is undoubtedly a symbol of great justice in this society and the world; the people in the church also have a

positive, good, and kind image in people's minds. Some choose to believe in God because they are at the bottom of society, with no power in society whatsoever and entirely lacking a good family background. They encounter various difficulties with getting an education, making friends, finding jobs, or doing various things, so they believe that to survive and establish themselves in this society, they must have some people to help them. For example, when looking for a job, if they rely on themselves, combing aimlessly through job opportunity after job opportunity, they might almost exhaust their savings without necessarily finding a suitable job. But if they are aided in their search by some reliable people who can sincerely help them, the trouble they have to go through is much less, and the time spent on job hunting is greatly reduced. Therefore, they believe that if they can find such a backer, when it comes to everything they have to deal with in society—getting an education, job hunting, even their day-to-day life and survival—they will have some people to pull strings and support them, a group of enthusiastic people helping them behind the scenes. Thus, when they find the church, they feel they have found the right place. The church becomes a very good choice for them to establish themselves in society and achieve a peaceful life. For example, whether it's seeing a doctor, shopping, buying insurance, buying a house, helping their children choose schools, or even handling any matter, they can always find loving people in the church to extend a hand and help them resolve these issues. This way, their lives become much more convenient, they are no longer so alone in society, and the difficulties in handling matters are greatly reduced. Therefore, for them, coming to the church to believe in God truly provides tangible benefits. Even if they go to the doctor, the brothers and sisters will find acquaintances in the hospital to help them out; they can utilize them to get the best deals on purchases, and even buy houses at insider prices. With the

help of the brothers and sisters in the church, all these problems are solved. They feel, “Believing in god is so great! Finding a job, handling affairs, and making purchases are all convenient now! Whenever I need something, I just have to make a phone call or send a message to the group, and everyone joins forces to lend a helping hand. There are so many kind people in the church; handling matters is so convenient! It wasn’t easy finding a backer, so I won’t leave the church no matter what. But the gatherings in god’s house always involve reading god’s words and fellowshipping the truth, which makes me awkward and conflicted. I am unwilling to eat and drink god’s words, and I feel averse whenever I hear fellowship on the truth. But if I don’t listen, that won’t work—I can’t leave them. They help me out so much. If I refuse to listen, I’ll feel embarrassed, and it would also be awkward to say I don’t believe anymore, so I just have to go along and say nice things.” In their hearts, they don’t actually want to believe, but they can only shut this feeling away. Some people say, “You only see them always asking the brothers and sisters to handle matters, and them being quite happy when the brothers and sisters help—You can discern that their purpose for believing in God is to find a backer from this alone?” Apart from these manifestations, look at whether they usually read God’s words and fellowship the truth, whether they can fulfill their duty and have any real changes; this will let you know if they sincerely believe in God. Those who seek a backer believe in God just to use the church and the brothers and sisters to handle matters for them and resolve the difficulties in their lives. But they never mention doing their duty, nor do they eat and drink or fellowship God’s words. As soon as they hear about some nifty way to get things done, they become highly excited; they start blabbering incessantly and can’t even be interrupted. But when it comes to doing duty or being honest and not telling lies or cheating others, they turn mute. They

are not interested in these things in their hearts—no matter how passionately you speak, they have no response and do not engage; they even constantly try to interrupt you and steer the topic toward something they are interested in. They rack their brains thinking of ways to get the brothers and sisters to do things for them and put in effort for them, not wanting to give the brothers and sisters any opportunity to mention doing duty or expending oneself for God. If anyone suggests that they do their duties and expend themselves for God, they quickly find an urgent matter of their own to offer up in exchange; while the brothers and sisters handle this matter for them, they reluctantly put in some effort for God's house, satisfying the brothers and sisters' request by a narrow margin, and once their personal matter is settled, they grow cold toward the brothers and sisters. To maintain contact with the church, to not lose this backer that is the church and these helpers that are the brothers and sisters, they keep close contact with everyone who is useful to them, often inquiring solicitously after them, saying considerate and insincere words to maintain relationships. They talk about how much they believe in God's existence, how much God blesses them, how much grace God gives them, and how they often shed tears, feeling indebted to God and willing to repay God's love—this is to deceive the brothers and sisters and gain their help. Once someone is no longer worth exploiting, they immediately block and delete their contact information. They vigorously curry favor with, cater to, and get close to those who are most beneficial to them, those who are most worth exploiting. As for those who are not worth exploiting, those who, like them, have no influence or status in society and are also at the bottom rung of society without anyone to rely on, they don't even spare them a glance. They exclusively associate with those who are worth exploiting and who have connections in society, those they see as capable. They can put in effort and endure hardship for the

church only when they need something from the church or the brothers and sisters. Actually, the manifestations of disbelievers of such people are very obvious. At home, they never read God's words, never pray to God when there are no difficulties, and participate in church life with great reluctance. They don't ask to do duties and do not take the initiative to involve themselves in church work; they especially never actively participate in dangerous work. Even if they do agree to do it, they show great impatience, and only when called or invited do they reluctantly put in a bit of effort. These are manifestations of disbelievers. Not reading God's words, not doing duty—even though they reluctantly participate in church life, it's to avoid losing the community of the brothers and sisters in the church, a huge backer for them. They maintain relationships with these people just to make it more convenient for them to handle matters in the future. Once such people gain a foothold in society and have a place to settle down and begin their lives, and once they've made it in the world and have acquired influence and prospects for a dazzling future, they will quickly and unhesitatingly leave the church, sever ties with the brothers and sisters, and lose contact. If there is a potential gospel recipient with whom they have a good relationship and you want to contact them to preach the gospel to that person, you won't be able to reach them. They not only sever ties with the church but also end friendships with certain individuals. Haven't they already betrayed themselves as disbelievers? (Yes.) So how should the church handle such people? (Clear them out.) Should we give them a chance, show understanding for their weakness and for the difficulties in their lives, and support and help them more so they can come to believe that God exists, become interested in the truth, and sincerely expend themselves for God? Does this work need to be done? (No.) Why not? (Because these people are not here to believe in God at all.) That's right, they have not

come to believe in God; their goal is very clear—they are here to find a backer. So, can fellowshipping the truth with such people achieve any results? (No.) They won't take it in; they don't value it, don't need it, and aren't interested in it.

How should we describe those who believe in God just to find a backer? It is quite fitting to describe them as people who put their own interests before anything else. As long as they see someone is useful and beneficial to them, they will do anything that person asks; they will even follow any and all orders they give. They put their own interests above everything else; as long as something serves their interests, that's fine. If you tell them that believing in God will bring blessings and benefits, they will definitely believe in Him and do whatever you ask them to do. As long as your ability to handle matters in society meets their needs and allows them to benefit, they will certainly associate with you. However, their association with you does not mean they can truly believe in God, nor does it mean they will sincerely expend themselves for God as you do. Even if they get along well with you and you have an especially good relationship, it does not necessarily mean you speak the same language, follow the same path, or have the same pursuits. Therefore, you must not be misled by such people. These people are slick and have tactics for interacting with other people. Their purpose for believing in God is to find a backer, not to pursue the truth and achieve salvation. This shows how lowly and dark their character is! They come to the church to find people they can exploit, conspiring to obtain various benefits for themselves. Doesn't this mean that such people are capable of acting without any scruples and doing all manner of shameless things? (Yes.) Just from the fact that their purpose for believing in God is to find a backer and secure a living, it is clear that these people are nothing good, and they are lowly in character, selfish,

despicable, and sordid, living in great darkness. Therefore, the principle of the church for dealing with them is likewise to discern them and then clear them out or expel them. Once you discern that they are not true believers, that they have come to the church looking for a way out and taking advantage, wanting to exploit the brothers and sisters to handle matters and render service for them, then, in such cases, leaders and workers and the brothers and sisters should promptly and accurately handle the situation. Without endangering the safety of the church or the brothers and sisters, clear them out or expel them as soon as possible. They should not be allowed to continue to lurk among the brothers and sisters. They are not the objects of God's salvation. When such people are lurking in your midst, they constantly keep a covetous and watchful eye on everyone to see who is worth exploiting. They are always calculating if there are people in the church they can use—who has relatives working in a hospital, who knows how to treat diseases or has secret remedies, who can get wholesale prices at stores, which brother's family runs a car dealership, who can get insider prices on houses—they specifically investigate these matters. These people are meticulous in their calculations! They calculate even small matters, and they also wish to scheme against the brothers and sisters, and plot to take advantage of them. They investigate the family background of everyone and keep everyone within the ambit of their schemes and conspiracies. Can your hearts feel peace when interacting with such people? (No.) What should be done if there is no peace? You should be on guard against such people. These people believe in God with ulterior motives; they are not here to pursue the truth or salvation, but to find a backer, a livelihood, and a way out for themselves. Such people are especially selfish, despicable, and insidious. They do not do any duty or expend themselves for God. When the church needs them for something, they are nowhere to be found, but

they reappear once the matter is over. These people only know to take advantage, and there is no use letting them remain in the church; various methods must be called upon to cleanse them away as soon as possible. Some people say, “Does it really require various methods to deal with one person?” The church has all kinds of people; many of them believe in God just to find a backer and a way out, to gain blessings, or to avoid disasters. It is only the severity of these motives that varies; some people display one kind of behavior, while others display another. Therefore, different people must be treated differently; only this aligns with principles. As for these disbelievers who are looking for a backer, they must be cleansed away promptly. Don’t let them freeload in the church. They ask the brothers and sisters to handle matters for them—since it actually only requires a little bit of effort to help them handle matters, why shouldn’t they be lent even this small bit of help? The first point is that, crucially, these people are not true believers; they are thoroughgoing disbelievers. The second point is that these people cannot change from not believing to being true believers. They are not the ones whom God has predestined and chosen; they are not the objects of His salvation—rather, they are evildoers who have infiltrated the church. The third point is that these people rush about all over in the church, always seeking help from the brothers and sisters no matter how great the issue they face is, which imperceptibly harasses the brothers and sisters and meanwhile creates a severely negative atmosphere in the church that is detrimental to everyone. Therefore, it is best to cleanse away these devils who believe in God only to find a backer as soon as possible. If you haven’t identified them or perceived that they are this type of person yet, you can retain them for observation. Once you discern and see through that they are among the various evil people that God’s house needs to clear out, don’t hesitate or show them any courtesy. After discussing with everyone

and reaching a consensus, you can clear them out. If the leaders and workers in the church ignore this matter, as long as the majority of the brothers and sisters confirm that they are the type who believes in God only to find a backer and a way out, you have the right to clear them out directly without going through false leaders. Doing so is correct and fully aligns with the truth principles. It is your right, your obligation, your responsibility; it is for your own protection. Of course, when the brothers and sisters who are true believers encounter difficulties, we have the responsibility and obligation to do our utmost to help them to the best of our abilities, either with loving help and support, or through material assistance. This is the love among brothers and sisters, the love of those who believe in God. However, we have no responsibility or obligation to practice helping disbelievers because they are not brothers and sisters and do not deserve this grace or such help. This is treating people according to principles. Our fellowship on the seventh purpose for believing in God concludes here. There's no need to provide any more specific examples about these kinds of people. In short, anyone whose purpose for believing in God is to find a backer is someone who should be cleared out or expelled from the church. Once leaders and workers discern that there are such people in the church, they should promptly clear them out. Clear out each one you find, leaving none behind. If the majority of the brothers and sisters have already been harassed to the point of feeling helpless and being unable to bear it anymore, and the leaders and workers still defend them by saying, "They have difficulties; we should help them," then such leaders should be told: "They are not true believers in God at all. They ignore anyone who fellowships God's words with them and refuse to do their duty when told. They've never had any intention of expending themselves for God, and they just want to use the brothers and sisters to handle their matters. We have no

responsibility or obligation to help such disbelievers!" Even if the church leader does not approve, you have the right to join together with the majority to clear them out of the church. If the church leader still does not agree at this point, then report the matter upward; isolate the leader and let them reflect. You can accept their leadership again once they agree. If they continue to disagree, you can remove them and re-elect a new leader. This is the seventh purpose for believing in God: to find a backer.

H. To Pursue Political Aims

Next, we will fellowship about the eighth purpose: believing in God with political purposes and political aims. The likelihood of such individuals appearing is not very high, but regardless of how likely it is, as long as there is a chance of these people appearing, we should list out examples of them, and expose, fellowship about, and characterize them. We must do this so that everyone will have discernment toward them, and then they can be cleared out as soon as possible, thereby preventing trouble and danger from being brought upon the church and the brothers and sisters. This is done to protect the church and the brothers and sisters. Therefore, those who believe in God with political aims are people we should discern and guard against, and they are also evil people that the church should clear out as soon as possible. What are the manifestations of those who have political aims? They will not speak their true thoughts to you. They will not clearly say, "I am just interested in politics, I like to participate in politics, so I believe in God with political aims and political purposes, and not for any other reason. You can handle me however you ought to." Will they say this? (No.) So, what manifestations do they have that allow you to discern that they have political aims? That is, what words do they say, what things do they do, what expressions, looks in their eyes, and tones of speech are enough for you to confirm that their purpose for believing in God is not

pure? No matter what they say or do, they hide things in their hearts, and no one can fathom them. They have a special identity and background; from their speech and behavior, it can be seen that they have schemes and plots, and that their way of speaking and doing things is strategic. When they talk, the average person cannot grasp their true motives or thoughts, and does not know why they say the things they do. Although outwardly these people show no enmity or judgment toward believing in God or fellowshipping the truth, and may even display some fondness toward these things, you just feel that they are odd—they are different from the other brothers and sisters and somewhat unfathomable. What do you usually do with people who are somewhat unfathomable? Do you just guard against them in a simple manner? Or do you take the initiative to investigate them and find out what's really going on with them? (We should observe them.) No matter what someone is doing, their purpose and aims are generally not easily exposed within a short period of time. But as more time passes—unless they do absolutely nothing—when they act, they will surely give the game away. Observe and look for clues from the small details—you can discover some information and clues from their speech and behavior, from the intent and direction of their actions, and from the words and tone they use when speaking. Being able to do this depends on whether you are meticulous and whether you have a certain level of intelligence and caliber. Some fools aren't able to recognize the danger and viciousness that exists in human society; regardless of whom they encounter, they always use the same method to interact with them. As a result, when they encounter crafty and sly politicians with political aims, they easily become Judases and tools for selling out the church, and unknowingly do foolish things that entrap the church.

What manifestations do these people with political aims actually have? These people have a certain social background; they are individuals who mingle in political circles. Regardless of their status in the political circles, whether they are officials, doing odd jobs, or preparing to gain a foothold in the political circles, in short, these people have a political background in society; this is a complex and special situation. Regardless of whether these people believe in the existence of God, judging from their pursuits, the paths they take, and their nature essence, can these people become those who sincerely believe in God? Can they transform from disbelievers, from politicians enthusiastic about politics, into those who sincerely believe in God? (No.) Are you sure? Or is there a possibility? (Absolutely not.) It is definitely impossible. Believing in God and politics are two different paths; these two paths develop in opposite directions, have no commonalities, and absolutely cannot intersect. They are completely divergent paths. Therefore, those who have political aims or love and are enthusiastic about politics, even if they believe in God without any explicit political purposes, still harbor other purposes; and it is certain that their purpose is not to gain the truth or be saved. At the very least, it can be determined that they do not sincerely believe in God. They only acknowledge the legend that there is a God but do not acknowledge the existence of God or the fact that God is sovereign over everything. Thus, these people will never transform from disbelievers enthusiastic about politics into true believers who believe in God's existence, can accept God's work, and accept God's judgment and chastisement.

What purposes do these disbelievers with political aims actually have for believing in God? This relates to their pursuits and the professions they engage in. For example, some people always have certain personal demands within a political circle, with grand political goals and aspirations, and so

on, which—regardless of what they are—are all related to politics. What is meant by "politics"? Simply put, it is related to regimes, power, and governance. Therefore, their belief in God with political aims is of course related to their political pursuits. So what are their aims? Why do they take a fancy to the people in the church? They want to use the institution that is the church, the large number of people in the church, and the influence of these people in the church from various professions and social strata, to achieve their goals. After learning about the church's teachings, the operation of various items of church work, the way God's chosen people live church life, their practice of duty, and so on, they attempt to integrate themselves into the church. They keep things like the spiritual terminology and various expressions frequently used in fellowship by God's chosen people firmly in mind, hoping that one day they can use these things to rally everyone to listen to them, to be used by them, thereby achieving their political goals. Just like what nonbelievers say, after things have been brewing for a period of time, when they can raise a banner and get people to rise up in rebellion, more people will respond to their call and follow them, so that they can gain a portion of people in the church to become their force to contend with their rivals. Such things have happened several times in modern Chinese history. For example, the White Lotus Rebellion and the Taiping Rebellion during the Qing Dynasty were instances where people with political aims used religion to fight against the government. The teachings of their religions deviated from the true way and had many absurd and ridiculous aspects that did not conform to the truth at all. Those with political aims made use of such teachings to unify people's minds, bind their minds, and influence and indoctrinate their minds. Ultimately, they exploited these indoctrinated people to achieve their political goals. From the beginning, when these people with political aims come to believe in

God, it is the name of the church that they take a fancy to. That is, they can hide their identity and their aims under the title of the institution that is the church—this is one aspect. Another is they think that as long as they spread their political views under the banner of believing in God, it will be very easy to indoctrinate the people in the church, and that these people are likely to worship and listen to famous people. Consequently, these individuals who have political aims are liable to view the people in the church as objects to be utilized. They believe that it is very easy for the church to become a place where they can hide their identity, and that the members of the church are objects that can be easily utilized by them—simply put, this is how they see things. Therefore, their purpose for joining the church is to hope that one day, once they are on the ascendant, they can contend with their political rivals and gain power—this is their political aim. They want to use the nominal pretext of believing in God to expand the people who idolize and follow them into part of their political sphere of influence. Some people say, "They may have this purpose, but if they don't make any moves, at most we can only see that they are disbelievers or false believers. How can we see that they have clear political purposes?" This is not difficult. Just take the time to observe. As long as they have political aims, they will definitely take action. If they don't want to take action, why would they have infiltrated the church? If they haven't taken action yet, it's because they haven't found the opportunity. Once they have the opportunity, they will act accordingly. For example, if the government enacts a wrong policy or suppresses and arrests God's chosen people, the brothers and sisters would at most discuss and discern this matter, and that would be the end of it. No matter what, believing in God, doing their duties, and following God's will are what's important. They wouldn't lose the big picture for small matters; they would continue believing in God and doing

their duties in the manner they should, as usual. However, people with political aims are different. They would make a big deal out of the matter, rampantly expose and widely publicize it, and wish desperately to incite everyone to rise up against the government to serve their own political aims, and they would not stop until they achieve their goals. For the sake of engaging in politics, they completely set aside the matters of believing in God and doing their duties, and disregard God's requirements of man and God's intentions. This is how crazy they are—can people still not discern them? Are such individuals following God or following politics? Some people, lacking discernment, are easily misled. These people who engage in politics do not know what the truth is, much less do they understand that God's work is to cleanse people's corrupt dispositions and save them from Satan's influence. They think that engaging in human rights and politics means having a sense of justice and submitting to God. Does engaging in politics and human rights represent that a person has the truth reality? Does it represent that a person submits to God? No matter how well you handle human rights and politics, does it represent that your corrupt disposition has been cleansed? Does it represent that your ambition and desire to hold power have been cleansed? Many people cannot see through these issues. Apparently, Sun Yat-sen was also a Christian. When he was in danger, he prayed for God to save him. He spent his whole life engaging in revolution —did he receive God's approval? Was he someone who practiced the truth and submitted to God? Did he have experiential testimony of practicing God's words? He had none of these. After Paul was called, he continuously preached the gospel and suffered much hardship, but because he did not truly repent, did not have life entry, repeatedly committed the same old sins, and exalted and testified to himself at every opportunity, he became an antichrist and was punished. No matter what, believing in God without

accepting the truth, always pursuing fame and status, and always wanting to be a superman or a great person is very dangerous. All those with political aims are antichrists. These people will not easily give up on realizing their political aspirations and will always look for opportunities to incite and win over believers as their political force. If one day they see that believers are not easily exploited, that believers only love and pursue the truth, and that they only follow Christ and not people, only then will they completely give up on these believers.

At root, the minds of people with political aims are occupied entirely by ideas related to politics—power and influence, governance, conspiracies, political means, and so on. They do not understand what it means to believe in God, what faith is, what the truth is, or much less how to submit to God. They also do not understand what the will of Heaven is. Their survival principles are "Man will triumph over nature" and "A person's destiny is in their own hands." Therefore, trying to change such people is impossible and is a foolish idea. These people often spread political viewpoints among the brothers and sisters in the church, inciting them to engage in political activities and participate in politics. It is very clear that their purpose for believing in God is driven by political aims. This essence can be quickly and easily discerned by others. These people are completely ignorant of faith, walking the right path, and submitting to the will of Heaven—they believe that any person's thoughts and paths can be changed using political tactics, and they especially believe that a person's destiny can be changed through human means and methods. Therefore, they are completely ignorant about the profound yet obvious matters of the laws of nature created by God and God's sovereignty over man's destiny; they are laypeople when it comes to these matters and simply cannot wrap their heads around them. What do I mean by saying this? If you find anyone

whose purpose for believing in God is driven by political aims, you absolutely must not try to change or persuade them, and there is no need to fellowship so many truths with them. Besides being on guard against them, you should inform church leaders at various levels or reliable brothers and sisters about them as soon as possible, and then find a way to expel them from the church. You should not secretly and quietly guard against them while letting others remain in the dark. So, what kind of people can have a bit of discernment concerning those who like to talk about politics and have political aims? Is it older people or younger people? Is it brothers or sisters? (Older brothers.) That's right; older brothers, that is, those who have social experience, have had contact with politics, or have been politically persecuted—people with insight into these matters—can perceive political issues with relative clarity. Naturally, they can exercise a bit of discernment toward those who engage in politics, and in particular they can perceive their ambitions and desires, as well as their thoughts, viewpoints, dreams, and aspirations, with relative clarity. Therefore, they can discern these people relatively faster than others. Once someone discerns that these people have political aims and are disbelievers, they should guard against them and expose these disbelievers. At the same time, they must also protect the foolish and ignorant ones who don't understand the truth, preventing them from being misled and exploited, and from unintentionally leaking some of the internal information of the church. It is necessary to notify church leaders and discuss this matter with them, and to inform more older people or those who understand some truth and have some stature to guard against these people with political aims, as soon as possible. It is important to help others see clearly the essence of these people as disbelievers, thereby protecting the foolish and ignorant brothers and sisters from being exploited by them. If you cannot see through these matters and

have no discernment, when some sinister, sly, crafty people talk and chat with you, you will willingly spill your guts about the details of your true situation and everything you know without even being asked, inadvertently becoming a Judas. Are there such people? (Yes.) When you speak, you don't know what purpose the other person harbors and treat them as a brother or sister, telling them everything in your heart without realizing it—after you've spoken, you don't know what consequences will come about. Seeing others guarding themselves against such people, you say, "You're too cautious. What's there to hide between brothers and sisters?" You don't realize why others don't speak up—this is called being a fool.

People with political aims are certainly disbelievers as well because they do not love the truth and will not accept the truth. Even if they believe in God, they entirely belong to the category of evil people that are antichrists. Guarding against such people is actually the most passive approach. The proactive approach is to discover them early, and deal with and expel them as quickly as possible, to avoid bringing any trouble to the church and the brothers and sisters. Because these people can influence others anytime and anywhere within the church and can destroy the normal order of the church anytime and in any situation, do not keep tolerating or exercising patience with such disbelievers. Do not give them another chance to repent; do not be foolish. Once discovered, they should be expelled as soon as possible to prevent future misfortune. The purpose of doing this is to prevent those who do not pursue the truth from being misled and used, becoming puppets of Satan and demons. Of course, what you most ought to do at the moment is to prevent those with political aims from learning any important information about the church. The sooner you discern and expel them, the less contact the brothers and sisters will have with them, and the less they will be misled and influenced by them.

Therefore, in terms of timing, it is better to deal with and expel such people sooner rather than later—the earlier, the better. Being proactive is better than being passive. People with political aims are ill-intentioned; they cannot possibly have any sincerity for doing anything for the church and God's house. If they cannot mislead or use the brothers and sisters, they will be completely humiliated and will leave the church voluntarily, even without saying goodbye. This concludes our fellowship on the eighth purpose for believing in God: to pursue political aims.

October 30, 2021

The Responsibilities of Leaders and Workers (24)

Item Fourteen: Promptly Discern, and Then Clear Out or Expel All Manner of Evil People and Antichrists (Part Three)

The Standards and Bases for Discerning Various Kinds of Evil People

I. Based on One's Purpose for Believing in God

At the last gathering, we fellowshipped on the fourteenth responsibility of leaders and workers: "Promptly discern, and then clear out or expel all manner of evil people and antichrists." Based on the content of this responsibility, we summarized the different manifestations of various people under different circumstances, and then discerned these various individuals based on their manifestations. Through discerning these individuals, we aimed to clearly identify those who are evil people that the house of God needs to discern and clear out—that is, those who are not allowed to remain in God's house and are the targets for being cleared out. The last two times, we fellowshipped about the discernment and categorization of various kinds of evil people through three aspects. Today, we will continue to fellowship various details about the categorization of various kinds of evil people through these three aspects. First, read the fourteenth responsibility and the three specific categories listed in it. (The fourteenth responsibility of leaders and workers: "Promptly discern, and then clear out or expel all manner of evil people and antichrists." First, one's purpose for believing in God; second, one's humanity; third, one's attitude toward their duty.) After reading, do you recall some of the basic content from the previous two fellowships? (Yes.) Let's first review the content of our last fellowship. (Last time, God fellowshipped about one's purpose for believing in God, covering points four through eight of this

topic: fourth, to engage in opportunism; fifth, to live off the church; sixth, to seek refuge; seventh, to find a backer; eighth, to pursue political aims.) These five points were discussed in the last fellowship. Through fellowshipping about the basic manifestations and the revealed corrupt essences of these five types of people, judging from their behaviors and their intentions and purposes in believing in God, as well as their constant demands on God, should these people be considered brothers and sisters and remain in the church? (No, such people should be cleansed away, because their belief in God is not to pursue the truth or to pursue salvation. They all have personal intentions and designs, hoping to finagle advantages for themselves and gain benefits in the house of God. They are not people who truly believe in God; they are all disbelievers.) If disbelievers are not cleared out from the church, what harm do they pose to the church's work and to the brothers and sisters? (They neither eat and drink God's word nor experience God's work; they stay in the church without accepting the truth. Moreover, they can vent negativity and notions, thus causing disruptions and disturbances, and playing a negative role.) These manifestations are basically visible to people.

Judging from the manifestations of the five types of people discussed in the last fellowship, do these people share a common characteristic? (Yes.) What is their common characteristic? (These people are all disbelievers.) (They do not believe in the existence of God, do not believe in the truth, and are not interested in the truth.) This touches on their essence. Since they do not believe in the truth, they will not accept the truth. The essence of those who do not accept the truth at all is that of a disbeliever. What are the hallmarks of disbelievers? They believe in God to engage in opportunism, to live off the church, to avoid disasters, to find support and a steady meal ticket. Some of them even pursue political aims, wanting to establish

connections with the government through certain matters to gain favor and land an official appointment. Such people are disbelievers, every last one of them. They carry these motives and intentions in their belief in God, and in their hearts they do not believe with complete certainty that there is a God. Even if they acknowledge Him, they do so doubtfully, because the views they cling to are atheistic. They only believe in things they can see in the material world. Why do we say they don't believe there is a God? Because they uniformly do not believe or acknowledge the facts that God created the heavens and earth and all things, and that after creating mankind God has been leading and holding sovereignty over them. Thus, they cannot possibly believe in the fact that God can become flesh. If they do not believe that God can become flesh, are they capable of believing and acknowledging all the truths expressed by God? (They are not.) If they do not believe the truths expressed by God, then do they believe that God can save humankind and in His management plan for saving humankind? (They do not.) They do not believe any of this. What is the root of their disbelief? It is that they do not believe God exists. They are atheists and materialists. They believe that only things they can see in the material world are real. They believe fame, gain, and status can only be achieved through schemes and untoward means. They believe that the only way to prosper and live a happy life is to live by satanic philosophies. They believe that their fate is only in their own hands, and that they must rely on themselves to create and secure a happy life. They do not believe in God's sovereignty or in His almightiness. They think that if they rely on God they will have nothing. Ultimately, they do not believe that God's words can accomplish everything, and they do not believe in God's almightiness. That is why the intentions and purposes, such as engaging in opportunism, living off the church, seeking refuge, finding a backer, making friends with the opposite sex, and pursuing

political aims—securing an official position and a steady meal ticket for themselves—arise in their belief in God. It is precisely because these people do not believe that God reigns sovereign over all that they are able to audaciously and unscrupulously infiltrate the church with their own intentions and aims, wishing to put their talents to use or realize their wishes in the church. This means that they are infiltrating the church in order to satisfy their intention and desire to gain blessings; they want to obtain fame, gain, and status in the church, and by doing so they will get their steady meal ticket. One can see from their behavior, as well as their nature essence, that their purposes, motives, and intentions for believing in God are not legitimate, and that none of them accept the truth or sincerely believe in God—even if they do infiltrate the church, they are just filling up seats, playing no positive role whatsoever. Therefore, the church should not accept such people. Although these people have infiltrated the church, they are not God's chosen people, but rather were brought in out of good intentions by others. "They are not God's chosen people"—how should this be interpreted? It means that God did not predestine and choose them; He does not view them as objects of His work; nor has He predestined them as human beings whom He will save. Once these people have infiltrated the church, we naturally cannot treat them as brothers and sisters, because they are not the ones who genuinely accept the truth or submit to God's work. Some may ask, "Since they aren't brothers and sisters who truly believe in God, why doesn't the church clear them out or expel them?" God's intention is that His chosen people may learn discernment from these people and thereby see through Satan's schemes and reject Satan. Once God's chosen people have discernment, these disbelievers should be cleansed away. The goal of discernment is to expose these disbelievers who have infiltrated God's house with their ambitions and desires and clear them

out of the church, because these people are not true believers in God, and even less are they people who accept and pursue the truth. Nothing good will come from them remaining in the church—but great harm will. First of all, after infiltrating the church, these disbelievers never eat or drink God's words and do not accept the slightest bit of the truth. They always discuss things other than God's words and the truth, disturbing others' hearts. They will only disrupt and disturb the work of the church, to the detriment of the life entry of God's chosen people. Secondly, if they remain in the church, they will run riot committing misdeeds, just like nonbelievers, disrupting and disturbing the work of the church, and subjecting the church to many hidden dangers. Thirdly, even if they remain in the church, they will not willingly act as service-doers, and though they may render a bit of service, it will only be in order to gain blessings. Should the day come when they learn they cannot gain blessings, they will fly into a rage, disturbing and impairing the work of the church. Rather than countenance that, it is better to clear them out of the church as early as possible. Fourthly, these disbelievers are liable to form factions, and to support and follow antichrists, creating an evil force within the church that poses a great threat to its work. In light of these four considerations, it is necessary to discern and expose these disbelievers who infiltrate God's house, and then to clear them out. This is the only way to maintain normal progress in the church's work, and effectively safeguard that God's chosen people can eat and drink God's words and live church life normally, and therefore enter the right track of belief in God. This is because the infiltration of these disbelievers into the church is of great detriment to the life entry of God's chosen people. There are many people who cannot discern them, but instead treat them as brothers and sisters. Some people, seeing that they have a few gifts or strengths, choose them to serve as leaders and workers. This is how false

leaders and antichrists arise in the church. Looking at their essence, one can see that none of them believe that God exists, or that His words are the truth, or that He rules sovereign over all. They are nonbelievers in the sight of God. He pays them no heed, and the Holy Spirit will not work on them. So, based on their essence, they are not objects of God's salvation, and they are certainly not predestined or chosen by Him. God could not possibly save them. No matter how one looks at it, none of these disbelievers are God's chosen people. They should be promptly and accurately discerned, and then cleared out. They must not be allowed to lurk in the church disturbing others. These disbelievers infiltrate the church with different purposes and motives, and you might not be able to see through or discern them at the beginning. However, as time goes on, as you interact with them more frequently and have more dealings with them, you will understand them more and more, and you will see the various manifestations that indicate they are disbelievers more and more clearly. Then, isn't it easier to discern them based on God's words? (Yes.) If God's chosen people can all discern disbelievers, then it's time to reveal them and clear them out. Regardless of their character, what their social status is, or how great their seniority is in the church, if after several years of listening to sermons they still cannot accept the truth and are full of notions about God, they are already revealed as disbelievers. Considering their purposes and manifestations in believing in God, they are undoubtedly the ones who should be cleared out or expelled. This is the cleansing work that a church must do in every period.

The topic of the purpose for believing in God covered eight points, meaning there are eight types of people whose manifestations are sufficient for us to discern various kinds of evil people and then to make accurate characterizations and handle them accordingly. In short, these eight types of

people cannot remain in the church. Some might ask, “Does each of these eight types of people exhibit only one kind of behavior?” That’s not necessarily the case; some people’s purpose for believing in God includes four or five points—they seek refuge, live off the church, engage in opportunism, pursue political aims, and randomly seek out the opposite sex, infiltrating the church to indiscriminately seduce others. Some people’s purpose of believing in God might cover two points—one is to seek to become an official in the church, and the other is to seek blessings through opportunism, or some might seek out the opposite sex as well as live off the church. Clearly, these people come to God’s house looking to take advantage, intending to use the house of God or the brothers and sisters to help them get things done, to exert effort for them; in order to achieve their purposes and satisfy their wishes, they use every possible means to make the brothers and sisters serve them. In short, the obvious purpose of these disbelievers and opportunists who have infiltrated the church and should be cleared out or expelled in coming to God’s house is to freeload and take advantage of the situation for their personal gain. Whether in their speech or actions, their purpose can always be vaguely discerned. These people do not accept the truth at all and have no interest in the truth; sometimes they even show moods and attitudes of revulsion or resistance. No matter what duty the church arranges for them, they only reluctantly cooperate if it benefits them. If there’s no benefit for them, they resist internally and exhibit negativity and passivity, and even revulsion or refusal. They engage in a bit of work only if there’s benefit; without it, they either evade or passively muddle through. At critical moments of work, they play hide and seek, disappearing and neglecting the church’s work. From these manifestations, it’s clear that their belief in God is merely to freeload; even using them to render service does more harm than good.

I. To Monitor the Church

Today, we will fellowship the last point on the topic of one's purpose for believing in God. Apart from the previously mentioned eight points, there is another type of person whose purpose and intention in believing in God are not legitimate. What distinguishes them from those mentioned above who are solely motivated by benefits, doing their utmost to pursue fame, gain, and status? This type of person does not enter the church to become an official, for the sake of status or a steady meal ticket, or for the sake of making their lives more convenient, and so forth; they have a purpose that is difficult for ordinary people to detect. What is this purpose? It is to monitor and control the church. Monitoring the church is the ninth point in the topic of one's purpose for believing in God. These people enter the church with a task to monitor it, aiming to control the course of the development of the church. The ones dispatching them, their superiors or bosses, might represent the government, a certain religious group, or some organization in society. Because they are unfamiliar with the church, filled with curiosity, and even uneasy about the church's emergence, formation, and existence, they have the intention to deeply figure out the church, to learn about the church's structure, its work, and various circumstances. Therefore, some people are dispatched to the church to carry out the job of monitoring. Those who undertake the job of monitoring the church, whether they come from the government, religious groups, or any social organization, have a purpose in believing in God that is entirely different from that of the true brothers and sisters. They are not here to accept God's salvation; they have not come to accept God's words, the truth, and God's salvation on the basis of believing in and acknowledging God. Their belief in God is accompanied by political aims or a task given by any organization. Thus, monitoring the church is both their purpose for

infiltrating the church and believing in God, and a task assigned by their superiors; it's a job they do to earn their paycheck.

For those who infiltrate the church to monitor it, what is it that they monitor? They monitor many aspects, such as the church's teachings, its aims, what it advocates, the work it does, and the thoughts and views of its members, evaluating whether it poses any harm to the government, religions, or society. They check for any anti-social, anti-government, or anti-state statements in terms of speech. In terms of teachings, they monitor what exactly the ideas advocated by the church are. It might not be easy for you to detect these individuals when they infiltrate the church because they might listen attentively and take serious notes during gatherings without dozing off. They might even earnestly summarize the speeches of various individuals at each gathering, eventually summarizing and categorizing the different thoughts and views of various people to see which ones align with the national government's interests and requirements, and which ones are detrimental to the state's governance, are at odds with the government, and so on. They might meticulously summarize and categorize these deep-seated viewpoints of church members, keeping records. Why do they do this? Because it is their job, their task; they must report to their superiors. This is the first part of their job: to grasp the church's teachings and the ideological tendencies of all its members. Once they believe these tendencies contain elements that are detrimental to society or the state, or if they believe some radical thoughts and viewpoints emerge, they will promptly report and tell this to their superiors so that appropriate measures can be taken. What they aim to understand first is the church's teachings—this is one of their main jobs in monitoring the church—followed by information about the church's personnel. For example, they gather information on who the senior leaders of the church are, including their

residential addresses, ages, appearances, educational levels, interests and hobbies, health conditions, what they talk about in daily life, where they go, what work they do, as well as their daily work hours and work content. They look at whether these leaders have made any statements or undertaken any actions that are against the government, against religions, or against societal trends, as well as these leaders' reactions to the nation's system of governance and current political developments, among other things. These are all aspects that those monitoring the church aim to grasp. Furthermore, they also continually pay attention to the church's structure and administrative structures. For instance, they keep track of who the leaders and workers in the church are, which level of leaders have been dismissed, how they were reassigned after being dismissed, which leaders have been arrested, and who took over their work afterward. They gather information about the successor's age, gender, how many years they have believed in God, their educational levels, and—if they are talented university graduates—whether they have any negative impact on the country or society, and if they could potentially be recruited to work in government departments, among other specific information. They even want to find out specific church leaders taking up their posts or being dismissed. That is, the status of personnel, specific administrative work, and the church's structure are all aspects they aim to familiarize themselves with. Additionally, they aim to fully grasp information about how many items of work there are in the church, how many groups there are, and the details of each group's supervisors, among other things. They go around inquiring, observing, and learning, conducting their work in great detail. The job to do and task to accomplish of people of this type who infiltrate the church are to promptly grasp all aspects of the church's situation and its various developments to achieve the purpose of monitoring the church. This includes, for instance,

how the church is developing overseas, how many countries the gospel has spread to, and in which countries churches have been established—they need to grasp all of these details. These are the main tasks they perform in monitoring the church: First, to grasp the church's teachings; second, to grasp the situation of the church's personnel; and third, to grasp the status of the church's work and its recent key dynamics. They act entirely as accomplices and minions of Satan, the great red dragon; they are genuine servants of Satan.

People of this type who monitor the church infiltrate the church for the purpose of grasping information related to the church's teachings, personnel, work trends, the scale of the church, and other aspects. They aim to grasp each of these aspects and then report them to their superiors, who may, at any time, develop corresponding policy plans or measures to address the church based on the situation. In short, their purpose in monitoring the church is absolutely not well-intentioned. Otherwise, why would they still monitor the church, given that it brings them neither wealth nor benefit? Isn't it because they are uneasy about the existence of the church? They do not believe that the church established and led by God consists of people who believe in God purely, having no relations with the state, society, or political groups and organizations. But regardless of how they look into the church, they remain uneasy. Why? Because they are atheists, do not acknowledge God, and also hate the truth. Therefore, they are capable of performing foolish and absurd acts such as oppressing and arresting believers, as well as monitoring the church. Why do they adopt monitoring and resistance measures against the church? Because their greatest worry is that the church growing too large and having too many members will have a significant impact on the country, the government, and society, and even threaten and influence traditional cultures and traditional

religious groups. This is the real reason behind their monitoring and resistance against the church. Therefore, they treat monitoring and resisting the church as a political task to be executed.

People of this type who monitor the church might not be easy to discern within the church because they have ulterior motives and hide themselves deeply so that others cannot detect them. Thus, they might go along with the majority in the church, doing nothing unusual, appearing particularly well-behaved, and never expressing any dissenting views about the work done by the church. However, these individuals have a characteristic: They are lukewarm toward believing in God, neither very active nor very passive about it. They can do a bit of the duties assigned to them, but they never reveal their personal details, such as where they work, their family situation, or whether they have believed in God before. If someone mentions working in a government department, they are very evasive, avoiding giving any opinions on the government, politics, policies, or religion. Their behavior is characterized by avoiding any sensitive topics; they neither criticize nor praise the government, nor discuss its policies or system of governance. When someone points out that a particular individual is a spy, they become notably nervous and may even quickly stand up to defend themselves. Besides being nervous, you might also notice from their gaze a tendency to avoid such sensitive topics; they steer clear of anyone who can see through them. Additionally, they often receive calls from unknown sources, or are contacted and interacted with by mysterious individuals not associated with the church, and as soon as they answer one of these calls, they move away from others. If someone happens to see them during these moments, they become visibly flustered, blush, and appear extremely uneasy, fearing that their identity might be discovered. Besides covertly gathering information about the church, they also inquire about the

situation with the brothers and sisters from time to time, asking questions like, “How many years have you believed in God? Do your parents believe? Are your family members in the mainland? Of your family members in the mainland, which of them believe in God, and for how many years? How old are they? How many people are in your local church? How are they doing now?” From time to time, they seek sensitive and private information that people are unwilling to disclose. In general interactions among the brothers and sisters, nobody deliberately or actively asks about sensitive personal information if someone is unwilling to share. However, this individual pays special attention to such matters, even going as far as to track the movements of some leaders and workers or people in charge of important work, trying to gain access to data on these people’s computers and mobile phones or their address information, insisting on investigating these details thoroughly. If they notice a certain leader hasn’t attended a gathering, they’ll ask, “So-and-so’s not at the gathering today. What are they doing?” If someone mentions they are busy, they’ll probe further: “Busy with what? Are they watering those new believers again? Who are those new believers? When did they start believing? How come I don’t know about this?” They keep digging deeper. The brothers and sisters say, “If we’re not supposed to know, then let’s not ask. Why keep asking? This isn’t about life entry, it doesn’t involve the truth; there’s no need to know.” To which the infiltrator replies, “But these are matters of God’s house, the church’s work; why can’t we know about it? We all believe in God, knowing a little doesn’t hurt. If you don’t want to know, it means you don’t care about the church’s work or the church leaders. Who exactly did the leader go to meet? How many new believers are there? Where are they? I’d like to meet them too.” They’re always inquiring about these matters.

There is another task that those who monitor the church pay most attention to, which is to grasp the church's financial situation. In one regard, they seek to understand the sources of the church's finances. They want to know if the church has established factories or enterprises, owns sweatshops, employs child labor, and whether the church's various items of work involve profitable ventures. For example, whether the church's production of videos, movies, hymns, and printing books of God's words turn a profit or generate excessive profit; what the sources of the church's finances are; whether there are any affluent individuals donating to support the church; if these individuals include political elites or multimillionaires and billionaires—these are the details they want to grasp. Beyond figuring out the church's administrative structures and financial sources, they also aim to grasp the custody of the church's finances, with their objective being to track the direction of these funds. How the church spends its money, whether it is involved in any unlawful activities, whether it organizes social elites or collaborates with various social organizations and groups to jointly oppose dictatorial governments and uphold human rights, and so on—these are also some of the important situations they aim to grasp. Some people question: "Is the work of monitoring the church only undertaken by the nation of the great red dragon?" Is this statement accurate? In fact, the entire world and the whole of human society resist God. It's not only the nations under dictatorial rule that resist God; even in the so-called Christian countries, the majority of those in power are atheists and nonbelievers, and even among those in power with faith or who profess Christianity, the number of them who can accept the truth is in the minority. Most people do not acknowledge, much less accept, the truth. So, aren't these people who believe in God yet resist Him? For example, in religions like Christianity, Catholicism, and Judaism in Israel, are the upper echelons composed of

people who accept the truth? Not at all. None of them come to investigate God's work; not one can accept the truth. To be precise, they are all disbelievers; they all resist God and are antichrists. They disturb and sabotage God's work and brutally suppress and persecute those who follow God, which is proven by their treatment of God's work in the last days. Which denomination allows its believers to freely investigate the true way, listen to preachers from outside, or receive strangers? Not a single one can do this. Which race or nation is friendly to the church? (None.) It's already commendable if they grant you a bit of religious freedom and some breathing space. Do you still expect them to support you on top of this? When God's church appears or when the church begins to preach the gospel, these people who do not believe in the existence of God at all and who feel a particular revulsion and loathing toward the truths expressed by God then undertake a special job, which is to assign individuals to closely monitor the church. "Monitor" here means to surveil, to grasp and control; that is, to tightly surveil, grasp, and control all aspects of the church in every period. Some people say: "They haven't publicly condemned or opposed God's work, nor have we suffered persecution or harassment in our local life. We feel that believing in God, gathering, doing our duty, and spreading the gospel overseas is much better and safer than in the nation of the great red dragon. We haven't experienced any interference." Just because there has been no interference and some freedom has been granted to you, you should not deny their work of monitoring the church. The bit of religious freedom you're given is a basic societal institution; what you're enjoying is merely the basic rights of any citizen in the country you live in. Enjoying these basic rights does not mean that the national government, social groups, or the religious world have accepted and acknowledged God's work and the church's work, have become friendly, or that there is no

longer any hostility and monitoring. Isn't that the case? (Yes.) This matter isn't abstract, is it? (No, it isn't.)

What should our attitude be toward the hostility and monitoring by satanic regimes? Should we reject and avoid it, or simply ignore it? First, think about this: Does the church fear them monitoring any of the work it does? (No.) Do we have any secret activities? Do we make any anti-state or anti-government political statements? (No.) This can be affirmed. Believing in God never involves participating in politics. Most of you have believed in God for more than three years, some even for twenty or thirty years. Over all these years of listening to sermons, has anyone ever found the church make anti-state or anti-social statements? (No.) Not in the slightest; God's house never discusses politics. Moreover, The Church of Almighty God is established by God, it is a foretaste of God's kingdom on earth, not an organization formed by any person, not established by any individual. So, what is the work that God established the church to do? It is not to engage in anti-social, anti-religious, or anti-political work. What then is the church's work? Firstly, its main work is to spread the good news of God becoming flesh to save humankind in the last days, allowing humankind to accept all the truths expressed by God so that they might turn to God and worship Him. Secondly, it involves bringing those who yearn for the truth before God to accept the judgment and chastisement of God's words and be purified, ultimately achieving salvation. This is the work undertaken by the church as established by God, and it is the significance and value of the church's existence. This is irrelevant to and disconnected from politics, business, industry, technology, or any other sector of society; it is completely unrelated to these things. What then is the essence of God's work of salvation within the church? Put in the simplest and most incisive terms, it is the management of humankind. The specific content of

managing humankind involves bringing people before God, into the reality of God's words, allowing them to accept God's judgment and chastisement to be purified and achieve salvation. This is the specific work of managing humankind. Any work that the church engages in is related to God's management, God's plan, and of course, involves the words expressed by God; it has no relation whatsoever to the various jobs undertaken by worldly people. Therefore, any information about the church, whether it concerns its teachings, personnel, administrative structures, the status of its work, or even the church's financial situation, has absolutely no relation to any country, any society, any race, any religion, or any human group—not even the slightest connection. Therefore, with these points in mind, whether it's the ruling party, religious groups, or social groups, their act of dispatching people to monitor the church amounts purely to what? (An unnecessary action.) "An unnecessary action" is a formal expression. What's the common saying? It's having nothing better to do, right? In My view, it's precisely that; their days are filled with too much comfort and ease, so they dispatch these few idle individuals to monitor the church, even treating this as a political task, as a serious job—it's utterly absurd! With that effort, opening educational or charitable institutions would be much better. This is just a case of too much fleshly comfort leading to idleness, not focusing on proper tasks! If the entire human race was like God's church, with God personally shepherding and leading, then this world, this humankind would save a lot on unnecessary institutions, expenses, and troubles. At the very least, agencies like spy organizations and police departments, these security sectors, would serve no use and would have to be dissolved and reassigned to other work.

The individuals tasked with monitoring the church are on a mission. Their primary task upon infiltrating the church is these few aspects we've

fellowshipped; after they grasp a few basic and important situations within the church, they report back to their superiors. Regardless of their thoughts, opinions, or the purpose behind their work, the presence of these monitors within the church should prompt the brothers and sisters to be alert and handle them with wisdom. Is this approach correct? (Yes.) Then, is there any need for excessive alarm? (No.) How should we approach the appearance of such individuals? There are two principles, it's very simple. If they go around inquiring and searching for information, this clearly marks them as a spy or a scout. Such individuals are of extremely vile and presumptuous humanity; they cause serious disturbances to the church. Just their presence causes unrest among people, hindering them from coming before God. Gatherings and the performance of duties are also disturbed and affected, and safety is compromised. How should such a person be handled? (Clear them out of the church.) Correct; if they cause disturbances to church life or the church's work, they should be directly cleansed away. Then, is there any need to hide from them or fear them? (No.) Some people, upon encountering spies overseas, panic and hide everywhere, just as if they had seen the police back in the mainland. When some brothers and sisters go out on errands and encounter spies who ask them questions, and they hear how intimidating the tone of the questioning is, akin to a police interrogation, they get so scared they run away without even completing the errands. I say, "How could you be such pushovers? Why run? What is there to fear? In the nation of the great red dragon, so many brothers and sisters were captured but remained unafraid; they did not become Judases, they stood firm in their testimony. Why then, after already coming overseas, can you still be so fearful? You haven't broken any law; what is there to fear?" Some people say: "They always try to get close to me, and they're always interrogating me." Can't you question them back? You could say, "What

right do you have to interrogate me? Do I know you? Are you an official of the great red dragon checking IDs? Whom do you represent? Keep asking me questions and I'll sue you!" Is there any need to fear them? (No.) Some people, upon encountering such spies, dare not speak and quickly flee in fear. Some muddled people can't discern at all and even attempt to preach the gospel to these satanic spies and lapdogs. After a few attempts, they realize, "This isn't someone who believes God exists. Why do they seem like an official of the great red dragon?" Feeling that something is amiss, they give up. Later, they think it over: "God is protecting me; thankfully I didn't divulge any personal information to them. What a false alarm!" They are so scared that they dare not randomly preach the gospel to anyone they meet anymore. In fact, there have indeed been spies who were brought into the church through preaching. They are scouts implanted into the church by the great red dragon, they are deliberately arranged by Satan. They are like wolves in sheep's clothing, infiltrating the church without eating and drinking God's words or fellowshipping the truth, always snooping around for information about the church and prying into personal details. Once it is discovered that their behavior is suspicious or they have already caused disturbances within the church, they should be promptly cleansed away—the great red dragon's scouts, Satan's servants, should absolutely not be allowed to disturb the church. Clear out each one you find; don't show them any mercy! If anyone gets along well with a spy, always willing to treat the spy kindly out of a sense of love, answering whatever questions are asked, playing the role of a lapdog for the spy, such scum must be directly expelled! Suspicious individuals should be closely watched and observed; not a single detail about the church should be disclosed to them, especially not who the leaders and workers are. If a spy is allowed to gain any information, it could present a hidden threat or disaster to the church and

the brothers and sisters at any time. Therefore, when someone is found to be suspicious, as long as they never eat and drink God's words or fellowship the truth, they are definitely a disbeliever, and it is correct to immediately clear them out. Even if such a person is not a spy, they are not a good person, and clearing them out is in no way unjust. If anyone is found to be in close association with a spy and capable of selling out the church, they should be immediately cleared out under any circumstances. Such scum and scoundrel can only bring disaster to the church and the brothers and sisters. They are even worse than watchdogs; even if they do not commit evil deeds, they must still be cleared out. Now, the great red dragon is on the verge of collapse, but they are unwilling to accept their defeat and destruction. They continue to arrest and persecute God's chosen people and conduct spy operations to infiltrate God's house. Their disturbing and sabotaging of the church's work has never ceased. Now, some obviously suspicious individuals have been exposed. Their attempts to gather information have caused a stir, making it easy for others to see through them. Once they have exposed themselves, they are cleared out by the church. But have all the cunning spies been exposed? No way. It's possible for churches everywhere to be infiltrated by the great red dragon's agents. Some individuals, after being captured by the great red dragon, are coerced through threats, temptations, and various other means by Satan to act on their behalf and then infiltrate the church. These are the hidden spies. Such scouts are treacherous and sly, possessing some shrewdness and intellect. In the words of nonbelievers, they have some capability. When monitoring the church, they do so inconspicuously, acting quietly and covertly, never revealing their true intentions in their interactions. Most people don't sense anything when interacting with them; they are not aware that the spy is gathering information, nor do they feel the spy's revulsion toward believing

in God. The spy may have already grasped the church's basic situation before most people even realize they are there to monitor the church. On the outside, such individuals do not cause any disturbance to the church or to most people, so how should they be handled? Should we take any measures or solutions to address their monitoring of the church? As mentioned earlier, does the church fear their monitoring in any aspect? (No.) The existence of our church and the various items of work it engages in are open and aboveboard; these items of work are the most just causes among humankind. If any organization wants to understand any aspect of the church, the church's experiential testimonies are publicly broadcast online —everyone can view them as they like. There are no secrets, no illegal activities, and certainly no disruptions to social order or contrary speech or actions. Thus, if they secretly investigate and monitor the church's situation, then let them be. Why do I say this? These individuals working as agents possess a certain professional standard, and ordinary people cannot detect what exactly the tasks they perform behind the scenes are. So, as long as they do not cause disturbances, there's no need to bother with them; just let them be. Moreover, these disbelievers, atheists, and politically engaged individuals are not accustomed to nor interested in church life. In the church, where every day people read God's words, accept judgment and chastisement, and discuss knowing oneself, knowing God, and dispositional transformation, how could they not feel as if on pins and needles or undergoing torment? In every gathering, they are as restless as ants on a hot pan; they feel unwilling to force themselves to stay in the church. They understand in their hearts that the church is just a church, and absolutely not a politically engaged organization. By monitoring and learning about the church, and becoming aware of what exactly it does, they become educated about the fact that God reigns sovereign over all things and over the fate of

humankind, broadening their horizons to not live so ignorantly. They too are created beings, yet they do not even know that man is created by God, which shows how foolish and insignificant they are! Is there any risk in letting them stay in the church? If they pose no threat or disturbance to the church or the brothers and sisters, then let them be. Once they do something that causes a disturbance, that's their moment of exposure, and that's the right time to handle them. Based on facts and evidence, promptly discern and characterize them—their mission comes to an end, and the church naturally expels them. Is this approach good? (Yes.) Some people ask, "Isn't the work of the church open and aboveboard? Why restrict people's monitoring?" This is mainly aimed at the regime of the great red dragon, Satan. Its monitoring of the church is for the purpose of suppression, arrest, and harming God's chosen people; therefore, God's house does not allow its monitoring in order to prevent God's chosen people from suffering persecution and slaughter. If individuals from democratic countries or religious groups come to investigate the true way, they can look it up online or contact the church. The church receives anyone who sincerely seeks the truth. But if the other party harbors ill intentions and seeks to distort right and wrong and slander the church, how could God's house allow their monitoring? Would it not be extremely stupid to allow their monitoring? Wouldn't it be foolish and ignorant? (Yes.) God's house has always welcomed those seeking the truth and warmly receives them, which is completely in accordance with God's intentions. If people do not get this, then it is due to their foolishness and ignorance. The church's external policy is open and aboveboard, fully aligns with the truth principles, and is imbued with intelligence and wisdom. If someone cannot comprehend these positive things, then they are an absurd person, a muddled person. Some people say, "If scouts or Satan's servants come to learn about the church,

should we be honest people and answer their questions truthfully?" Telling the truth to devils and Satans is stupid; this does not make one an honest person, but turns one into a lapdog of Satan. When Satan's kind wish to learn about and grasp the church's situations, God's chosen people have no responsibility to tell them. They cannot accept the truth and have no goodwill, so we have nothing to say to them! Doing this is not being impetuous, but wise. Some people ask, "If they ask me, 'Who leads your church? How many years have they believed?' can I tell them?" You should ask them, "What's your purpose in knowing about our leader? Tell me first, I'll think it over and then decide whether to inform you or not." Is this answer wise? (Yes.) This is called acting according to principles. Do you understand? As the gospel work spreads and the number of people in the church gradually increases, scouts and agents may appear in churches across different countries and regions from time to time. For such individuals, simply notifying God's chosen people to handle them wisely will suffice. If it's found that they cause disturbances or disruptions, they should then be promptly cleared out. Most people should have some understanding and discernment of the way these agents speak and act, or of their demeanor, and will definitely have some awareness or perception when interacting with them. If only a few brothers and sisters in a church notice such individuals but are not certain if they are spies or scouts, then they should be treated cautiously and with a wise approach. If most people have noticed, they can inform each other and take precautionary measures. If the suspected spies show no friendliness toward the church or the brothers and sisters, constantly seeking to entrap the brothers and sisters and disturb the church, and always looking for evidence with which to discredit the church, even going so far as to take photos or recordings of the brothers and sisters, or use enticement and temptation to extract information

they wish to know, such individuals, once discovered, cannot be allowed to go unchecked—they must be promptly cleared out of the church. You might not have encountered these situations before, so I'm giving you a heads-up in advance. This is about broadening your understanding, about knowing humankind, society, politics, and the world—it's just that dark and that evil.

Regarding the ninth purpose one has for believing in God—to monitor the church—this concludes the fellowship on the basic content. Has everything been clearly fellowshipped? (Yes.) What are the contents that those who monitor the church aim to monitor? (The church's teachings, personnel situations, work conditions, and financial status.) Basically, these four areas are what most concern them. What do these four aspects involve? They involve what they are most worried about: the impact of the church's presence on society, the nation, and the religious world. They are also worried that the church might use religion as a guise to engage in politics and overthrow the government, viewing this as the greatest hidden danger. Thus, they suppress, persecute, and ban the church, and arrest its members. The nation of the great red dragon bans all religious beliefs, some countries ban certain beliefs, and most countries fear the truth holding power, and fear the people accepting the truth, which threatens their rule. In short, the more a place has God working and expressing the truth, and the more a church has the work of the Holy Spirit, then the more likely they are to be monitored and viewed with hostility by various governments. Therefore, governments often send agents disguised as people investigating the true way to learn about and grasp the church's situation, in order to monitor all the church's dynamics. Additionally, they attempt to grasp the trends of the church's work, to see whether the church is involved in politics, whether it is participating in some political activities under the guise of conducting church work, or whether it has any connections with overseas religious

forces, among other concerns. These are what they wish to grasp and are worried about. Furthermore, the financial situation of the church is also something they want to grasp. They ponder: “This church has grown in number and developed rapidly—where does their money come from? Which organizations or wealthy individuals are donating to them?” In short, there is nothing we might not think of that they haven’t considered. Why? Because they are evil; they are evil humans. Their attempts to grasp the church’s situation stem from their immense worry about the church’s existence, fearing that the church might influence more people, which would pose a threat to their rule; this is precisely what they are concerned about regarding the church. No matter how just or legitimate the work undertaken by the church is, they still do not believe. Why? Because they are disbelievers, atheists, and materialists—what materialists can do is just this. These are the four situations they worry about. We just fellowshipped two principles concerning the appropriate way to handle such individuals after having understood the reasons and objectives behind their worries about these four situations. Give a simple summary of these principles and speak on them. (If they cause disturbances in the church, then cleanse them away; if they do not cause disturbances, there’s no need to bother with them.) If they cause disturbances, snooping around everywhere and causing panic, then cleanse them away without mercy; if they do not cause disturbances and most people do not notice or cannot discern them, then ignore them. Once they see clearly that this is indeed church work, all religious activities, and not at all involved in politics, just confirming this point will make them leave on their own. This is the approach democratic countries use to understand religious situations. It was also mentioned earlier that humankind is very complex. What is the reason for the complexity of humankind? Is it not derived from the evil of humankind?

(Yes.) How did humankind's evil originate? Why say that humankind is evil? It's because Satan has corrupted humankind too deeply. How is it said in plain language? It's that Satan has turned people into demons; all of humankind is under the rule of devils, with too many big and small devils, so places where people gather have become cities of demons. When there are many demons gathering together, it becomes complex; they are capable of committing all kinds of evil deeds and engaging in all sorts of nefarious activities. Because all devils are evil, and there is always strife among them, and they can never be compatible with each other, this complicates matters. When people who genuinely believe in God come together, it's much simpler; they are all willing to read God's words and live church life, and they all enjoy doing their duties and engaging in proper tasks. They don't participate in crooked and nefarious activities—at most, they might reveal some corruption. Only such people can achieve salvation through faith in God. Devils can never be saved through faith in God because a leopard can't change its spots. Even if devils believed in God for decades or centuries, they would not change, which is a fact visible to all. Now, many churches have cleansed away those who are devils, which is a good thing and completely accords with God's intentions. In some churches, half of the people are devils, while in others, a minority are devils. Is it easy to carry out the work of the church in such churches? Certainly not. If the devils are cleansed away, leaving only corrupted humankind, church work becomes much easier to do. The most pitiable situation is when false leaders or antichrists hold power in some churches, with devils taking the leadership role; then God's chosen people in those churches are really afflicted. Tell Me, can false leaders or antichrists holding power bring peace and joy to God's chosen people? The thoughts and ideas of false leaders and antichrists are entirely evil and contrary to the truth. If there are ten or

twenty living demons supporting them, living in such a church is like living in a place where demons congregate, in a den of demons controlled by a devil king; it's akin to living inside a meat grinder, causing unrest to your mind and spirit. Every day, what occupies your thoughts are things like whom to fight or struggle against, whom to befriend and get close to, whom to avoid and guard against, and so on; you don't even have an environment of peace, living in constant fear and trepidation, without a shred of tranquility. Isn't this like being in a meat grinder? (Yes.) This evil society, this evil humankind, treats everyone and every group or organization in the same way, applying the same opinions and viewpoints to all. Similarly, they are uneasy even toward the church, an institution that is relatively positive, not sparing it. Regardless, the manner in which we treat them is principled, right?

One's ninth purpose for believing in God—monitoring the church—has now been fully fellowshipped, and all of the content of the first category of the fourteenth responsibility of leaders and workers has also been basically fellowshipped. The summary of the purposes of these disbelievers and atheists in their belief in God basically encompasses these points. The last purpose fellowshipped differs slightly from the previous ones in content. When those who monitor the church infiltrate the church, they are not chasing after a meal ticket, status, or conveniences in life and work, but come with political purposes. Regardless of their purposes, once we see through and discern them, we should promptly take appropriate action, clearing out or expelling these individuals, absolutely not allowing them to lurk in the church for long. This is an important task for the leaders and workers. Based on their purpose of believing in God, discern and determine who are the true brothers and sisters—God's chosen people—and who are the various kinds of evil people that the church should clear out or

expel; promptly identify these evil people and then promptly adopt a corresponding approach to clear them out or expel them. This is the first category of discerning and categorizing various types of evil people: one's purpose for believing in God. We've finished our fellowship on it.

II. Based on One's Humanity

We now move on to the second category, which is their humanity. Through the manifestations of a person's humanity, we discern and determine whether this individual truly believes in God and whether they are suitable to remain in the church. If, based on their manifestations and revelations of humanity and the essence of their humanity, they are not true brothers and sisters, are not suitable for staying in the church, their presence disturbs the brothers and sisters, and—according to their behavior—they belong to those who should be cleared out or expelled from the church, then the church should swiftly devise corresponding plans to clear out or expel these individuals. The fellowship on the fourteenth responsibility of leaders and workers is about clearing out or expelling all manner of evil people. Viewing through the lens of humanity, the humanity of these individuals is certainly bad and evil; in plain language, they are simply no good. Based on the manifestations of their humanity, they should be cleared out or expelled from the church to prevent them from continuing to cause disturbances in the church and affect the normal order of the church life of God's chosen people and their performance of duty. So, through which manifestations do we judge a person's humanity as good or evil and thereby decide whether the church should clear them out or expel them? The second category—humanity—upon summation, also encompasses many points, but let's first fellowship the first point.

A. Loving to Misrepresent Facts and Falsehoods

The first point is about those who love to misrepresent facts and falsehoods. You surely have all seen this type of person often. What is the primary manifestation of loving to misrepresent facts and falsehoods? It is speaking without principles, always provoking disputes with intentions and purposes, causing adverse effects. Clearly, such people have serious issues with their speech, rooted in poor disposition and lack of humanity, leading them to love to misrepresent facts and falsehoods. Looking at it from the perspective of this term, “misrepresenting facts and falsehoods” means often claiming that what is fact is falsehood, and vice versa; it is about inverting black and white and even embellishing the facts with untrue details, throwing out groundless accusations, making baseless judgments, and speaking however one pleases. Such people never put a positive slant on things; what they say does not edify people, and is of no benefit or help to people whatsoever. In the course of interacting, engaging, and communicating with them, the act of listening to them speak often plunges people’s hearts into darkness and turbidity, even causing them to lose faith in their belief, so that they have no inclination to believe in God, and cannot quiet their minds during spiritual devotions and gatherings. They are often unsettled in mind and spirit by the claims about what is right and wrong and the gossip that such individuals spread, and start to view everyone unfavorably and see nothing but faults in others. Frequently, after hearing facts and falsehoods being misrepresented, people’s normal thinking gets disturbed, and even their correct viewpoints on matters are disturbed, making it hard for them to discern what is correct and what isn’t. Those who lack discernment are often enticed and fall into temptation, without even realizing it, due to some things that people who misrepresent facts and falsehoods say. They think, “Those people haven’t harmed anyone, they participate in gatherings normally, sometimes they even give charity and

help to others, and haven't done anything bad." However, the consequences of their interactions with such individuals are frequently that they become mired in issues of right and wrong and mired in temptation, and they get mired in the middle of emotional entanglements between people, and improper interpersonal relationships. These people who misrepresent facts and falsehoods specialize in disturbing appropriate relationships among people and in sabotaging some of the pure understandings within people's minds. In their view, whichever individuals share a good relationship and can be supportive and helpful to each other become targets for their secret attacks and judgments. Likewise, whoever does their duty with some loyalty and expends themselves somewhat is also a target for their attacks. Regardless of how good or positive something may be, they find ways to defame it. They make veiled criticisms about everything, comment on every matter, and hold their own viewpoints on all issues. These viewpoints aren't genuine viewpoints at all; rather, they speak nonsense, confuse true facts and falsehoods, and invert black and white; for the sake of achieving a goal, or sowing discord between people, or slandering certain individuals, they even go so far as to deliberately and recklessly fabricate things by embellishing the facts with untruthful details and making groundless accusations, creating something out of nothing. Those unaware of the facts listen to them speak and think that their claims seem reasonable and couldn't possibly be false, and thus become misled. This type of person who loves to misrepresent facts and falsehoods makes veiled criticisms of any positive matter. Is it because they have a sense of justice? (No.) They are defiant toward and do not esteem those who actively do their duty, those who are loyal, those who expend themselves enthusiastically, and those who have conscience and reason. So, what's the reason for the reckless talk of these individuals? Where does the root lie? Why do they always love to

misrepresent facts and falsehoods? (Because their humanity is bad.) Correct; it's due to bad humanity. If their humanity were good, they wouldn't misrepresent facts and falsehoods. Speaking should be based on conscience and rationality; one cannot spout twisted theories and heresies at every turn. The root of misrepresenting facts and falsehoods is bad humanity. Whatever such people say has a sour taste to it; to put it mildly, they are judging others, but in fact, their words carry some elements of malicious intent to condemn and curse, and hints of instigation, jealousy, defiance, hatred, and even smack of kicking people when they are down. In summary, these are the main characteristics of their misrepresenting facts and falsehoods. Besides these characteristics, such individuals share another common trait: They resent people who have what they lack, and laugh at people who lack what they have. Is their humanity good? (No.) Individuals of this type, who resent people who have what they lack, and laugh at people who lack what they have, feel jealous of anyone who is better than them and speak ill of them behind their back, passing judgment and condemning them; whereas, if someone is inferior to them, they sneeringly laugh at them, ready to mock, satirize, and belittle that person. They cannot correctly comprehend any matter, or approach it based on the most basic human morality. They don't need to wish blessings on anyone, nor do they need to wish anyone well or wish that everything goes as they want it to, or wish that they walk the right path; but, at the very least, they should correctly assess others without harboring any malice—they even fail at this. What is the underlying reason for their misrepresenting facts and falsehoods? Clearly, through their speech, and through their attitude toward others, and through what they think and the way they treat others deep in their hearts, it is evident that the humanity of people of this type is malicious. Although people of this type only use their mouths to

misrepresent facts and falsehoods, behind these actions lie the accomplishments and goals they wish to achieve, as well as their true views and attitudes toward people and matters, deep within their hearts. Leaving aside for now whether those who love to misrepresent facts and falsehoods comprehend the truth well, and whether they are people who love the truth, based on this trait of their humanity—a love of misrepresenting facts and falsehoods—can they have any good, uplifting, or positive influence on the brothers and sisters in the church? (No.) Absolutely not!

Let's look at some specific examples to see what manifestations those who misrepresent facts and falsehoods have. Let's say, for instance, that there's a sister whose family is very wealthy, but for the sake of preaching the gospel and testifying about God, she has let go of the pleasures of the flesh and left home to do her duty. Tell Me, how would normal people view this situation? Wouldn't they admire and envy her? At the very least, they would think that the sister is commendable and worthy of emulation for being able to sacrifice the pleasures of the flesh to do her duty. But how do those who love to misrepresent facts and falsehoods comment on her? They say, "She is passing up the life of a rich person to go out and preach the gospel all day; if she goes on like this, sooner or later her husband will kick her out! Isn't believing in god all about receiving blessings and enjoying oneself? Look at her, having blessings but not knowing how to enjoy them, forsaking her family and career to wholeheartedly do her duty; isn't that foolish? If my family were that rich, I would just enjoy myself at home." Tell Me, is there a single sentence in those words that accords with humanity, that edifies others? (No.) Those with some discernment, upon hearing this, would think, "Isn't this distorting the facts? It is an inherently positive thing for a believer to forsake everything in order to expend themselves for God, and to not pursue material pleasures, but they're

condemning it." If someone without discernment hears this, they would be misled and disturbed; their zeal for believing in God, and their zeal to forsake things and expend themselves to do their duty would immediately be severely dented. Although the words of those who love to misrepresent facts and falsehoods are few, the negative impact they have on others is significant, enough to make someone feel negative for a while and unable to recover. Isn't this the case? (Yes.) Just a few seemingly plausible words can poison some people upon hearing them. What does it say about the humanity of those who can speak such poisonous words? (It's bad.) Is there any sentence among their words that could increase someone's faith after hearing them? (No.) What are all these words? Broadly speaking, they are all the words of disbelievers; not a single sentence should be spoken by those who follow God. More specifically, not a single sentence spoken by these people reflects any humanity. What does it mean to lack humanity? It means not even possessing morals. What does it mean to lack morals? The sister has good living conditions and a wealthy family, and what is these people's attitude? Is it merely envy followed by well-wishes and then moving on? (No.) So, what is their attitude? Jealousy, indignation, resentment, and harboring complaints in their hearts: "Does she deserve to have so much money? Why don't I have that much money? Why does god bless her and not me?" The sister is wealthy and prosperous, so they feel jealousy and hatred, without a single word of genuine admiration or well-wishing. This indicates a complete absence of even the most basic morals. The sister is wealthy, so they harbor hatred, almost to the point of trying to rob or cheat her out of her possessions. Furthermore, this sister is living in a wealthy family, yet she is able to leave behind good living conditions and material comforts to go off and do her duty; for a believer in God, this is something worthy of congratulation, it is worthy of admiration and envy.

People should be wishing her well, and trying to get close to her and emulating her. But do these people who love to misrepresent facts and falsehoods have anything like this to say? (No.) How do they speak? Every sentence is marked by harsh words and a hint of hatred. Why can they speak like this? It's because they are discontent and dissatisfied with their own situation, harboring resentment, and thus they vent their anger on this wealthy sister. As a believer in God, one should especially appreciate, admire, learn from, and emulate those who are able to actively do their duty and pursue the truth. Instead of learning from the sister's strengths to compensate for their own weaknesses, these people mock her as foolish and even hope that her husband will divorce her; they are waiting to see her downfall. If that sister were indeed to be divorced by her husband, wouldn't they then feel pleased? Wouldn't their wish have been fulfilled? This reflects their true feelings, and also their intention and purpose. They do not wish well on others; seeing anyone who is doing well or who is better than them fills them with jealousy and resentment. Regardless of how strong someone else's faith in God is, if that individual is better than them then it just won't do. They lack humanity entirely, and are incapable of uttering a word of blessing or edification. Why can't they utter such words? Because their humanity is too evil! It's not that they don't want to speak, or that they lack the right words; rather, it's that their hearts are filled with jealousy, resentment, and indignation, making it impossible for them to utter words of blessing. So then, can the fact that their hearts are filled with such corrupt things indicate that their humanity is malicious? (Yes.) It can. Because they reveal such corrupt dispositions, it becomes easy for others to discern, and others can see through their corrupted essence.

Here's another example. There was a sister who, before believing in God, was always in conflict with the wife of her brother-in-law. Later on,

both of them started believing in God and, through eating and drinking God's words, came to understand some truths. They realized how one should conduct oneself and get along with others, and as their corruption was revealed they were able to open up to each other and attempt to know themselves, which made their relationship increasingly harmonious. Some people would envy them and say, "Look at them, the whole family all believes in God and the sisters-in-law are just like real sisters. Isn't it all because of their faith in God? Families of nonbelievers can't get along at all, always fighting and competing with one another, even among siblings from the same mother. Believers are much better; even if the sisters-in-law are not real sisters, as long as they believe in God, with common goals to pursue, walking the same path, and sharing a common language, they are compatible in spirit, which is wonderful!" This shows that those who genuinely believe in God are different from nonbelievers. People from different families come together with common goals and pursuits, compatible in God's house and before God. The purpose of saying this is to let people know that this is the effect of God's words and work, a grace given to people by God. This is something that nonbelievers do not have and cannot enjoy. At the very least, after hearing this, one would feel that it is good to believe in God and have a favorable impression of faith in God. But listen to what the person who loves to misrepresent facts and falsehoods has to say about this: "Hmph! You may see those sisters-in-law outwardly seem to get along, all harmonious during gatherings—but don't they also bicker with one another at times? You don't know, they used to argue so badly!" Others say, "Their past disputes and arguments were because they didn't believe in God and didn't understand the truth. They get along fabulously now! This is because they both believe in God now, understand some truths, and can open up to one another in fellowship and

know their own corruptions, and often do their duties together. Although there is still some friction between them, they generally can admit their mistakes to each other, and consult each other on everything they do. This is something that no nonbeliever can achieve, not even with their blood relatives." Yet, the person who misrepresents facts and falsehoods says, "Which family doesn't have quarrels? Never mind sisters-in-law, even biological sisters quarrel, right? The harmony they appear to have now is just a show for others. Once their father-in-law dies, I refuse to believe they won't fight over the inheritance! Is believing in god not just a wish, a kind of spiritual solace? Could they really give up so much wealth because of it? No way!" Is there a single statement in these words that aligns with the facts? Is there any wish for people's well-being, any blessing? (No.) Is there anything expressing the personal sentiment that believing in God is indeed good, having seen others enjoying God's grace as they themselves have? (No.) In the view of those who misrepresent facts and falsehoods, these personal transformations that occur among the brothers and sisters are all fraudulent; the acquisition of truth and the changes in disposition that come from believing in God are all false; they do not believe that God can purify people, that God can change people. From their words, one can not only see their arbitrary judgment, hatred, and cursing of people, but also their disbelief and denial of the effect achieved by God's work and words on people. The sisters-in-law have a good relationship, and show each other tolerance and patience when they are together, because of their belief in God. This person who loves to misrepresent facts and falsehoods feels uncomfortable and dissatisfied in their heart, and so they try every possible means to sow discord between the sisters, becoming happy if they can make it so the sisters-in-law argue and fight upon meeting. What kind of demeanor is this? What kind of mentality is it? Judging from their

mentality, isn't this somewhat perverse? (Yes.) In terms of their demeanor, isn't it a hideous one? (Yes.) Yet, people of this type still participate in church life, and among those who do their duties, there is no shortage of people like them. These people are commonly referred to as having a "toxic tongue." In fact, it's not just that their tongue is toxic; their inner world is incredibly dark and venomous! No matter what good experiential testimonies the brothers and sisters may share, in their eyes, these are all artificial and imagined, and there is nothing special about them. Regardless of whom God does the work of judgment and chastisement in, resulting in significant gains, such that they are able to stand up and share their experience and testify to God—deep down, these individuals disdain it, thinking, "What's so great about that? After hearing so many sermons, wouldn't anyone have some understanding? You just write an experiential testimony article and you're satisfied, considering yourself an overcomer? I'd like to see whether you still complain about god when things go awry in the future. If god takes away your child, I'd like to see whether you cry, and whether you can still believe in god then!" What do you think fills their hearts? Isn't it a wish for the whole world to be in chaos, a fear of people walking the right path? In summary, no matter what happens in anyone's family, they must make some comments on it, but regardless of what they say, these people all have one characteristic, which is that they hope no one has it good—they speak of everyone as if they are totally devoid of merit; it makes them happy to talk of others like they are trash, and they're always delighting in others' misfortune. If someone has a wealthy family, they become jealous, angry, and hateful, constantly complaining in their hearts, and wishing that God would strip that person of their wealth and the grace they enjoy, and give it to themselves. The complaints spoken behind people's backs by these individuals are unbearable to hear. Are they like

believers of God in any way? Of course, people of this type are also skilled at disguising themselves. No matter how venomous or dark their hearts are, in the presence of brothers and sisters during gatherings, they too will fellowship their understanding and insights, spouting grand doctrines to disguise themselves, crafting a "glorious," good image for themselves. Behind the scenes, however, they don't speak or act like humans. Most people, if they haven't interacted with these individuals and don't know their true manifestations or what lies in the depths of their hearts, having merely heard them speak correctly during gatherings, won't have discovered how vile or vicious their humanity is, or how lowly their character is, but will even think well of them. Only after spending more time with them and understanding their actions and behaviors in life behind the scenes, do people gradually become discerning of them and feel disgusted. Therefore, discerning someone should not be based solely on the pleasant words they speak during gatherings; one must also observe their actions and words in life behind the scenes in order to see through to their essence and true face.

Besides not speaking like humans, the type of people who love to misrepresent facts and falsehoods have another characteristic: They want to comment on everyone and everything, even those they are unfamiliar with or have never interacted with, and do not spare even the smallest matters in other people's lives. The outcome of their commenting is that no matter how positive something is, it is twisted into negatives by their speech; no matter how proper something is, it becomes distorted into something negative when it passes their vile lips. This makes them happy, allowing them to eat well and sleep soundly. Tell Me, what kind of creature is this? For instance, if some brothers and sisters have had a good income this year and are financially better off—offering a bit more, exceeding one-tenth—

they become jealous and say, “Why are you offering so much this year? God determining whether a person is good or evil is not based on how much you offer. What’s the point of your eagerness? The house of god isn’t short of money.” The unpleasant words come out again, don’t they? No matter who does something proper, or something that aligns with the truth, they find it objectionable, and feel extreme disgust in their hearts. They try all possible means to get a hold over you, looking for excuses to attack, accuse, and condemn you, until they’ve beaten you down and knocked the positivity out of you, leaving you utterly confused, and unable to distinguish what is correct and what is not. Then they have a good laugh, inwardly mocking you and saying to themselves, “This is all you amount to, and yet you talk about experiential testimony!” This is a devil showing its true colors, is it not? Aren’t these the words of a servant of Satan, an antichrist? (Yes.) The more I talk about this kind of person, the angrier and more repulsed I get. Have you ever encountered such individuals? Regardless of their appearance or facial features, whenever they are about to misrepresent facts and falsehoods, their expressions become bizarre: lips curled, eyes askew, no longer looking at others squarely, and some people’s features even seem to shift out of place. This is a signal being transmitted to you, telling you they’re about to speak unlike humans. What do you do, then? Do you receive this signal or block it out? (Block it out.) You must distance yourself, telling them: “Don’t speak; I don’t want to hear it. You gossip too much. If you’re not going to speak like a human, then stay away from me. I don’t want to be subjected to your disturbance; I don’t want to be caught up in these improper interpersonal relations, I won’t pay attention to someone like you.” Observe and see who among you loves to misrepresent facts and falsehoods, who possesses such a demeanor, and then quickly distance yourselves from them. What is the characteristic of

these individuals' humanity? It is speaking venomously, or more colloquially put, having a "toxic tongue." By exposing their venomous words, you can see the various statements they release; through their statements, you can see their inner world, and determine exactly what their humanity essence is, and whether they are evil people. People of this type who love to misrepresent facts and falsehoods, through the various signals and statements they release, allow others to clearly designate them as evil people. People of this type fully meet the standard for being cleared out or expelled; there can be no mercy toward them. They must be cleared out, and not allowed to cause disturbances within the church.

We just fellowshipped on the characteristics of the type of people who love to misrepresent facts and falsehoods, and it should be apparent from the situation with their belief in God and from the manifestations of their humanity that they are a type of person who is averse to the truth, and who does not love the truth. Their humanity is poor to such an extent that they are impervious to reason, and lack even the most basic human morals; it's just that in their particular case, the characteristic of their poor humanity is that they especially love to misrepresent facts and falsehoods. From the words they utter, one can observe the characteristic of their humanity, and their humanity essence; clearly, people of this type are individuals with poor humanity. To what extent is their humanity poor? It is poor to the extent of being evil, thus putting them into the category of evil people. This is because the words they typically speak aren't occasionally complaining, and expressing a bit of jealousy, or occasionally showing a bit of human weakness; their manifestations are not those of a common, ordinary corrupt disposition, but are sufficient to prove that they can be categorized as evil people. This is the first type of person: those who love to misrepresent facts and falsehoods.

B. Loving to Take Advantage

The second type of people is those who love to take advantage. Some people definitely have notions when it comes to fellowshipping about the love of taking advantage, thinking, "Which corrupt human doesn't love to take advantage? It's human nature; as long as it's not committing evil, what's so serious about taking a little advantage?" The love of taking advantage that we're fellowshipping about here goes beyond the scope of normal people's love of taking advantage—it reaches the extent of evil. There should be quite a few people of this type in the church, or at the very least a portion. Under the pretext that "we're all brothers and sisters," they take advantage everywhere, taking advantage among brothers and sisters, in God's house, and in the church. What advantages do they take? For instance, if their family needs to buy a house but they don't have enough money, they don't turn to relatives or friends to borrow it, nor do they go to the bank for a loan; they borrow from the brothers and sisters, without mentioning interest, or when they will repay the loan—they just borrow it. To say they are "borrowing" it is putting it nicely; the fact is that they're just taking it, because they never intend to repay the money or pay interest. Why do they target the brothers and sisters? They think that since they are all brothers and sisters, they should help out in times of difficulty, and if someone doesn't help, then they're not a brother or sister. Thus, they go to the brothers and sisters to borrow money, coming up with reasons to make the brothers and sisters feel that it's only right and proper to lend them money. Some other people see that a brother's or sister's family owns a car and keep thinking about it, constantly asking to borrow it every few days or so. They borrow it but don't return it, and don't refill the gas, and sometimes even put dents in the bodywork or crash it. They hanker and scheme after any nice food, useful items, or anything of value they see in

others' homes, coveting it for themselves. Whosever home they go to, their eyes gleam with thievish greed as they search and look everywhere, looking for any advantage to be gained or any things they could take—even a small potted plant won't escape their grasp. When going out or dining with others, they never offer to pay for the transportation or meal. Whenever they see something nice they want to buy it, but when the time comes to pay up, they get others to foot the bill for them and afterward they don't even bring up the matter of paying them back; they simply want to take advantage, even if it's just gaining a penny or a nickel. If you want to have nice things, you can pay for them yourself; if you don't want to pay with your own money, then don't seek to take advantage of others either, and don't be so greedy; you should have some integrity to earn respect from other people. But this type of individual lacks integrity, only wanting to take advantage, and feeling increasingly joyful the more advantage they take. Is the emergence of such people in the church a disgrace or a glory? (A disgrace.) It is a disgrace. Would you say that them taking advantage like this is necessary? Is it because they can't afford meals or afford to put food on their family's table? Not at all. In fact, they have enough money to spend and enough food to eat; it's just that their greed is so great, to the point that it strips them of their integrity, and to the point that it inspires loathing and revulsion from others. Is such a person good? (No.) Some people always look to take advantage when doing their duties, feeling aggrieved if they lose out even slightly, and feeling the need to speak up about it. When assigned a task, they always bring up the topic of money: "The travel expenses for one trip will be such-and-such, the accommodation will cost such-and-such, the meals will cost such-and-such, and so on." They are told, "Don't worry about the money, the church will provide it." But after receiving the money, they brood over it, saying: "This isn't enough. What

can I do out there with just 200 yuan? There's a saying, 'Be thrifty at home but take plenty of money when traveling.' I have to bring some more backup money; if I don't use it all, I'll give the remainder back to the church." When they return, they don't mention anything about there being any money left over, nor do they report their expenses. They even dare to take advantage of the church; would they dare to embezzle God's offerings? (Yes.) What sort of creatures are they? They lack integrity, as well as conscience and reason. Would God approve of such people? Some others even go to gathering places or host locations in order to bathe, wash their hair, and do laundry, using the church's washing machine, water heater, shampoo, laundry detergent, and so on; they even take advantage of these amenities, using the church's things to save on their own. They think that because they believe in God, they are part of God's house, and thus any item belonging to God's house is theirs to use freely, thinking that it would be a waste not to use it, or not to take it, or not to gain some advantage from it; and even if they break it, they have no intention of compensating. When it comes to their own belongings, they know to use them sparingly and take meticulous care of them, but they use the equipment and items of God's house however they wish, without providing compensation if they break them. Are these good people? They certainly aren't anything good. Especially in certain cases where the church needs to purchase some items, they actively volunteer, being particularly willing to handle such tasks. Why are they so eager? They believe there is profit to be gained, and advantages to be taken; after buying the items, they pocket any leftover money for themselves. They want to take advantage of whatever they can, thinking it would be a waste not to; this is the logic they adhere to. If they can't take advantage, they curse the brothers and sisters and curse God's house—they curse everyone; they are simply evil demons, stinking beggars, card-

carrying panhandlers, holding their bowls out everywhere to wangle benefits and take advantage. People say, “You’re always asking for something; aren’t you just a stinking beggar?” They respond, “It’s fine, call me anything—a miser, a tight-fisted person, a stinking beggar, a panhandler, a pauper—as long as I can gain an advantage, it’s okay.” Do people of this type have any integrity? (No.) Don’t such people cause a certain level of disturbance to the brothers and sisters? Especially to those families living in difficult circumstances, with poor finances, don’t they cause a certain level of disturbance and harm? (Yes.) Could they negatively influence those who are young in stature and particularly vulnerable? (Yes.) People feel disgusted at the mere sight of them; everyone who sees them gets annoyed, yet they are all too embarrassed to refuse, thus allowing themselves to be so blatantly extorted by them. Everyone knows they have bad humanity and lowly character, but, considering they are all brothers and sisters, and seeing that they are sometimes able to do some duties, and have a modicum of belief, and can occasionally exert a bit of effort by hosting at their home—for the sake of these things, most people turn a blind eye to their behavior of taking advantage wherever they go, and don’t regard it seriously. However, the disturbances they cause within the church grow increasingly significant, enough to make most people feel uneasy; isn’t this a problem? (Yes.) These individuals, even if they are not rabid dogs that bite at people everywhere and can bite them to death, are like noisome flies whose pestering gives people no respite. If they are not cleared out, they will cause endless disturbance. Their remaining in the church will constantly lead to disaster, depriving people of peace. After being disturbed, people feel quite irritated, often harboring an aversion to such individuals; yet having no solution, they just put up with it, time and again. What kind of individuals are they? There are even such despicable scoundrels among

people; why do such individuals even believe in God? They simply do not deserve to live! Taking advantage of whatever they can—how shameful! Just enjoy as many material things as your abilities allow; if you lack the capability, then do not enjoy, or embezzle that which belongs to others. If you take advantage in some small, insignificant way because others charitably offer something for free now and then, or because you have a particular liking for something, or fall in love with something, everyone can forgive that. As the saying goes, “Poverty limits ambition”; it’s not a big problem. But if you’re always seeking advantages like this, to the point of becoming shameless and unabashed about it, and turning into a stinking beggar, or turning into a rabid dog or a fly in everyone’s eyes, then you should be immediately cleared out. People of this type should be handled once and for all, to put an end to all of these issues.

For those who love to take advantage, how much can you tolerate them? If you really can’t stand them, and feel like you’ve swallowed a dead fly after being taken advantage of by them—with most of you getting uncontrollably angry and constantly complaining about them when you are together—then at this point, shouldn’t they have been cleared out already? (Yes.) When it becomes intolerable, when it reaches the limit, everyone should join hands to clear them out. This is removing a scourge from God’s house, it is a matter that greatly pleases people. Such a person is just a lowlife, causing unrest among most people. This constitutes a malignant incident that disturbs and disrupts church life, forcing people to come together to fellowship and solve the problem concerning this person. This practice is justified, as the disturbance caused by the evil person has already harmed some people. To prevent the evil person from continuing to do evil, to maintain the normal order of church life, and to prevent God’s chosen people from being harmed any further, the evil person should be quickly

handled and cleansed away. If they can report the church after being cleared out, it should be wisely conveyed to them: “You are not being cleared out or expelled. Go home for isolation and reflect on yourself. Once you’ve reflected properly, write a letter of repentance, and then we can welcome you back to the church. For now, you should try to earn more money and enjoy life; additionally, ponder over the matter of believing in God. This way, you won’t be neglecting either aspect.” How does that sound? (Good.) We won’t say they are being cleared out or expelled; it’s just that from today on, this person will no longer be in the church. How about handling it this way? (It’s good.) It’s great! There’s no need for arguments or settling accounts, just a simple and clear solution, letting them go back to the world to work, make money, and live their own life. In summary, the humanity of those who love to take advantage is not all that great. Although it cannot be said to be evil, their character of loving to take advantage makes them quite annoying and detestable. They exploit every possible opportunity! Even if such people do not engage in illegal or criminal activities, the long-term disruptions and disturbances their actions and behaviors bring to church life —these consequences—are more serious than any evil deed; they are sufficient to characterize them as disbelievers or evil people to be cleared out of the church. Doing this completely stops the disturbances to the church and the harassment of the brothers and sisters by disbelievers.

We previously fellowshipped about a special way of handling those who love to take advantage, a method that was devised based on the special circumstances of persecution in the mainland. In churches abroad, it is fine to just directly clear them out. However, regardless of what kind of people a handling method is directed at, it is essential to ensure that it is both principled and wise. The church has administrative decrees and rules, all aimed at protecting normal church life for the brothers and sisters and the

normal order of doing duties. If anyone disturbs the brothers and sisters' church life or their performance of duty, this is not allowed; that person will be spurned by God. Certainly, any harassment or interference with the daily lives of the brothers and sisters is not permitted. This is an issue that leaders and workers should be responsible for resolving. There might be individuals who are relatives, friends, or acquaintances of the brothers and sisters, who, under the guise of "the brothers and sisters," seek to draw in and mislead the brothers and sisters, preventing them from doing their duties. Leaders and workers, or the brothers and sisters, have an obligation and responsibility to handle such individuals. Their behavior and actions obstruct others from doing their duties and following God, and also cause disturbances to the work of the church, so leaders and workers should come forward to resolve the situation and impose restrictions. Certainly, we have appropriate methods for dealing with and handling such individuals. There is no need to resort to hitting or scolding; we simply make clear to them the essence of their problem and the accusations and charges from the majority of God's chosen people against them, eventually telling them: "Clearing you out is a decision made and signed off on by the majority. Whether you agree or not, the church has the authority to make this decision and handle you accordingly. You should obey." This issue is thus resolved, and such handling is entirely principled. For those who love to take advantage, they should be treated and handled according to principles. If they want to borrow something to take advantage of you, you can lend it to them if you wish, or refuse if you do not want to; the decision is yours. Lending to them is an act of kindness; refusing is your right. If they say, "Aren't we all brothers and sisters? How stingy, not even willing to lend something!" you can reply: "This is my property, and I have the right not to lend it. This is in line with principles. Don't pressure me with 'we are all brothers and

sisters'; what you're saying is not the truth. Unless God says, 'You must lend it to them,' only then will I lend it to you." No one has the right to extort or borrow personal property under the pretense of the church or the idea that "We're all believers and all brothers and sisters." Is this the truth? (Yes.) This is the truth. Only by adhering to this truth can fairness be ensured for everyone, and everyone can enjoy their true rights. But if someone uses the excuses of "the needs of the work of God's house," "the needs of the church's work," or "the needs of the brothers and sisters" to extort or borrow personal items, does this align with the truth? (It does not.) Are you entitled to refuse requests that do not align with the truth? (Yes.) And if someone labels you as stingy or miserly for refusing, would you be afraid? (No.) If someone makes a big deal out of this matter, claiming you do not support the church's work or that you lack love for the brothers and sisters, causing the brothers and sisters to reject and isolate you, would you be afraid? You would back down. At that moment, you'd think, "What's the big deal about lending a car? It's fine no matter whether the church, God's house, or the brothers and sisters borrow it. It's better not to offend the brothers and sisters. Offending one person isn't scary, but if all the brothers and sisters are offended, and their hearts grow cold toward me, leaving me isolated, what should I do?" Since you believe in God, what is there to fear? Their isolation of you does not mean they possess the truth or that their actions align with the truth. The truth is always the truth. It is the truth regardless of whether a minority or a majority of people agree with it. Without the truth, even if the minority submits to the majority, it is not the truth. This is a fact that no one can deny. Whether someone possesses the truth reality does not depend on how pleasantly they speak, but on whether they can put the truth into practice and act according to principles. For example, you bought a new computer for the purpose of doing your duty,

and someone wants to borrow it, claiming it's for the church's work. You refuse to lend it to them, and they say: "You lack love, you don't love God, you're not self-sacrificing. Even this bit of sacrifice is beyond you." Are these words correct? Do they align with the truth? (No.) You should respond: "The computer is for doing my duty. I am currently doing my duty, so I cannot be without my computer. If you borrowed my computer, wouldn't that affect my performance of duty? Would that be in line with the truth? What exactly do you need the computer for? You say it's for church work; if that's the case, then you need to find someone to prove it. Moreover, even if it's for church work, you shouldn't be borrowing from me. What should I use for doing my duty if you take my computer? That's incredibly selfish of you! Don't exploit the needs of the church's work as an excuse to take advantage, I won't fall for that. Don't think I'm some muddled person who lacks discernment; you're looking to take advantage, but it's not going to happen!" It's necessary to speak this way to such people, to avoid falling into Satan's trap. Is this issue easy to resolve? Once you understand the truth and act according to principles, you won't have to fear what anyone says. Pay no mind to their false labeling of you; that bit of doctrine they spout won't convince anyone at all. The manifestations of the humanity of those who love to take advantage and the principles for handling them have thus been simply fellowshipped.

Regarding those in the church who love to take advantage, for one thing, people need to discern them more accurately and practically, and for another, people must understand the truth; they must be clear in their hearts about the stance they should take toward believing in God, the work they should do, the principles they should uphold, and the attitude they should have toward people, events, and things. Do not follow the crowd, nor fear offending people, and especially do not forfeit the principles and stance you

should have in order to please certain individuals, ending up pleasing people but hurting God's heart, making God detest you. If it is an action that aligns with principles, then even if your doing it offends people or causes you to be castigated behind your back, that is of little consequence; if it is an action that does not align with principles, however, then even if by doing it you gain approval and support from everyone, and get along with everyone—but the one thing is that you cannot account for it before God—you have suffered a loss. If you maintain relationships with the majority, making them happy and satisfied and earning their praise, but you offend God, the Creator, then you are a supreme fool. Therefore, whatever you do, you must clearly understand whether it aligns with principles, whether it pleases God, what God's attitude toward it is, what stance people should take, what principles people should uphold, how God has instructed, and how you should do it—you should first be clear about this. Your associations with others and your material exchanges and dealings with others—are these built upon a foundation of aligning with principles? Are they built upon a foundation of pleasing God? If not, then all you do, no matter how well you maintain it, how perfectly you do it, or how much praise you receive from others, will not be remembered by God. Thus, the principles of your associations and interactions with anyone should not be concerned with whether they take advantage of you or whether you take advantage of them—they should not be built on this foundation. Rather, these principles should be concerned with whether what you do aligns with the truth principles. Only then can it truly be considered "in light of our belief in God"; only then can you say, "We are all believers, all brothers and sisters"; only then can you take this as a premise. Aside from matters related to life entry, duty, and church work, any other interactions should not be based on the premise of "the brothers and sisters." If it doesn't

involve duty, life entry, or normal interactions between people, but someone always uses the “brothers and sisters” guise as an excuse to achieve a certain goal, they are undoubtedly seeking to use such statements, methods, and advantageous conditions as a pretext to take advantage and scheme for their personal benefits. God’s chosen people should be vigilant about this, addressing such issues with wisdom to avoid being taken in. This is because most people in the church do not understand the truth, and some are even disbelievers, acting without principles and committing reckless misdeeds. Them doing things under the guise of the “brothers and sisters” is what most easily influences and disturbs the church’s work. What is the purpose of saying all this today? It is to make it clear that whether in communication or interactions with others, the foundation should be based on the truth principles. This prevents improper dealings between people; of course, it also prevents those who love to take advantage from finding loopholes to exploit, and simultaneously prevents those who are overly concerned with their face or weak in humanity from always being taken advantage of, always being cheated, and always suffering losses. Some people—despite the obvious difficulty of their own family’s circumstances—end up “putting on a brave face” at their own expense, lending their hard-earned money because someone who loves to take advantage asks to borrow it, claiming to have chosen these people because they think highly of them. What happens after the money is lent out? The borrower disappears. Then, the lender complains about God for not protecting them. Is this having reason? Did you think that believing in God means you don’t have to think when doing something, that God will take care of everything? Doesn’t that make you a useless person? God requires people to be honest, wise, and act according to the truth principles. Can’t you understand this? If you don’t act according to these truth principles, then you deserve to always suffer losses and be

taken in. In the end, when there's no way out in your life, whom can you blame? You brought it upon yourself. Your actions were not out of love; they were stupid! You lent money to a swindler to please them, but when you need money, could you ask for it from God's house? Should God's house bear this responsibility for you? By expecting God's house to cover this expense, aren't you being indebted to God? Without a way out in life, how can you do your duty? If you pray to God, God might not satisfy you; this would be a case of reaping what you've sown, and deservedly so. Who told you to be so stupid! Did God tell you to trust that person? Did He tell you to lend them money? He did not; it was your personal action, not representing God's intention. If your personal actions are in error and lead to adverse consequences, you can only bear the responsibility yourself. Why should you make God's house be responsible, or God be accountable for you? Why complain about God for not protecting you? You are an adult; why lack the judgment expected of one? Would you lend money to just anyone who asks out in society? You'd have to think about it, wouldn't you? Why would you lend money to someone just because they added mention of the title of "the brothers and sisters" to their request? Does this not show that you are foolish? You are not just foolish, you are stupid; stupid to the extreme! Do you think that all the brothers and sisters are genuinely believing in God, that they all understand the truth? At least a third of them do not love the truth, and are disbelievers. Can't you discern this? Do you think all the brothers and sisters are the objects of God's salvation, truly belonging to God? Don't you know that "Many are called, but few are chosen"? Whom do the brothers and sisters represent? They represent corrupt humankind! If you trust them, aren't you being stupid? Regardless of what adverse consequences your personal actions result in, don't go looking for God's house or for the brothers and sisters; no one can

cover for you, nor does anyone have the obligation to bear the responsibility for you. You brewed the bitterness, you bear it; the accountability lies with you. Also, don't bring these matters into church life for fellowship and discussion; no one wants to hear it, and others are not obligated to deal with your messy affairs. If someone truly wants to help you, the two of you can solve it privately. Understand?

Fellowshipping on these matters serves as a reminder to people, broadens their knowledge, and sounds a warning bell for them, making it clear that among those who believe in God, there are all kinds of people. There's an important point you must remember, which I have mentioned several times before: Those who believe in God are chosen from corrupt humankind. What does this imply? It implies that every individual has been corrupted by Satan, everyone has corrupt dispositions and is capable of doing evil to various degrees, and, within the right context, is capable of doing things that resist God. Misrepresenting facts and falsehoods and loving to take advantage, which we've just fellowshipped about, are done by believers; nonbelievers are irrelevant to us, so we won't mention them here. These manifestations of humanity that we've fellowshipped are precisely the manifestations of those who believe in God. So, do not regard the title of "the brothers and sisters" as something grand, noble, or sacred and inviolable. If you do, that's stupidity on your part. God has never said, "The brothers and sisters are precious. Once they become brothers and sisters, they are holy, they become God's confidants, completely trustworthy; you can fully trust them, and whatever they say or do is the truth." This has never occurred; these are your notions and imaginings. If up to now you still cannot see the actual connotation behind the title "the brothers and sisters," then you are truly stupid; you have listened to the sermons all these years in vain. You haven't even figured out what kind of

person you are, yet you so trust others, regarding them—the brothers and sisters—as so hallow and grand, yammering on about how “the brothers and sisters dislike this,” “the brothers and sisters are angry,” “the brothers and sisters are suffering,” “the brothers and sisters this and that,” speaking of the brothers and sisters with such affection. Have you seen anywhere in God’s words that says the brothers and sisters are so noble and hallow, so trustworthy? Not a single sentence, right? Then why would you view them that way? That makes you a downright fool. Therefore, regardless of how much disadvantage or loss you suffer from the brothers and sisters, it’s entirely your own fault. In the end, consider the losses and disadvantages you suffer as tuition fees. This is a lesson for you to take in. You must always remember: The brothers and sisters do not represent the truth, much less do they represent God; they are not equivalent to God’s intimates, God’s witnesses, or God’s beloved children. Who are the brothers and sisters? They are corrupt humans, just like you; they have notions about God, don’t love the truth, are averse to the truth, possess an arrogant disposition, possess vicious and wicked dispositions, are capable of setting themselves up as enemies of God in every respect, doing their duties perfunctorily, and even taking advantage of the other brothers and sisters under the guise of believing in God. What is the purpose of saying all this? It’s not to sow discord between you and the brothers and sisters but to help you see everyone’s true colors clearly, treat the title “the brothers and sisters” correctly, treat the people around you correctly, and establish proper interpersonal relationships with everyone. Do not try to establish or maintain good relationships with others through personal favors, material exchanges, flattery, ingratiation, concession-making, or other such means, with the goal of integrating yourself among the brothers and sisters. This is unnecessary, and everything you do in this regard is abominable and

detestable to God. What, then, is the best way to live, the best attitude and principle for living to have, among people? It is the word of God. What do God's words say? They say to establish proper and normal interpersonal relationships. How are these relationships established? Interact, speak, and associate with others based on God's words. For instance, if someone is moving and asks if you have time to help, if you are willing, you can go; if you are unwilling because you are afraid it might affect your duty, you can refuse. This is your right and, of course, also the principle you should follow. You do not need to make concessions, reluctantly and conflictedly agreeing out of fear of offending them or disrupting the harmony among the brothers and sisters, and then feel unwilling in your heart afterward, impinging upon the performance of your duties as a result. You know full well that doing so goes against principles, yet you still allow others to extort you and order you around like a slave for the sake of satisfying them and maintaining good relations. You satisfying other people is not a good deed, and will not be remembered by God. What you are doing is merely to maintain interpersonal relationships; you are not acting for the sake of the church's work or to do your duty, much less is it your responsibility or obligation. God will never remember such actions, and even if you do them, you do so in vain. So, when encountering such matters, shouldn't you seriously and carefully consider how to choose? Some people get asked for help, but their duties actually keep them very busy, and they had just managed to find the time to attend a gathering or do some spiritual devotions. They clearly don't want to go, and according to the principles, they shouldn't go either. But, because they care too much about face, they can't bring themselves to say no. In the end, what happens? They allow those lowly, advantage-seeking individuals to exploit them, squandering the time that should have been dedicated to their life entry. Isn't that a loss? It's

a well-deserved one! Suffering such a loss doesn't merit the sympathy or pity of others at all. Why say it's a deserved loss? Who made you disregard God's words? Who made you fear offending people? If you prefer not to offend people over listening to God's words, then you justly deserve this loss! Some say, "People don't live in a vacuum; there must be interactions between people." What matters is how you interact. Which is in line with the truth principles, aligns with God's intentions, and benefits your life entry more: interactions based on principles, or interactions without principles, being a people pleaser who tries to smooth everything over? You know which one to choose, don't you? If you know how to choose yet you still get trapped in the mire, the ultimate consequence is yours alone to bear. Isn't that obvious? (Yes.)

There are still more manifestations of the humanity of evil people, and today's fellowship was limited, focusing only on the aspects of loving to misrepresent facts and falsehoods and loving to take advantage of others. Only after hearing about these two aspects do most people begin to have some feeling and discernment, saying, "So this is what bad humanity is like!" But such people do indeed exist in the church, so what should be done? Their presence is not a big issue, as the church has principles and regulations; it can adopt appropriate measures to handle such individuals. The purpose of today's fellowship on these matters is to enable most people to have a clear understanding and discernment of these two types of evil people, and then to work together to clear them out.

November 20, 2021

The Responsibilities of Leaders and Workers (25)

Item Fourteen: Promptly Discern, and Then Clear Out or Expel All Manner of Evil People and Antichrists (Part Four)

The Standards and Bases for Discerning Various Kinds of Evil People

Today, we continue with the fellowship on the fourteenth responsibility of leaders and workers: "Promptly discern, and then clear out or expel all manner of evil people and antichrists." The previous few times, we fellowshipped about the several aspects that leaders and workers should discern, as well as the major truths they should understand, when doing this work; that is, we fellowshipped about how to discern all manner of evil people. How are all manner of evil people defined? They are those who infiltrate God's house under the guise of believing in God, and yet they do not accept the truth and also disturb the work of the church; all such people fall into the category of evil people. They are the ones whom the church should clear out or expel; that is, those who are not permitted to exist within the church. We differentiate and dissect all manner of evil people through three main criteria. What are these three criteria? The first is one's purpose for believing in God. The second is one's humanity—dissecting one's humanity to discern and see clearly whether they are among those whom the church should clear out. What is the third criterion? (One's attitude toward their duties.) One's attitude toward their duties is the third criterion. The first criterion was fellowshipped on before. As for the second criterion —one's humanity—two points were fellowshipped on. What was the first point? (Loving to misrepresent facts and falsehoods.) And the second? (Loving to take advantage.) From the content of these two points, it might seem insufficient to consider these as manifestations of evil people, but based on the detailed manifestations I've previously fellowshipped about,

these two types of people have believed in God for years without genuine repentance; their various manifestations have already caused disturbances and destruction to church life, to the life entry of God's chosen people, and to the relationships between God's chosen people. According to their manifestations and based on their nature essence, these two types of people should fall into the category of evil people. The church leaders and God's chosen people should discern and characterize them, and clear them out in a timely manner. Is this appropriate? (Yes.) It's completely appropriate. The behavior of these two types of people in the church has a very negative impact; they have no interest in the truth whatsoever, nor do they submit to God's work at all. Among the brothers and sisters, what they live out seems to be no different from nonbelievers; they often lie and cheat others, do their duties in a perfunctory manner and without the slightest sense of responsibility, and do not change despite repeated admonitions. They not only affect church life but also severely disturb the church's work. Undoubtedly, they are among those whom the church should clear out or expel, and it is entirely appropriate to characterize them as evil people and list them among the ranks of such people—it is not at all excessive to do so. Regarding the first type, those who love to misrepresent facts and falsehoods, their problem is not as simple as saying things that are not very appropriate, or having communication barriers with others, etc., but rather, there is a problem with their disposition. At a deeper level, the problem of their disposition is a problem of their nature essence. On a shallower level, it's a problem with their humanity; that is to say, their humanity is extremely vile and despicable, making it impossible for them to interact with others normally. They not only lack positive manifestations like provisioning, helping, or loving others, but also their actions and behaviors serve only to disturb, destroy, and demolish. If some people habitually

engage in misrepresenting facts and falsehoods, and are always doing this whether openly or secretly, causing severely negative impacts to the church's work and to the brothers and sisters, then they are among those whom the church should clear out. The other type is those who love to take advantage. No matter the situation, they always seek to gain an advantage, with their eyes always on their own interests. They do not focus on entering into the truth reality, nor on doing their duties well or fulfilling their own responsibilities. Even more so, they do not focus on interacting normally with the brothers and sisters, drawing on others' strengths to make up for their own deficiencies and building normal relationships, or leading a normal church life. They do not focus on any of these things—they merely come to the church and among the brothers and sisters to take advantage. As long as they are present in the church, and as long as the brothers and sisters are in contact with them, the brothers and sisters will feel discomfort inside. The brothers and sisters not only feel repulsion toward their actions and behaviors, but primarily, they often feel interfered with and constrained in their hearts to a significant extent. What does "a significant extent" refer to? It means that in real-life situations, when faced with harassment from disbelievers or evil people, some individuals are constrained by their feelings and unable to break free, while others, although disliking it, do not dare to speak out but always inwardly feel constrained and lack peace. Isn't this a serious disturbance to the brothers and sisters? (Yes.) Therefore, God's chosen people should discern these two types of individuals; all who are categorized as evil people are among those whom the church should clear out. The specific principles for handling such individuals were already fellowshipped on at the last gathering, so they will not be fellowshipped on again in detail now. In summary, the two types of people fellowshipped about above have caused disturbances not only to the church life of the

brothers and sisters, but also to the orderly performance of their duties; the behaviors of some of them are even likely to trip up some new believers who lack a foundation. Therefore, based on the ways and means by which they act, as well as the various manifestations of their humanity and the adverse consequences these manifestations cause, these two types of people are among those who should be cleared out, and listing them among the ranks of evil people is not at all excessive. Although the behaviors of those who love to misrepresent facts and falsehoods and those who love to take advantage may not seem as unreasonably crude or vicious as those of the evil people defined in human notions—although they lack such obvious manifestations—the adverse consequences of their behaviors and their humanity necessitate they be cleared out of the church. These were the manifestations of the two types of people, and the principles for handling them, which were fellowshipped last time.

II. Based on One's Humanity

C. Being Dissolute and Unrestrained

Today, we continue to fellowship on the manifestations of several other types of people in regard to their humanity, starting with the third type of people. What is a primary characteristic of these people's humanity? It is dissoluteness and lack of restraint. Understanding dissoluteness and lack of restraint from a literal perspective is quite easy; it means that the behavior, demeanor, and speech of these individuals appear improper—they are not dignified and decent individuals. This is a basic understanding of the manifestations of people of this type. In the church, it's inevitable that some people's views on believing in God and the ways they pursue will contain deviations or errors. Their speech and demeanor lack any devoutness, their manifestations in life and the quality of their humanity do not meet the decorum of saints at all, and they wholly lack a God-fearing heart. Overall,

their speech, behavior, and demeanor can only be described as dissolute and unrestrained. Of course, the specific manifestations are numerous, visible to everyone, and easy to discern. These individuals are akin to disbelievers and nonbelievers; specifically, they exhibit particularly dissolute behavior. When it comes to gatherings, their attire and grooming are very casual. Some do not bother to tidy themselves before leaving their homes, coming to gatherings in a disheveled state, with uncombed hair and unwashed faces. Some are dressed sloppily, wearing worn-out slippers or even pajamas to the gatherings. Others live sloppily, paying no attention to personal hygiene, and do not mind wearing dirty clothes to gatherings. These people all treat the gatherings with extreme casualness, as if dropping around to a neighbor's home, not taking it seriously. During the gatherings, their speech and demeanor are also unrestrained, and they speak loudly without any scruples, even getting excited and gesticulating wildly when happy, and showing extreme indulgence. Regardless of how many people are present, they laugh, joke, and make sweeping gestures, sitting with their legs crossed, and acting as if they are above everyone else; they are particularly flamboyant and even haughty, never looking anyone in the eye directly when speaking to them, their gaze instead flitting around. Is this not dissolute? (Yes.) It is particularly indulgent and lacking in any ounce of restraint. Of course, nonbelievers might attribute the speech and demeanor of such individuals to a lack of a good upbringing, but we understand it differently; it's not merely a matter of lacking a good upbringing. As adults, one should clearly know the correct and proper ways to speak, behave, and interact with others—in particular, one should know how to do so in a manner that befits the decorum of saints, that edifies the brothers and sisters, and that constitutes normal humanity—without needing to be told. Especially when living church life, in the presence of the brothers and

sisters, although there's no need for pretense, one must be restrained. What, then, is the measure and required standard of this restraint? It is to conform to the decorum of saints. One's clothing and apparel should be dignified and decent, avoiding bizarre attire. In the presence of God, one must be devout, and not make sweeping gestures; of course, in front of other people they should also maintain devoutness and human likeness, so that they present themselves in a way that is appropriate, beneficial, and edifying to others. This is what satisfies God. Those who are dissolute and unrestrained pay no heed whatsoever to living out the most basic aspects of humanity, and one definite reason for their indifference is their sheer ignorance of how to be a devout person or someone of integrity and dignity who commands respect; they simply do not understand these things. Therefore, despite the church's repeated stipulations and demands for neat, dignified, and decent attire at gatherings, without wearing bizarre clothes, they continue to not take these rules seriously, often arriving wearing slippers, disheveled, or even in pajamas. This is one manifestation of those who are dissolute and unrestrained.

Those who are dissolute and unrestrained manifest another behavior, which is to dress fashionably and apply thick, alluring makeup at gatherings. They start getting dolled up and decked out two days before each gathering, pondering over what makeup to wear, what jewelry to put on, what hairstyle to choose, which outfit to wear, what bag to carry, and which shoes to put on. Some women even apply seductive lipstick, eyeshadow, and nose contour, and in more extreme cases, some dress and doll themselves up in an overly seductive manner, exposing their shoulders and back, wearing bizarre clothes. At the gatherings, they do not listen attentively to the fellowship of the brothers and sisters, nor do they pray; much less do they participate in the fellowship or share their personal

understanding and experiential testimonies. Instead, they compare themselves with everyone else, concerning themselves with who is better or worse dressed than they are, who is wearing particularly trendy branded clothes, who is wearing cheap street-market clothes, how much someone's bracelet costs, and so on; they focus only on these matters, even often making such comparisons openly. From the attire, as well as the speech, behavior, and demeanor of these individuals, it's evident that their participation in church life and their interaction with the brothers and sisters is not aimed at understanding the truth, and much less is it for the pursuit of life entry to achieve a change in disposition; rather, they use the time during gatherings to flaunt their enjoyment of money and material life. Some people come to the gathering places dressed in brand-name clothing to show off, indulging to the full their desires for fashion and social trends among the brothers and sisters, enticing others to pursue these trends and making others envy and look up to them. Despite noticing some of the brothers' and sisters' looks and attitudes of disgust toward them, they remain dismissive, continuing to do things their own way, wearing high heels, and carrying designer bags. Some even attempt to pose as well-to-do, wealthy individuals, wearing low-quality perfume to the gatherings, so that after they enter the room the mingled scents of perfume, blusher, and hair oil form a pungent and unpleasant odor. Many other gathering participants are indignant yet dare not speak out, feeling disgusted at the sight of these people, and those who genuinely believe in God keep their distance from them. Whether their attire and grooming are fairly upscale or fairly casual, the hallmark of such individuals is their exceptionally free and undisciplined speech, behavior, demeanor, and lifestyle, not only during gatherings but also in their everyday interactions with the brothers and sisters or in their daily lives. To be precise, they are particularly indulgent,

ungoverned by even the slightest restraints. There aren't regular patterns to their daily lives; they say whatever they want, act recklessly and willfully, never discuss personal experiences, rarely share their understanding of God's words, and hardly talk about the difficulties encountered in doing their duties. What are the only topics they discuss? Societal trends, fashion, gourmet food, the private lives of famous figures in society and even stars, and unusual stories and anecdotes from society. From these natural revelations of theirs, it is not difficult to see that such people's belief in God is merely to muddle along in life. Their lives are focused entirely on eating, drinking, and having fun, rather than on such matters as living church life, doing their duty, or pursuing the truth. What is meant by "dissolute and unrestrained" is that these individuals' lifestyles, what they live out in humanity, and also their ways of handling things, treating others, and interacting with others are all dissolute and unrestrained. They often mimic popular expressions in society; regardless of whether the brothers and sisters like to hear them or whether they can understand them, these individuals just keep speaking. They even frequently imitate the sayings of some famous figures in society and music and film stars. As for the positive vocabulary often used in God's house and among the brothers and sisters, they never show any interest; they never fellowship about the truth in their daily lives. What they idolize are worldly trends; various famous figures and stars are the targets of their idolization and imitation. For example, they quickly catch on to popular terms and phrases online and use them in their lives and in conversations with the brothers and sisters. Of course, these terms are certainly not anything positive or edifying; they are all negative, holding no value and much less any meaning for those who believe in God. They are popular expressions produced by corrupt and evil humankind, entirely representing the thoughts and viewpoints of evil forces. Such words

are often taken notice of, accepted, and used by those disbelievers in the church who are fond of evil trends. They are entirely closed off to the spiritual terminology and vocabulary of God's house, not listening to or learning about them in earnestness. Conversely, they quickly pick up and put to use the negative things of the nonbelieving world and those things scummy people pay attention to. Thus, these individuals, whether judged by their external attire, speech, and demeanor, or by the various thoughts and viewpoints and the attitudes toward things that they reveal, stand out as exceptionally different among the brothers and sisters. What does being different mean? It means that their speech, behavior, and demeanor are like those of nonbelievers, exhibiting no change whatsoever; they simply are disbelievers. For example, some people sing two hymns on the stage of God's house and gain everyone's appreciation, so they start to think of themselves as stars or big shots, always demanding to apply heavy makeup for performances, insisting on having a certain celebrity's hairstyle, and dyeing it in odd colors. When others say: "Believers should dress with dignity and decency; your style does not meet the requirements of God's house," they complain, saying, "The rules of god's house are too strict; it's really troublesome! Why is it so hard to be a star?" After singing just two hymns, they fancy themselves as stars and think they are terrific, and whenever they are unoccupied they constantly ponder: "How many fingers do stars of the nonbelieving world use to hold the microphone? How many steps do they take to get on stage? Why don't I receive flowers when I sing so well? Stars out in the world have agents and assistants; they don't have to handle or address most matters themselves, their assistants do it all. But as a singer in god's house, I have to take care of mundane tasks like getting food, dressing, and shopping by myself. God's house is too conservative!" In their hearts, they always feel unhappy living in God's house; they feel

especially aggrieved, always discontent and filled with complaints. Can such a person love the truth? Will they practice the truth? Why don't they reflect on themselves? Their perspectives on things are so distorted, akin to those of nonbelievers; how can they not realize this? God's house does not hinder them from becoming a star, but are these viewpoints and approaches of theirs—which are those of disbelievers—feasible in God's house? They are fundamentally untenable. Their usual speech and demeanor are contemptible to most people. Because of their "open-mindedness" and extreme indulgence, whatever such people say or do is dissolute and unrestrained, revealing nothing but the disposition of Satan.

God's house repeatedly emphasizes that the brothers and sisters should maintain boundaries between men and women, and not get entangled with the opposite sex. However, some people are dissolute and unrestrained, not heeding this advice whatsoever, and even attempt to secretly seduce or date with others, disturbing church life. They enjoy contacting the opposite sex, even looking for reasons and excuses to make contact and playfully interact. Seeing someone of the opposite sex who is attractive or with whom they get along, they start pulling and tugging at them, flirting and bantering, messing with their clothes and tousling their hair, and even throwing snowballs into their clothes during winter; they play around with each other like animals, without boundaries or a sense of honor, not feeling any shame. Some people say, "How could that be considered playing around? They're showing affection; that's called being lovey-dovey, being romantic." If you're looking for romance, you've chosen the wrong place. The church is where the brothers and sisters do their duties; it's a place for worshiping God, not for flirtation. Public displays of such behavior in front of everyone cause most people to feel disgusted and repelled. The key issue is that it doesn't edify others, and you also lose your integrity and dignity. Just how

old are you? Can't you tell your right hand from your left? Don't you understand the distinction between men and women? And yet you engage in flirtation! It's normal for seven- or eight-year-old children to play around; such behavior and interests are typical for their age. However, if adults exhibit these behaviors, isn't it childish? Simply put, that's exactly what it is. In terms of essence, what is this? (Indulgence, dissoluteness.) It's all too dissolute! Believing in God, one must know to possess a sense of honor. Even among nonbelievers, few behave so dissolutely. How frivolous and contemptible such dissolute individuals are! Throwing snowballs into a member of the opposite sex's clothes for excitement, not just chasing them around playfully but even kicking their behind—when someone exposes the fact that such behavior is too dissolute and blurs the boundaries between men and women, they retort, "We only play around like this because we're so close; people should understand." They indulge to such an extent, not only allowing themselves to indulge but also enticing others to join in their indulgence. What kind of wretch is this? Tell Me, should such people remain in the church? (No.) Being around this type of person always feels uncomfortable and awkward. When they see someone, they don't greet them normally; instead, they just give them a punch, saying, "Where the hell have you been all these years? I thought you had evaporated from the face of the earth! How have you been?" Even their manner of greeting is so barbaric and haughty; not only do they speak barbarically, but they even get physical with others. Doesn't this resemble the behavior of hooligans and bandits? Do you like such people? (No.) Is the feeling of being mocked and toyed with comfortable? (No.) It's uncomfortable, and you can't even express it; you just have to endure it, and the next time you see them, you avoid them from afar. In summary, what does this say about the quality of such people's humanity? (It's poor.) Regardless of the angle from which

they are viewed—whether it's their speech and demeanor, their personal conduct, the way they deal with the world, and their interactions with others, their perspective toward the trends of the nonbelieving world, or their manner of believing in God and their attitude toward God and His words—it's not difficult to see that these individuals lack any devoutness or God-fearing hearts. Nor can one see any sincerity in them to seek or accept the truth. What is observed is their dissoluteness and lack of restraint, their constant emulation of stars and idols, and their lack of any intention to reverse course regardless of how the truth is fellowshipped. What can the characteristics of their humanity be summarized as? Dissoluteness and lack of restraint. Thus, it can be definitively stated that they are nonbelievers who have infiltrated God's house; they are disbelievers.

Dissolute and unrestrained people employ the same choice of words as bandits and hooligans of the nonbelieving world; they particularly enjoy imitating the speech and style of stars and negative figures from society, with most of their language carrying a scummy tone that feels like something a hooligan or a hoodlum would say. For instance, when a nonbeliever arrives, uttering a few odd phrases after knocking on the door, the brothers and sisters say, "Something's off; why is it this person seems like a scout or a spy?" Although they can't be sure at the moment, it makes most people feel uneasy. Yet, the person who is dissolute and unrestrained speaks impressively, even with a certain air, saying, "A scout? Doesn't scare me! Why fear them? If you're scared, you don't have to go out. I'll go see what their deal is." Look how courageous and bold they are. Would you speak like this? (No, this is not how normal people talk; it's like something a bandit would say.) Bandits speak differently from normal people; they are especially overbearing. People learn the language of their kind; streetwise people specially adopt the popular lingo of society, bandits and hooligans

like speaking their jargon, and disbelievers are just like nonbelievers, saying everything that nonbelievers say. Good, dignified, decent people feel disgust and loathing upon hearing the speech of nonbelievers; none of them try to imitate that kind of speech. Some disbelievers, even after believing for ten or twenty years, still use the language of nonbelievers, deliberately choosing such speech, and while speaking they even mimic the demeanor, the expressions, and the gestures of nonbelievers, as well as the looks they give with their eyes. Can such individuals be pleasing in the eyes of brothers and sisters in the church? (No.) Most brothers and sisters find them disagreeable and uncomfortable to look at. What do you think God feels about them? (Detestation.) The answer is clear: detestation. From that which they live out, their pursuits, and the people, events, and things they revere in their hearts, it is evident that their humanity does not embody dignity or decency and falls far short of devoutness and fitting the decorum of saints. It is rare to hear from their mouths the words that believers or saints should speak, and the words that edify others and convey integrity and dignity; they are not likely to say these. What they revere, aspire to, and pursue in their hearts is fundamentally incompatible with what saints should pursue and aspire to, making it difficult for that which they outwardly live out, their speech, and their demeanor to be restrained. Asking them to be restrained, not dissolute or indulgent, and to maintain dignity and decency is a tall order. Let alone living like someone with humanity and reason who understands the truth and enters the truth reality, they cannot even achieve being a normal person with integrity and dignity who fits the decorum of saints, abides by the rules, and appears rational on the outside. Previously, there was a person who went to the countryside to preach the gospel and saw that some brothers and sisters had impoverished families and lived in run-down houses. He sarcastically and mockingly said, “This house is so

run-down, it's not fit for people; it's barely suitable for pigs. You should move out quickly!" The brothers and sisters responded, "Moving out is easy enough, but who will provide us with another house to live in?" He spoke recklessly and willfully, saying whatever came to mind without considering the impact it might have on others. This is having a scummy nature. The brothers and sisters asked, "If we move out, who will give us a house to live in? Do you have a house?" He had no reply. Seeing that people were facing difficulty, he had to be able to resolve their difficulty before speaking. What were the consequences of his speaking recklessly without being able to resolve their difficulty? Was this a problem of being too frank and outspoken? Absolutely not. The problem was that his scumminess was too severe; he was dissolute and unrestrained. Such people completely lack any conception of integrity, dignity, consideration, tolerance, care, respect, understanding, sympathy, compassion, thoughtfulness, assistance, and so on. These qualities essential to normal humanity are what people should possess. Not only do they lack these qualities, but in their interactions with others, upon seeing that someone is facing difficulties, they can even sneer, ridicule, mock, and deride them; not only are they incapable of understanding or assisting them, but they also bring sadness, helplessness, pain, and even trouble to them. For those with such severe scumminess, most people see them clearly and endure them repeatedly. Do you think such people can have genuine repentance? I don't think it's likely. Given their nature essence, they are not lovers of the truth, so how could they accept being pruned and disciplined? In describing such people, nonbelievers have terms like "sticking to one's own way" or "walking one's own path regardless of what others say"—what ridiculous logic is this? These so-called famous sayings and idioms are often viewed as positive things in this society, which twists the facts and confuses right and wrong.

As for the manifestations of the humanity of those who are dissolute and unrestrained, this basically covers it.

Regardless of whether dissolute and unrestrained individuals affect church life, the normal relationships among the brothers and sisters, or the normal performance of duty by God's chosen people, so long as the manifestations and revelations of their humanity cause adverse impacts and consequences, disturbing the brothers and sisters, these issues ought to be resolved, and appropriate actions should be taken against such individuals, rather than just letting them act unimpeded. For minor cases, help and support can be offered, or they may be pruned and warned. For severe cases, where their behavior and demeanor are especially dissolute, like that of nonbelievers or disbelievers, lacking a shred of saintly decorum, the church leaders and workers should come up with appropriate solutions to handle these individuals. If the majority of the brothers and sisters agree and conditions permit, these individuals should be cleared out; at the very least, they should not be allowed to do their duties in the full-time duty church. What does "for minor cases" refer to? It means some people are new believers, originally nonbelievers, who have never believed in Christianity and do not understand what believing in God entails. Their speech and demeanor reveal the habits of nonbelievers. However, through reading God's word, fellowshipping the truth, and living church life, they gradually turn around and change, coming to be like believers, showing some human likeness. These individuals should not be categorized among the ranks of evil people, but as those who can be helped. Another category is young people around twenty years old who, despite believing in God for three to five years, still indulge in playfulness, are not quite settled, exhibit some childishness in their outward speech and demeanor—speaking, behaving, and acting like children—and so forth, because of their young

age. For these people, help and support should be offered with love; they should be given enough time to change gradually without imposing overly strict demands. Of course, for adults who have believed in God for many years but still exhibit dissolute and unrestrained speech, demeanor, behavior, and actions like nonbelievers, and who refuse to change despite repeated admonitions, a different approach is warranted; they should be handled according to the regulations of God's house. If such individuals' speech, demeanor, and the revelations of their humanity disturb the majority and create an adverse impact in the church, making many feel repulsed at the sight of them, unwilling to listen to them speak, unwilling to see their expressions when they speak, nor willing to look at their attire, and most are happier and in a better condition when such individuals do not attend gatherings—feeling uncomfortable and repulsed by their mere participation in church life and their mere presence among the brothers and sisters, as if there were a bug causing disturbances—then such individuals are undoubtedly evil people. That is, whenever they live the church life and do their duty with the brothers and sisters, most people feel disturbed and particularly repulsed. In such cases, these individuals should be handled as early as possible, not left alone to do as they will or subjected to further observation. At the very least, they should be cleansed away from the full-time duty church and sent to an ordinary church to repent. Why handle it this way? (They have caused disturbances and adverse consequences to most people, disturbing church life.) Because the consequences and impacts of their manifestations are so vile! According to this, leaders and workers, as well as God's chosen people, should not turn a blind eye to them and blindly indulge their behavior. It is inappropriate for leaders and workers to do nothing even when such individuals cause disturbances to the majority;

such individuals should be cleansed away from the church according to the regulations of God's house—this is the wisest choice.

Has the church previously handled people who are dissolute and unrestrained? (Yes.) When such people were handled, some have cried, saying, "It wasn't on purpose. It's just an occasional behavior of mine; I'm not that kind of person. Please give me another chance! If I am not allowed to do my duty, I won't be able to believe in god once I return home, where everyone is a nonbeliever." They speak so appealingly and seem genuinely distressed, expressing a reluctance to leave God and asking God's house for another chance to repent. Granting them another chance is possible, but the crux is whether they can change or not. If it is thoroughly perceived that this person lacks any shred of humanity, has no conscience or reason, basically being a thing with no heart and no spirit, then they should not be given another chance; it would be futile. However, if the person's substance is good, and it's just that their humanity is immature due to their young age, and they are bound to change in a few years, then they must be given the opportunity to repent. They should absolutely not be cleared out from the church; no good person may ever be ruined. Some people are inherently disbelievers; they are inherently dissolute, ignorant, and foolish things, and in their humanity they inherently lack the concept of honor, not knowing what a sense of shame is. After acting in an unrefined manner in public, most people would feel regretful and embarrassed to face others. Moreover, when they want to do such things, they are able to be considerate of the feelings and opinions of the brothers and sisters, and mindful of their own integrity and dignity, and they will not behave in such a manner; they will at most perhaps just kick up a fuss at home with their children or siblings. When out and about, interacting with strangers, people should understand what a sense of honor, decency, rules, and dignity mean. Can someone who

lacks understanding of these concepts change even with your help? Even if they are restrained now, how long can they endure? It won't be long before they relapse into their old ways. Because such people lack dignity and a sense of shame in their humanity, not knowing what rules, decency, or the decorum of saints mean, and their humanity inherently does not possess these qualities, you are unable to help them. People who cannot be helped are people who cannot change, people who cannot be instructed or influenced. Such individuals must be cleansed away as quickly and as early as possible, to prevent them from causing disturbances among the brothers and sisters, from bringing shame here. God's house does not need anyone to just make up the numbers. If God will not save someone, then no amount of just making up the numbers will be of any use for that person. Those whom God does not acknowledge should be cleared out—cleanse away those who should not remain in God's house, lest the presence of this one person adversely affects many others, which is unfair to the majority. If you see through the essence of those who are dissolute and unrestrained, you should handle them and clear them out as soon as possible, rather than tolerating them indefinitely. Some say, "They do occasionally produce some results when doing their duty. They are still needed for that aspect of the work. They also have quite a loving heart and can pay a little price." But who among those remaining in God's house cannot pay a little price? Who cannot achieve some results when doing their duty? If everyone can produce some results, why not choose good people who are dignified and decent to do duties? Why insist on keeping the types of people who are scummy people, rogues, and blockheads in the full-time duty church to cause disturbances? Why insist on keeping those disbelievers who live like nonbelievers to labor in God's house? God's house does not lack laborers;

God’s house only wants honest people who love the truth, upright people, and those who can pursue the truth, to expend themselves for God.

Most of those currently doing duties are people who have believed in God for more than five or six years, and all kinds of people have been fully revealed in the process of doing their duties—those who are disbelievers, muddleheaded people, false leaders, evil people, and antichrists have all been revealed. Many of God’s chosen people have seen clearly that most of these people refuse to change despite repeated admonitions, having already caused serious disturbances and disruptions to the work of God’s house. The time has come when these disbelievers, evil people, and antichrists must be cleansed away. Not cleansing them away will affect the operation of the church’s work and the spreading of God’s kingdom gospel. Not cleansing them away will impact the life entry of God’s chosen people; church life will continue to be disturbed and will never find peace. Therefore, church leaders and workers at all levels should start cleansing the church according to God’s intentions and based on God’s words. I see that quite a number of people lack humanity. During gatherings, some exhibit all sorts of unseemly behaviors, and do not adopt a proper demeanor whether sitting or standing, with tea, mobile phones, facial cream, and perfume all prepared beside them. Some who like to look pretty are constantly checking their appearance in the mirror and touching up their makeup, and others are always drinking water, scrolling through their phone to read news or watch videos of the nonbelieving world, speaking and conversing with their legs crossed, twisting their bodies into two bends, resembling the shape of a snake, without even maintaining a proper shape. I’ve also heard that some people return to their bedroom at night and lie on the bed without even taking off their shoes, sleeping until dawn. In the morning, they open their eyes not to pray or engage in spiritual devotions,

but to first check the news on their mobile phone. During meal times, when they see delicious food, or when they see meat, they dig into it ravenously —not caring whether others get to eat, as long as they are full—and then go straight back to sleep. They lack human likeness in anything they do, acting dissolute and unrestrained like nonbelievers, not observing any rules at all, without one bit of obedience or submission, just like beasts. Tell Me, can the type of people who have such a seriously scummy nature be saved? (No.) Then is there any point in them believing in God? With a caliber too poor to measure up to the truth at all, can they understand God's words when they read them? Without possessing any rules in terms of conducting themselves, can their labor be up to standard? Without conscience or reason, can they accept when listening to sermons and listening to fellowshipping on the truth? (No.) Those who exhibit these behaviors fundamentally lack any humanity, so how can they possibly gain the truth? Those without humanity are beasts, devils, dead people with no spirit, who cannot understand the truth when they hear it and do not deserve to hear the truth. Letting them understand and gain the truth is like forcing fish to live on land or forcing pigs to fly—impossible! Previously, when talking about which types of people are beasts, the word "beasts" was often prefixed with the word "dog," so they were called "dog beasts." However, after raising dogs and interacting with them closely, I've discovered that dogs possess the best things that humans lack: They behave by the rules, are obedient, and have a sense of self-respect. You set a boundary for them to exercise in, and they'll only exercise within it, and without exception, they absolutely won't go to places you forbid them to go to. If they accidentally cross the line, they quickly retreat, wagging their tails continuously, begging for forgiveness and admitting their mistake. Can humans achieve this? (No.) Humans fall short. Although dogs may not understand as much as humans,

they grasp one thing: “This is the owner’s territory, the owner’s home. I go wherever the owner allows and avoid places I’m forbidden to go to.” Even without being hit, they refrain from going there; they have a sense of self-respect. Even dogs know what shame is, so why don’t humans? Is it excessive to classify those who do not know shame as beasts? (No.) It’s not excessive at all; most people don’t even possess the virtues of a dog. In the future, when we say that some people are beasts, we cannot call them “dog beasts” anymore; that would be an insult to dogs, as these people, these beasts, are worse even than dogs. Therefore, once such people cause disturbances to church life or to the brothers’ and sisters’ performance of their duties, they must be promptly cleared out—this is only reasonable, justifiable, and not at all excessive. This is not being unloving; this is acting on principle. Even if those who are dissolute and unrestrained show some results in their duties, can they be saved? Are they people who accept the truth? They can’t even restrain their own actions, so can they possibly accept the truth? They can’t maintain their own integrity and dignity, so can they enter into the truth reality? That is impossible. Thus, handling these individuals in such a manner is not at all excessive; it is entirely based on principle, and entirely for the purpose of protecting God’s chosen people from Satan’s disturbances. In summary, upon detecting such individuals, they should be handled accordingly based on the several principles I just mentioned. Is it excessive to categorize the kind of people who are genuinely dissolute and unrestrained, and who genuinely indulge in the flesh without any saintly decorum, as nonbelievers and disbelievers? (No.) Since they are categorized as nonbelievers and disbelievers, including them among the ranks of the various types of evil people that the church should clear out is not excessive. People who cannot even restrain their own behavior and demeanor certainly cannot accept the truth. Are those who

cannot accept the truth not enemies of the truth? (Yes, they are.) Is it excessive to characterize those who are enemies of the truth as evil people? (No.) It's not excessive at all. Therefore, the principles for handling them are entirely appropriate.

D. Being Inclined Toward Vengeance

Our fellowship on the manifestations of the third type of people—those who are dissolute and unrestrained—has concluded. Aside from people of this type, there are many others who fall under the category of evil people, and the church should discern and clear out all these types of evil people. Next, we shall discuss the fourth type. Of the various evil people that the church should discern and clear out, the fourth type presents a significant challenge and trouble. Who might these be? They are those inclined toward vengeance. By the phrase "inclined toward vengeance," it is evident these people are not anything good; colloquially speaking, they are bad apples. Judging from the consistent manifestations and revelations of their humanity, as well as their principles of action, their hearts are not kind. As the common saying goes, they are "nasty pieces of work." We say they are not of the kind sort; more specifically, these individuals are not kind-hearted but carry viciousness, maliciousness, and cruelty. Once someone says or does something that touches upon these individuals' interests, face, or status, or that offends them, for one thing, they harbor hostility in their hearts. For another, on the basis of this hostility, they act; they act with the objective and direction of venting their hatred and relieving their anger, a behavior known as seeking vengeance. There's always a portion of individuals like this among people. Whether it's what people describe as being petty, domineering, or overly sensitive, regardless of the terms used to describe or summarize their humanity, the common manifestation of their interactions with others is that anyone who

accidentally or intentionally hurts or offends them must suffer and face the corresponding consequences. It's like some people say: "Offend them, and you'll get more than you bargained for. If you trigger or hurt them, don't think of escaping lightly." Do such individuals exist among people? (Yes.) They certainly do. Regardless of what happens, whether or not it's worth being angry or petty about, those inclined toward vengeance put it on their daily agendas, treating it as a matter of utmost importance. Whoever offends them, it is unacceptable, and they demand a corresponding price be paid, which is their principle for treating people, for treating anyone they consider an enemy. For example, in church life, some people fellowship about their state or normally fellowship and share their experiences, discussing their states and corruption. In doing so, they inadvertently involve others' states and corruption. The speaker may be unintentional, but the listener takes it to heart. After listening, this individual cannot correctly comprehend or approach it, and they are prone to developing a vengeful mentality. If they don't let this matter go and insist on attacking and seeking vengeance, it will cause trouble for the church's work, so this matter must be handled promptly. As long as there are evil people in the church, disturbances will inevitably arise, so incidents of evil people disturbing the church must not be taken lightly. Whether intentional or not, as long as you trigger or hurt them, they will not let it go easily. They think to themselves: "You speak of your own corruption, why mention me? You talk about your self-knowledge, why expose me? Exposing my corruption makes me lose face and dignity, puts me on the spot among the brothers and sisters, causes me to lose prestige, and damages my reputation. Well then, I'll seek vengeance against you; you'll get more than you bargained for! Don't think I'm easy to bully, don't think you can push me around just because my family conditions are poor and my social status is not high. Don't take me

for some pushover; I'm not someone to be trifled with!" Never mind how it is they carry out their vengeance; let's just consider these people themselves: When they encounter these minor matters—matters which are common in church life—not only can they not treat or comprehend these matters correctly, but they also develop hatred and wait for opportunities to seek vengeance, even resorting to unscrupulous means to carry out their vengeance. What does this say about their humanity? (It's malicious.) Are they kind people? (No.) The best kind of people are those who can accept the truth. When they hear others fellowship and share their experiences, they ponder: "I also have this corruption. What they describe seems like my state. Whether they are intentionally exposing me or unintentionally speaking about something that happens to resemble my state, I will correctly comprehend it—I will hear how they have experienced it, how they seek the truth to resolve this state, and how they practice and enter." This is someone who truly accepts the truth. A slightly lesser person upon hearing this might think, "How come the corrupt disposition they recognize is just like my state? Are they talking about me? Well, let them talk. After all, I haven't suffered any loss, and most people probably don't know anyway. Maybe they're just talking about themselves, and it just happens to coincide with my state; we all share the same state." They don't take it seriously, harbor no hatred in their heart, and do not foster a vengeful mentality. However, it's different for the non-kind, evil people. Others would view the same matter as commonplace, handling and treating it accordingly. Of course, good people who accept the truth would resolve it proactively and positively. Ordinary people, although not positively resolving it, do not harbor hatred, much less seek vengeance. But for those non-kind people, such a common and utterly ordinary matter can cause them inner turmoil, making them unable to calm down. The things they

produce are not positive or ordinary, but vicious and wicked; they seek vengeance. What is the reason for their vengeance? They believe that people intentionally malign them with malicious remarks, exposing real situations about them, as well as their ugly side and their corruption. They take what people say as intentional, thus considering them their enemies. Then, they feel justified in using revenge to settle the matter, employing various means to achieve their vengeful ends. Is this not a vicious disposition? (Yes.) In church life, when the brothers and sisters talk about their states, most listeners can relate and accept it from God. Only those who are averse to the truth and have a wicked disposition generate hostility and even a vengeful mindset upon hearing it, thoroughly revealing their nature essence. Once the vengeful mindset is generated, a series of vengeful behaviors and actions follow. When acts of seeking vengeance unfold, what becomes of the relationships between people? They are no longer proper. And who is the real victim in this? (The person they seek vengeance against.) Correct. The real victims are those who fellowship their experiential testimony. Those inclined toward vengeance will then judge, attack, and even frame or slander those they perceive as exposing or harboring hostility toward them, using words or actions in various situations. Those inclined toward vengeance do not simply harbor hatred momentarily in their hearts and that's all; they look for and even create all sorts of opportunities to seek vengeance against those who are the targets of their vengeance, those they are hostile toward, and those they perceive as unfavorable to them. For example, during the election of leaders, if the person they are hostile toward meets the principles for using people within the house of God and is qualified to be elected as a leader, their hostility will cause them to judge, condemn, and attack that person. They might even engage in behind-the-scenes actions or do things detrimental to that person

to exact their revenge. In summary, their means of carrying out their vengeance are varied. For instance, they might find things to use as leverage against someone and badmouth them, fabricate rumors about that person via exaggeration and baseless hearsay, or spread dissension between that person and others. They might even falsely accuse that person to the leaders, claiming that the person is disloyal, negative and resistant in doing their duties. These are all actually deliberate fabrications, making something out of nothing. See how, from their suspicions and misunderstandings of that person, so many unwarranted behaviors and actions arise; all of these approaches stem from their vengeful nature. In fact, when that person shared their experiential testimonies, it was not targeted at them at all; there was no malice intended toward them whatsoever. It's merely because they are averse to the truth and have a vicious disposition inclined toward vengeance that they do not allow others to expose them, nor do they permit discussions about knowing oneself, discussing corrupt dispositions, or talking about one's satanic nature. When such topics are discussed, they become enraged, assuming they are being targeted and exposed, hence developing and forming a vengeful mindset. The manifestations of this kind of person carrying out their vengeance are not at all limited to just one circumstance. Why do I say so? It's because such individuals have a vicious nature; none may trigger or provoke them. They inherently possess an aggressiveness toward anyone and anything, akin to a scorpion or centipede. Hence, whether someone triggers or hurts them by speaking intentionally or unintentionally, as long as they feel that their pride or prestige has been lost, they will devise ways to salvage their pride and prestige, leading to a series of vengeful actions.

Next, I will fellowship other manifestations of those inclined toward vengeance. Some are pruned by leaders because they did their duties

perfunctorily, causing them to harbor dissatisfaction. Tell Me, is pruning them justified? (Yes.) It's completely justified and normal. If you do your duty perfunctorily, causing harm to the church's work, and you do not act in line with principles, and someone stands up to expose and prune you, it's justified, and you should accept it. However, those inclined toward vengeance not only refuse to accept it but also harbor dissatisfaction. Once the leaders leave, they start hurling abuse: "What are you showing off for? Isn't it just that you have an official position? If I had such a position, I'd do better than you! Pruning me, who do you think you are? I hate you for pruning me. I curse you to be run over by a car, to choke to death on your drink, to choke to death on your food. I curse you to die miserably! You dare to prune me? There isn't anyone on earth who dares to prune me!" When those leaders are pruned by upper-level leaders because of some matters, they revel in the leaders' misfortune and become extremely happy, humming a tune, thinking to themselves: "How about that? You showed off, and now you're getting retribution! Whoever prunes me, I will make their life miserable!" What do you think of such people? (They're malicious.) No matter how justified their being pruned is, they cannot accept it. They persistently argue and defend themselves, and afterward they still continue to do their duties perfunctorily, remaining incorrigible despite repeated admonitions. If you always act in a perfunctory manner, in God's house, you will just be pruned; if you're at your job in the secular world and you act perfunctorily, you might end up being fired and lose your livelihood. Most of the time in God's house, the principle is to fellowship the truth and support with love, allowing most people to pursue the truth and do their duties normally. Actually, among leaders and workers, only the minority may face harsh pruning. Most people act based on faith, awareness, conscience, and reason, accepting God's scrutiny, and do not make grave

mistakes, so they do not face harsh pruning. However, being pruned is a good thing; how many people get to face pruning, especially from the Above? This presents a great opportunity for self-knowledge and life growth. Believers must at least understand the significance of being pruned, recognizing it as something good. Even if the pruning from certain individuals is not entirely in line with principles, mixed with personal inclinations and hotheadedness, you should still examine yourself to see which aspects of your actions do not align with principles and positively accept it; doing this is helpful to you. But, these evil people cannot accept even justified pruning. Even if they do not take action to seek vengeance, their hearts are filled with immense dissatisfaction, and they curse and swear. When those who have pruned them face their own pruning or encounter adversity, they are happier than a child celebrating the New Year. This is the manifestation of evil people. There are also some people who are competitive in doing their duty; they often do not follow principles and act perfunctorily, leading to unfruitful performance of their duties. When leaders fellowship about their issues and prune them, those inclined toward vengeance cannot treat this matter correctly. Even though they internally admit to their perfunctoriness and lack of principle in doing their duties, they still develop thoughts and actions of seeking vengeance in response to being pruned. Subsequently, they write letters falsely accusing the leaders, seizing on some of their practices and their revelations of corruption to exaggerate and report to higher-ups in an attempt to get the leaders dismissed. If their objective is not achieved, they undermine and cause disturbances behind the scenes, stubbornly resisting the leaders' arrangements. They do not consider the church's work, the principles required by God's house, or the effectiveness of doing their duty; they are only concerned with venting their anger. They refuse to listen to anyone,

even rejecting the admonitions of leaders and workers. Although they do not talk back or resist to their face, behind the scenes, they can vent negativity, drop their responsibilities in opposition, and seize upon any leverage to wield against the work arrangements of God's house or against the leaders and workers. They even spread notions; they themselves are negative and reluctant to do their duty, but they also try to drag more people into being negative and slack and neglecting their duties. What is their principle? "I'm not afraid of dying; I need to find someone to drag down with me. The leaders prune me, saying my performance of duty is not up to standard—then I'll make sure everyone fails to do their duty well. If I'm not doing well, none of you will! The leaders prune me, and you all laugh at me; I'll make life difficult for all of you!" When they do their duty perfunctorily or against principles, and someone reports this to the leaders, they investigate this matter: "Who reported me? Who told on me to the leaders? Who is in close contact with the leaders? If I find out who reported me to the upper-level leaders, I won't show any courtesy to that person! I'll never let it go!" They are not only capable of making harsh statements, but of course, they can also carry out such threats. These individuals have many nasty and underhanded tactics for seeking vengeance, not just by seizing leverage with which to judge and condemn others; some deliberately steal the laptop charger of the person they want to seek vengeance against, leaving them unable to recharge their laptop and hindering their performance of duty. Others intentionally add a lot of salt to someone's food to make it inedible. These crude means of revenge, common among nonbelievers, are also employed by evil people within the church. Their methods of carrying out their vengeance extend far beyond these, including some unscrupulous tactics we've never seen before; we're merely citing a few simple examples. Among them, some individuals deliberately create

trouble, obstacles, and difficulties for others; this is a common occurrence. In every group, under various circumstances and environments, the vicious disposition of those inclined toward vengeance is constantly exposed. The vengeful manifestations of evil people and antichrists are even more evident. As long as there are evil people and antichrists within the church, God's chosen people, who genuinely believe in Him and pursue the truth, will be disturbed. Each day evil people and antichrists are present is a day the church knows no peace—good people will be attacked and excluded; in particular, those pursuing the truth will face the hostility and vengeance of evil people and antichrists. How do evil people and antichrists torment and carry out their vengeance against others? Firstly, they target those who pursue the truth and adhere to principles. These evil individuals clearly perceive that only those who pursue the truth are most detrimental to them. First of all, people who understand the truth can discern them; so long as they do something bad, they will be seen through by those who understand the truth. Second, with people who understand the truth present, their evil deeds will be somewhat restricted, making it difficult for them to achieve their goals. From this perspective, only those who pursue the truth are protectors of the church's work. With those who pursue the truth present, antichrists and evil people dare not act tyrannically and must exercise some restraint. Thus, those who pursue the truth are a thorn in the side of antichrists and evil people, a pain in their necks, and that is why they devise ways to carry out their vengeance.

When evil people carry out their vengeance, they exhibit a vicious disposition, being unreasonable and lacking rationality. Those who have spent some time with them and understand them fear them to some degree. Conversing with them requires utmost caution and politeness, demanding an excessive degree of respect. They must constantly appease and

accommodate them, and any issues or faults they have cannot be pointed out directly. Instead, they must discuss these issues in a roundabout way, coaxingly, and after speaking, they must also praise them, saying, "Although you have this flaw or deficiency, you learn skills faster than us, your professional capabilities are stronger than others, and your work efficiency is higher than ours. I see your faults as strengths." They even have to flatter them. Why do they do this? It's out of fear of their vengeance. This way, these evil individuals become pleased, and they feel mollified in their hearts. To avoid their vengeance, most people are afraid to raise any issues they detect with them face to face, nor do they dare to report these issues. Even when it's clear that they are harming the interests of God's house, and that the church's work is being delayed because of their stubbornness and reckless willfulness, or even when some distortions in their direction and principles are noticed, no one dares to object or report them to higher-ups. Because of their vicious disposition and their humanity which is inclined toward vengeance, others are somewhat scared of them, feeling angry but too afraid to speak out about it. Conversations with them must be particularly polite and tactful, with an exceptionally kind, gentle, and refined attitude shown toward them. When people speak to them with respect and politeness, yielding to them, they feel comfortable inside. However, if someone is straightforward, exposing their issues and offering suggestions, they become repulsed, perceiving it as disrespect, as others having objections or enmity toward them. This prompts them to seek vengeance against the person and torment them; they have to bring them down and disgrace their name. If that person falls into their hands, they will not come to a good end. Are such people fearsome? (Yes.) If you don't understand them and you do offend them, they will hold a grudge against you, contemplating revenge against you even while eating and sleeping.

Once you're on their radar, trouble is inevitable, as they are determined to seek vengeance. While they may speak to you as before outwardly, the moment they contemplate seeking vengeance, everything you've previously done or said to them becomes ammunition for them. They'll treat you as an enemy, carrying out their vengeance bit by bit until they feel sufficiently avenged and fully satisfied. This is the consequence of associating with evil people.

People who are inclined toward vengeance, based on their various behaviors and on the principles and methods by which they act and conduct themselves, pose a threat to nearly everyone, except those who are kind-hearted and amiable to all and who lack principles when dealing with anyone—such individuals are safe around vicious people. However, those with even a slight sense of conscience or justice will, to varying extents and to greater and lesser degrees, feel threatened when in the presence of people inclined toward vengeance. In severe cases, they might face physical harm or even threats to their life, while in milder scenarios, they could be subject to verbal attacks, defamation, or framing. These are among the overall revelations and manifestations of the vicious disposition of people inclined toward vengeance. Based on their overall manifestations, such people also cause disturbances among the brothers and sisters and within the church. Nearly everyone who interacts with these vengeful people becomes a target of their vengeance and, almost invariably, a victim. Those inclined toward vengeance have a vicious disposition, they are ticking time bombs that could go off at any moment. Although they can follow the crowd to do their duties and lead a normal church life, judging from their humanity, they could seek vengeance and pose threats to others at any time, and make people fear and guard against them. Doesn't this already constitute disturbances for the majority? (Yes.) To avoid offending them, to please

them, and to evade their grudges and vengeance, people must always be mindful of their expressions and listen to the implied meanings of their speech, trying to figure out their intentions, goals, and directions when they speak. From this perspective, aren't most people not only disturbed by them but also controlled by them? (Yes.) Therefore, judging from the nature of this matter, aren't such vengeful individuals evil people? (Yes.) It is very clear that they should be characterized as evil people. If one tries to understand the situation of such individuals, most are afraid to speak the truth about them, and will brush aside every question about them with noncommittal answers like "It's okay," daring neither to report their problems nor to talk about or evaluate them. Isn't this a troublesome situation? Some say, "Such evil people can seek vengeance anytime and anywhere; who would dare to provoke them? Moreover, they always claim to have connections in both the underworld and legitimate circles, threatening that if anyone offends them, things will not end well for that person, they will teach them a lesson, and make their family die a miserable death. Therefore, no one dares to provoke them. Let them be, and we'll just hope for the best for ourselves." You see, such a situation is formed in the church, effectively meaning they have already controlled these people. Due to witnessing their vicious disposition in seeking vengeance, people dare not accuse or prune them, nor dare to speak their true evaluations of them. Conversations have to be navigated around them, for fear of offending them, and even speaking in specifics about their true manifestations behind their back is terrifyingly daunting. What are people afraid of? They fear that their words will reach the ears of the vengeful person, who will seek vengeance against them. After speaking, they smack their foreheads and say, "Oh no, I spoke out of turn today. Just wait, I'm going to suffer for it. Why can't I keep my mouth shut?" From then on, they live in constant fear

and anxiety, tiptoeing around life, always observing when around that person, wondering, “Does he know what I said? Has it reached his ears? Is his attitude toward me the same as before?” The more they ponder, the more unsettled they become, and the longer it goes on, the greater their fear becomes, so they decide it’s better to just avoid him altogether, thinking, “I can’t risk provoking him, but I can at least avoid him. Whether he knows what I’ve said or not, can’t I just stay away from him?” This fear becomes so overwhelming that they dare not even attend gatherings, avoiding any place where this vicious person might be, even if it’s where they must do their duty, feeling scared out of their wits.

How should those evil people who are inclined toward vengeance be handled? (Clear them out.) It’s quite simple: Just three words—clear them out—and it’s done. If they are cleared out and the majority celebrates, feeling a deep sense of satisfaction, then it was the right decision to clear them out. Previously, during gatherings, the presence of evil people meant that most people were constrained while fellowshipping; they feared that a wrong word might offend the evil ones, so they guarded against and avoided them while speaking. There emerged an unspoken rule during gatherings: If someone signaled with their eyes, the topic would swiftly change. This was the state of affairs that emerged. Once those inclined toward vengeance were cleared out, the church was at peace, church life became normal, and the relationships among people also returned to normality. The brothers and sisters could now freely share and pray-read God’s words, and freely share their experiential testimonies, without being controlled by anyone, without fearing anyone, and without having to be mindful of anyone’s expressions. Based on this result, was it correct to clear such evil people out? (Yes.) Absolutely. They should be cleared out. Without clearing them out, life would become unbearable for everyone, and

many would be too frightened to attend gatherings. Some timid individuals might even suffer from nightmares, always dreaming of being strangled by evil demons. They would always be overly cautious during gatherings, never daring to speak, unable to feel liberated and free. Since the evil people were cleared out, they have changed completely: They now dare to speak during gatherings, they have become more active during fellowship, and they feel liberated and free. Isn't this a good thing? (Yes.) It is easy to discern such vengeful individuals with a vicious disposition. Generally, after interacting with someone for over six months, everyone should be able to sense and clearly see whether they are that kind of individual; it becomes apparent after spending some time with them. Leaders and workers in the church should not be passive in handling such evil people. What does it mean not to be passive? It means not waiting until they have outraged everyone by misleading some people and committing bad deeds before dealing with them—that would be too passive. So, when is the best time to handle evil people? It is when a small number of people have already been harmed and feel a strong aversion and guardedness toward them, and when they've been thoroughly characterized as evil people. At this point, they should be handled and cleared out immediately to prevent more people from being harmed, and to avoid the timid being scared out of wits or made to stumble by them. What is most critical here? If evil people are allowed to cause disturbances within the church for too long, the ultimate result is that they control the church and God's chosen people. If it reaches this extent, everyone suffers. To avoid harm to everyone, when a portion of people has been harmed, or when some have developed a strong distaste for and have seen through such individuals, identifying them as evil ones inclined toward vengeance, church leaders should then promptly clear them out. They mustn't wait until the evil people have committed numerous evils and

provoked public outrage before deciding to act—that would be too passive; and wouldn't such church leaders be good-for-nothings? (Yes.) In undertaking such work, church leaders should be particularly sensitive to the states, manifestations, and revelations of such individuals, quickly seeing through their dispositions, and then determining that they are evil people who should be cleared out, handling them as soon as possible. If it's not possible to make a determination at the beginning, then a focus on observation is necessary, paying close attention to their speech, behavior, and demeanor, understanding their thoughts and the tendencies of their actions. Once it's discovered that they intend to carry out their vengeance, prompt measures should be taken to clear them out, to prevent more people from being harmed and suffering acts of vengeance.

Some church leaders say, "We're not afraid of evil people; aside from dreading God, we fear no one. What are evil people to us? We're not even afraid of Satan, nor do we fear the arrests and persecution by the great red dragon, so why should we fear evil people? An evil person is just a minor demon, why fear them? We'll just keep them in the church and let the majority of the brothers and sisters suffer harm. After suffering, they'll grow in discernment, and with discernment, they'll no longer be bound and constrained by such evil people. That would be great!" Can the majority achieve this stature? (No.) They cannot. Their faith is too weak, the truths they understand are too few, and their stature is too small. They avoid evil people whenever they see them, not daring to offend them. Apart from fearing death and valuing their own lives, most people also protect their various fleshly interests; they are unable to gain discernment or learn lessons from the various things evil people do. Thus, this idea is fundamentally impractical and can't yield any results. If an evil person appears in a church, when most have recognized and determined that

individual to be evil, how many people possess the sense of justice to stand up, break with the evil one, fight against them, and protect the interests of God's house? What percentage is that? Is it 10%? If not 10%, then is it 5%? (About that.) That means that in a group of twenty, there might be one person who stands up to fight against an evil person, to expose and challenge them with God's words, engage in debate, and clear them out of the church. Such individuals are the heroes among God's chosen people, the meritorious figures of the church. Some leaders and workers are afraid to handle evil people. Are such people suited for their roles? Do they qualify to bear witness for God? When they hear of an evil person who needs to be cleared out from the church, they say, "It's a bit troublesome to clear them out. I used to be quite familiar with them. They know where I live and who in my family believes in God. If I expel them, they will surely seek vengeance against me." What do you think, do such people deserve to be leaders and workers? (No.) After discovering an evil person who needs to be cleared out, their first thought is of their own interests, fearing the evil person's vengeance. They fail to consider whether the evil person, knowing some gathering locations and contact information of the brothers and sisters, could sell out the church or the brothers and sisters after being cleared out, as well as how this should be prevented. Their primary concern is not the interests of God's house but the fear that the evil person, knowing their family situation, might sell out and negatively impact their family. Do such leaders and workers bear witness? (No.) Some leaders and workers see evil people behaving tyrannically and trying to control the church, yet they dare not speak up. Instead, they compromise and evade, not daring to deal with the evil people. When they see evil people, they feel as terrified as if they'd seen an evil demon with three heads and six arms, failing to protect the interests of God's house. Meanwhile, some ordinary brothers and sisters

possess some sense of justice, possessing the courage and faith to stand up and expose the evil ones after detecting them, not fearing that the evil ones will seek vengeance against them. However, such individuals are too few in the church. The 5% you all mentioned earlier might be an exaggeration, not a conservative estimate. From this perspective, what is the majority's attitude toward individuals with a vicious disposition who are inclined toward vengeance? (Most people are self-protective.) Their first thought is to protect themselves, not considering how to stand up and fight against the evil ones to protect the interests of God's house and the brothers and sisters, focusing only on self-protection. What problem does this self-protection indicate? (Such people are very selfish.) For one thing, it reflects a deeply selfish humanity, and for another, it shows that most people's faith in God is too weak. They verbally claim, "God holds sovereignty over everything; God is our support," but when faced with reality, they feel they cannot rely on God and must depend on themselves, prioritizing their own self-protection, which is something they view as the highest wisdom. The implication is: "No one can protect me, not even God is reliable. Where is God? We cannot see Him! Moreover, I don't know if God will protect me or not. What if He doesn't protect me?" People's faith is so pitiful. They constantly proclaim, "God holds sovereignty over everything; God is our support," but when situations arise, they only seek self-protection, unable to stand up to fight against Satan and stand firm in their witness, lacking even this much faith. People's faith is so pitiful; it is likewise completely exposed by this matter. Their stature is just that small. Regarding those evil people inclined toward vengeance, if there are a few individuals who want to expose them but feel isolated and powerless and fear being suppressed by the evil ones, they should unite with several leaders and workers or discerning brothers and sisters. After they join forces, they will have

absolute confidence in victory. Then, they can expose and dissect the actions and behaviors of such evil people, allowing most people to discern and clearly see the true faces of evil people, so that everyone will be able to unite in heart and mind and jointly clear the evil people out. Earlier, you mentioned that when evil individuals appear, about one in twenty among God's chosen people might possess a sense of justice to speak justly and dare to stand up and clear out such evil people. One in twenty is a bit too few; if a church only consists of ten people, how would they cleanse away evil individuals? They would not be able to; those ten people would be under the control of the evil ones, and endure mistreatment from them, which is unacceptable. It would be great to aim for one in ten or even one in five people having the courage to stand up and fight against evil people! Constantly seeking to protect oneself not only results in losing witness in front of Satan, but, even worse, losing the opportunity to attain the truth before God. In a church with one evil individual, at least some people will be harmed; if there are two evil individuals, the majority will be harmed; and if an antichrist holds power, with several accomplices and minions beneath them, then all of God's chosen people in the church will be harmed. Is this the case? (Yes.) One person standing up against the evil ones represents one unit of strength, while ten people standing up against the evil ones represents ten units of strength. So, do you think evil people fear one person or ten people more? (Ten people.) Then, if twenty, thirty, or fifty people all stand up against the evil ones, who will ultimately win? (The brothers and sisters.) In the end, the brothers and sisters will win. Doesn't that make clearing out evil people much easier? There is strength in numbers—this simple concept should be clear to all of you. Therefore, discerning and clearing out evil people is not solely the responsibility of a certain leader or worker but a collective responsibility of all of God's

chosen people in the church. With the efforts of the leaders and workers, along with the cooperation of God's chosen people to clear out evil people, everyone can enjoy good days. If evil people are not cleared out and are left in the church in hopes of their repentance, but no improvement is seen after six months or a year, and they continue to cause unbearable disturbance to God's chosen people, this is the result of showing mercy to the evil. Allowing evil people to behave tyrannically and control the church is equivalent to handing oneself over to the evil ones, as well as delivering the brothers and sisters into their hands, allowing them to freely control and grievously harm God's chosen people. Is it easy to understand and attain the truth in an environment in which evil people and antichrists hold power? (No.) Time is precious. By clearing out evil people as soon as possible, you can restore peace and enjoy proper church life as soon as possible, and understand more of the truth. If you do not clear out evil people, they will cause disturbance and destruction among people like rabid dogs, saying and doing whatever they wish. This deprives you of the time to attain the truth, meaning your time and your performance of duty are controlled by the evil ones. Is this a good or a bad thing? (A bad thing.) In theory, everyone knows it's a bad thing, but when faced with evil people disturbing the church, they no longer think this way, focusing only on not being schemed against or grievously harmed by the evil ones. If all of God's chosen people in a church fear evil people like this, the church will easily fall under the control of evil people and antichrists, and God's chosen people will be controlled by them as well. Can they be saved by God then? That's hard to say. If a church does not have two or three people who understand the truth and are of one heart and mind in bearing witness to and serving God, it is a hopeless church, and that is a tragic situation.

Being inclined toward vengeance is a manifestation of evil conduct, and it is one of the behaviors and manifestations produced by a vicious disposition. Such individuals, when they exhibit this specific behavior, should be characterized as evil people. Of course, some people, because they were petty, lacked insight, or were new believers who didn't understand the truth, always split hairs with others, harbored hatred toward those who were unfavorable to them or had harmed them, or once used some means to carry out their vengeance against certain individuals—but upon hearing that those inclined toward vengeance are evil people and are to be cleared out of the church, they change their thoughts, secretly turn themselves around inside, and exhibit some moderation and restraint in their behavior. Tell Me, are such people considered to be among the ranks of the evil? (No.) What indicates this? (Their ability to turn themselves around.) What does their ability to turn themselves around demonstrate? It demonstrates that they can accept the truth; it is a good phenomenon. Why do we say they can accept the truth? Because, after hearing the truth in this regard and realizing that seeking vengeance is a manifestation of evil people, they reflect on their own corrupt state, admit their corrupt essence, and then repent to God, act according to God's words, and restrain their behavior. This is a manifestation of accepting the truth. The evil people we speak of here do not accept the truth. No matter how clearly you fellowship the truth to them, they don't accept it; they remain obstinate, refusing to listen to anyone. Even if you warn them, "Your actions will lead to being cleared out," they do not care and continue in their ways, unchangeable by anyone. When you expose them, they do not admit to their wrongs. When you tell them that they are someone who is inclined toward vengeance, they are evil, and they should be cleared out, they will still not abandon their evildoing and will definitely not turn around. What kind of people are

these? They are those who are averse to the truth. They do not accept the truth at all—no matter how their disposition essence is characterized, how their evil deeds are exposed, or how they are handled, they remain unmoved, will absolutely not bow their heads and admit their faults, and will certainly not let go. This is an inability to turn themselves around. What is the essence of not turning oneself around? It is the refusal to accept the truth. If they could accept even a single correct statement or a single facet of the truth, they would not continue down the wrong path without turning back. They would reverse course, admit their mistakes, and, to some extent, let go of that with which they previously persisted. Because they are evil people, because they are evil individuals with a vicious disposition, after their behavior of seeking vengeance arises from such a disposition, not only do they refuse to accept what is exposed by God's words, being pruned, or this sort of characterization, but on the contrary they insist on their ways to the end. They do not plan to accept being characterized or exposed, nor do they intend to admit their corruption. Of course, without admitting their corruption, they also do not plan to abandon their behavior and actions of seeking vengeance, nor their principles of self-conduct. They are utterly and thoroughly evil. Are such evil people not devils? (Yes.) They are devils who absolutely possess the essence of Satan. You cannot change them. Why can't they be changed? The root cause is their absolute refusal to accept the truth. They reject even the slightest truth, any correct statement, positive word, or positive thing. Even if they verbally acknowledge God's words as the truth and as positive things, their hearts do not accept the truth whatsoever, nor do they plan to practice and experience God's words to change their ways of conducting themselves and doing things. Sometimes, they might verbally admit that their actions are entirely based on Satan's philosophy, but they still absolutely will not accept the

truth. Anyone who fellowships the truth with them is met with their extreme repulsion, and even their hatred and judgment, and anyone who exposes and discerns them becomes the target of their hatred and vengeance, regardless of who it is—not even their own parents are spared. Are they not beyond redemption? (Yes.) They are beyond redemption. Is it a pity to clear them out? (No.) Such individuals must be cleared out or expelled. These are basically all the manifestations of those inclined toward vengeance; these are their characteristics, their dispositions, their ways and methods of doing things and their thought processes, as well as their attitude toward the truth—this is basically it. The impact they have on the church and on the brothers and sisters has already been discussed, so there's no need to fellowship it again. This concludes the fellowship on the manifestations of the fourth type of people—those inclined toward vengeance.

E. Being Unable to Guard One's Tongue

Next, we will fellowship about the fifth type of people, those who cannot guard their tongue. Is this a serious problem? Looking at it from a literal point of view, not being able to guard one's tongue does not seem like a significant issue. Some might have certain thoughts about characterizing these individuals as evil people: "Since people have mouths, they are meant to speak anytime and anywhere; they may discuss matters anytime and anywhere. Is it not a bit excessive to categorize those who cannot guard their tongues among the evil ones to be cleared out?" What do you think about this? (If they cause disturbances and disruptions to church life or the work of the church, leading to adverse consequences, they are also to be cleared out.) The problem with such people is not about not guarding their tongues; it is a problem with their humanity. If they cause disturbances to the brothers and sisters, to church life, and to church work, or their words amount to betrayal and selling out the church, and even bring

shame to God's house and God's name, then such individuals must be handled. Let's first discuss the manifestations of those who cannot guard their tongues, and then how to handle them. Can people who cannot guard their tongues be called "big mouths"? (Yes.) Is that so? Is this a characteristic of such people? Does being a big mouth mean being foolish and unaware of what should or should not be said, saying whatever comes to mind without considering the consequences? Is this what it means to not guard one's tongue? (No.) Some people are good at speaking and communicating; they are straightforward, and relatively simple and honest. They often share their inner thoughts and ideas, their own revelations of corruption, what they have experienced, and even their mistakes, with others. However, these individuals are not necessarily foolish or unable to guard their tongues. It seems that they talk about everything and are quite simple and honest; but when it comes to critical issues, issues that could shame God or God's house, or issues that could involve their betrayal of the brothers and sisters or the church, thus making them Judases, they do not utter a word. This is called guarding one's tongue. Therefore, it's not that straightforward people, people with big mouths, or those who are good at speaking cannot guard their tongues. What does it mean here to not be able to guard one's tongue? Not being able to guard one's tongue means speaking without principles, and talking recklessly without considering the audience, occasion, or context. Moreover, it involves not knowing to protect the work of the church and the interests of God's house at all, or not caring at all whether it benefits the brothers and sisters or church life, and just saying anything. What is the consequence of "just saying anything"? It is the inadvertent betrayal of the interests of God's house and the interests of the brothers and sisters. Unintentionally, due to their reckless speech and inability to guard their tongues, they give nonbelievers leverage against

God's house, allow nonbelievers to mock certain brothers and sisters, and let nonbelievers and people who don't believe in God know many things they shouldn't. As a result, these people freely comment on and make disrespectful remarks about the matters of God's house and the internal affairs of the church, and say things that slander and blaspheme God. They may even fabricate rumors about the brothers and sisters, the church, and the work of God's house, bringing about adverse consequences. This constitutes a disturbance to the work of God's house and amounts to evildoing. Some individuals pay particular attention to learning about and investigating who the leaders and workers in the church are, their family addresses, personal information of the brothers and sisters, the church's financial and accounting work, the accounting personnel, and lists of people who have been cleared out or expelled from the church. They also particularly focus on learning about the church's work arrangements. Such behavior is highly suspicious and could indicate that they are moles or spies of the great red dragon. If these details are leaked to the nonbelieving devils, allowing the great red dragon to know about them, the consequences would be unthinkable. Some, out of foolishness and ignorance, may share this information or part of it with their nonbelieving family members, who then spread it or provide it to agents of the great red dragon. This could pose potential risks and bring many troubles to the church's work, with unimaginable consequences. These internal matters of the church are often inadvertently shared with nonbelieving family members by some people, who disclose everything without reservation. And they are even shared with their nonbelieving relatives and friends. This leads to a continuous leak of the church's internal matters through their words to the outside world. What are the consequences of these leaks? Many of their nonbelieving family members, relatives, and friends become aware of many of the church's

internal affairs that even the brothers and sisters might not know, or the home addresses of the brothers and sisters, their real names, and private marital matters. How do these church matters get leaked? How do nonbelievers come to know about them? There are "correspondents" within the church! What are such people called? (Those who cannot guard their tongues.) Exactly. They share everything that happens in daily church life or things concerning the brothers and sisters with their nonbelieving family members, such as a certain sister getting divorced, another sister's husband losing money in business or her having a disobedient son, or a certain brother or sister buying a house, and so on. They also talk about the brothers and sisters who were arrested by the great red dragon and became Judases, or those who stood firm in their testimony, and even mention that the church leaders pruned them. Their conversations at home revolve entirely around these topics. Their family members even offer advice and strategies to help them act against the leaders, the brothers and sisters, or anyone in the church who doesn't get along with them, poses challenges, or has exposed them. In gatherings among the brothers and sisters, such individuals appear particularly obedient and well-behaved, speak little, are not good at conversing, never talk about their own corrupt dispositions, never fellowship their experiential understanding, and even seldom pray. They treat the brothers and sisters with a sense of guardedness, while treating their nonbelieving family members as if they were members of God's house. They recite all details about the church to their family members without omission, sharing everything with them, including even the church's printing of books of God's word, who has what talents in the church, and more—these are all discussed with their family members and people who don't believe in God. Regardless of their purpose in doing so, the ultimate consequence is that they betray the work of the church and the

brothers and sisters. They are clued up on the situation of every key member in the church. Of course, these people are also the subjects of their behind-the-back discussions and judgments, and may even become the ones they secretly betray. If someone has a good relationship with them, they incessantly praise that person in front of their family. Conversely, if someone has a poor relationship with them, they incessantly hurl abuse toward that person in front of their family, even causing their family to join in the verbal abuse, calling the brothers and sisters idiots or saying that they are no good. These individuals insult brothers and sisters with whatever insulting words nonbelievers use. They are like nonbelievers; they are purely disbelievers; they aren't anything good, and such individuals should be promptly cleared out.

In the nation of the great red dragon, the information of everyone who believes in God should be kept confidential, and even when God's chosen people move overseas, their information must remain private. This is because the spies of the great red dragon are spread throughout every country in the world, infiltrating everywhere with the specific aim of collecting information on those who believe in God. In mainland China, the situation for the brothers and sisters who follow God is very difficult and dangerous. Even when they go abroad, there is a certain level of danger. If the spies of the great red dragon collect their information, for one thing, there is the risk of extradition, and for another, at the very least, their family members and relatives in mainland China could be implicated. For safety reasons and out of respect for individuals, everyone should keep the personal information of the brothers and sisters confidential and should not share it with those who don't believe in God. Even among those who believe in God, personal information should not be casually disclosed to others without the individual's consent. It is absolutely impermissible to

treat any information about the brothers and sisters, church work, the duties one performs, experiences shared in fellowship, or other such details as conversation topics to be shared with nonbelievers during one's leisure time. What are the consequences of discussing these matters with them? Is there any positive or constructive result? (No.) The consequence of such discussions is that these nonbelieving devils seize leverage, mock, and judge, and even curse and defame. Is this good? (No.) You should examine whether there are individuals within the church with ulterior motives, who discuss such details as the actual situations of the church's work and church life—as well as who truly believes in God, who pursues the truth, who does their duties, who does not do their duties, who is often negative, who has a muddled faith, and even personal information and situations about the brothers and sisters—with nonbelievers and unbelieving family members, all without reservation. Check for such individuals. There are matters that even people within the church need not know, yet the nonbelieving family members of such individuals know more about these affairs than those within the church—and know about them more clearly as well. How does this happen? This is the "contribution" of a mole within. This mole treats their family members as if they were church leaders, reporting back home on anything they see in the church to their "leaders" in an attempt to curry favor and deepen their emotional connection with their family. It's evident that all these matters of the church have been betrayed by those moles who cannot guard their tongues. They do not respect the brothers and sisters, nor do they protect the work and the interests of God's house. They treat God's house and the church like society or a public place, casually commenting on and judging the brothers and sisters as if they were nonbelievers, even joining with disbelievers and nonbelievers in freely passing judgment on the brothers and sisters. Furthermore, some individuals, after being pruned

by the leaders or after conflicts, disputes, and disharmony with the brothers and sisters, go home and create a scene, making sure their family knows all about it. The consequence is that their family seeks vengeance against the leaders or the brothers and sisters, aiming to sell out and bring down the church. Is this a good phenomenon? (No.) Sharing the internal affairs of the church, and things like how many brothers and sisters live church life, and what duties everyone does with family members, relatives, and friends without reservation—what sort of wretches are they? Are they true believers? (No.) Are they members of God's house? Can they be called brothers or sisters? (No.) Keeping such moles and hidden traitors within the church will, whether in the past, present, or future, bring significant trouble to God's house and the brothers and sisters. Even if they do not seem to commit many evil deeds in church life, the consequences and the impact of their secretly passing on various details about God's house to nonbelievers, Satans, and devils are extremely detrimental! Should such scum be allowed to remain in the church? (No.) Do they deserve to be called members of God's house? Are they worthy of being treated as brothers and sisters? (No.) How should such people be handled? (They should be cleared out as soon as possible.) They must be cleared out as soon as possible! Kick them out! This is the reason for clearing them out: "You cannot guard your tongue, you fail to recognize what's good for you, biting the hand that feeds you. You believe in God and enjoy His grace, as well as the help, love, patience, and care from the brothers and sisters, yet you still sell out the brothers and sisters and the church like this. You are no good; beat it!" The matters of the brothers and sisters, the matters of the church, and any work of God's house should not be disclosed to nonbelievers, nor should they be used as topics of idle conversation by them. They do not deserve it! Whoever spreads such information becomes a cursed figure, someone the

church must clear out, and the brothers and sisters should reject them. Based simply on their actions of selling out the brothers and sisters and the church, sharing internal church matters with nonbelievers for casual talk, they are undoubtedly traitors, moles, and evil people who should be cleared out from the church. The brothers and sisters are free to fellowship and debate as needed about whatever work is done within the church—such as who ought to be cleared out or the occurrence of certain events—but it must not be shared with nonbelievers, and it cannot be spoken of with nonbelieving family members. Particularly, the personal and family situations of new brothers and sisters of small stature must not be disclosed to outsiders. If you find it hard to keep it to yourself, you should pray to God and rely on Him to learn self-restraint, and go engage in some meaningful activities. If you truly cannot control yourself, you should first report to the church to seek a solution, to prevent adverse consequences, because spreading such information is most prone to causing problems. For instance, personal phone numbers, home addresses, how many years someone has believed in God, personal family and marital status, and so on, are sensitive topics. These have nothing to do with the truth or life entry; they pertain to personal privacy. Only agents and moles specifically investigate these matters. If you enjoy learning about and spreading such matters, what kind of disposition does that indicate? It's somewhat vile! Not pursuing the truth but focusing on gossip, acting as a mole or spy and rendering service for the great red dragon—isn't that vile and nefarious? Anyone who specifically inquires about, investigates, and recklessly spreads sensitive topics and others' private affairs is harboring ulterior motives and is a disbeliever. God's chosen people must be especially wary of such individuals. If such people do not repent, their church life should be discontinued, because selling out the brothers and sisters is the most

immoral, despicable, and shameful act. God's chosen people should stay away from these individuals. In church life, people should be restricted from inquiring about and discussing these matters, as they have nothing to do with the fellowship of the truth, and talking about them brings no benefits to others whatsoever.

God's house has various administrative decrees and regulations that God's chosen people must adhere to. Matters such as the internal affairs of the church, personnel adjustments to leaders and workers, the church's cleansing work, and arrangements from the Above, among others, must not be casually spread within the church to prevent them from being betrayed to Satan by disbelievers and evil people. The reason for this is because God's house is different from society; God requires people to pursue the truth, read God's word more, ponder and fellowship more. Only propagating God's words and bearing witness for God can constitute a proper atmosphere; only sharing more experiential testimonies can constitute such an atmosphere. Additionally, there are many new believers in God's house who have believed in God for only a short time. It's inevitable that some disbelievers have not yet been revealed. In particular, the first five or ten years of belief is a time for revealing people's true selves; during this time, it's uncertain who can stand firm and who cannot, nor how many evil people capable of disturbing the church still exist. Always recklessly spreading personal information and such external affairs, as well as matters unrelated to fellowshipping the truth, can lead to many adverse consequences. For example, someone may ask, "Where is a certain leader from? Where do they live?" This sensitive information is not what God's chosen people need to know. Someone else may ask, "How much does it cost for God's house to print a book of God's words?" Is knowing this useful? (No.) Is the printing cost any of your business? Have you been

charged for it? It seems unrelated to you, right? Some might ask, “Who are the upper-level leaders in God’s house now?” If they are not directly leading you, does not knowing this affect you? (No.) In mainland China, knowing these things could be a problem. If caught by the great red dragon and subjected to severe torture, if you don’t know these things, no matter how they beat you, you can’t disclose anything, and so you won’t end up becoming a Judas. But if you do know and can’t withstand the fierce beatings they give you, you might end up speaking out, becoming a Judas. At that moment, you might think, “Why did I recklessly ask those questions then? It would have been much better not to know. Even if beaten to death, I still would have been ignorant of those things; even if I had wanted to make up answers, I wouldn’t have been able to come up with any. In that case, I wouldn’t have become a Judas. I’ve learned my lesson now; it’s best not to know too much about these matters unrelated to the truth. Inquiring about such things is of no benefit; not knowing is better.” And there are some others who may ask, “How many teams are there in God’s house doing specialized work?” What business is it of yours? Just do whatever work is assigned to your own team. Not knowing this doesn’t affect your ability to do your duty normally, pursue the truth in your faith, or live church life; it doesn’t affect anything. Not knowing this doesn’t hinder you from pursuing the truth or achieving salvation as a believer, so why bother asking? “Are most brothers and sisters from urban areas or rural areas? Are they educated or uneducated?” Is knowing these things useful? (No.) So what if they’re all from rural areas? And so what if they’re all from cities? This has nothing to do with the truth. Some may ask, “How is gospel work spreading now?” Asking a bit about this is okay, but some people, out of curiosity, ask in detail about exactly how many countries the gospel work has spread to, which is unnecessary. Even if they knew this, what impact

would it have on them? What benefit would knowing such details bring? If you don't have the truth reality, you will continue to not have it even if you knew; this knowledge won't help you do your duties well at all or provide any aid to your life entry. It's okay not to inquire about some general affairs; in fact, it's better not to know. Knowing too much is a burden. Once such information is leaked, it becomes a problem and a transgression. Knowing these things is not good: The more you know, the more trouble it can cause. Those who understand the truth know what should be said and what should not be said. The muddled ones, who lack spiritual understanding, fail to distinguish between insiders and outsiders when they're talking, talking only nonsense. Therefore, these matters should not be reported to those in the church who do not understand the truth. Knowing these things does not bring benefits in any way. For one, these people cannot help solve problems. Second, they cannot protect the work of the church. And third, there is no need for them to speak well of God's house. All of God's words are the truth, and all of God's actions are righteous—is there any need for fawning and flattery from those disbelievers and nonbelievers who lack spiritual understanding? There is not. Even if not a single creature in the entire world followed God or worshiped Him, God's status and essence would remain unchanged. God is God, forever immutable, unchanged by any alterations in circumstances. God's identity and status are eternally unchanging. These are truths that those who believe in God should understand. Those disbelievers and nonbelievers speak and act without distinguishing between insiders and outsiders—is it beneficial to the work of God's house for them to know too much? Is it necessary for them to know about the work of God's house? They are not worthy of this knowledge! Some might ask, "Are these matters all secrets, and that's why they cannot be known?" Having believed in God

up to this point, do you think these matters contain secrets? (No.) But God's chosen people possess integrity and dignity; they must not be subjected to discussion or ridicule by nonbelievers. God's house, the church, and the brothers and sisters, whether as a group or individuals, all have dignity; they are all positive, and no one should attempt to defile them. Anyone who acts in a way that allows Satans and devils to wantonly defile and casually defame or harm the reputation of God's house, or harm the reputation of the brothers and sisters, is cursed! Therefore, the church absolutely does not permit the existence of those who cannot guard their tongues. Once identified, they must be cleared out! Is this approach in line with principles? (Yes.)

Some people are especially careful and cautious when they speak, communicate, interact, or associate with the brothers and sisters, but once they are back home, they become big mouths, spilling everything, even the personal information of the brothers and sisters, such that their family members, nonbelievers with no faith, and those who believe in name only know a lot about the church's affairs. Such a person is a mole, a traitor—a Judas—and precisely the kind of individual the church should clear out. The longer they stay in the church, the more information they will know about the brothers and sisters, the more they will engage in betrayal, and the more matters there will be that are seized upon by nonbelievers to use as leverage and for defamation. If you are not afraid of them betraying this information to nonbelievers, then keep them; if you do not wish for your personal information and the internal affairs of the church to be spread from their mouths, then you should clear out these moles as soon as possible. Is this appropriate? (Yes.) No leniency should be shown to such individuals; they harbor no good intentions and are not anything good themselves. How do such people compare to those two types of people previously mentioned,

those inclined toward vengeance and those who are dissolute and unrestrained? Are they better or worse? (Worse.) These individuals might also do their duties, exert some effort, and endure some hardship; they may cooperate with whatever the house of God asks of them and not refuse, but there is one problem: They divulge everything about God's house to nonbelievers. They play the role of a traitor, a mole, every day. Just for this reason, the church cannot tolerate them and must clear them out. Do you understand? (Yes.) Regardless of whether they are happy or unhappy within the church, who provokes them, who gets along with them, whether they are elected as church leaders or dismissed—no matter what happens, they always have to share every detail with their nonbelieving family members. They ensure that their nonbelieving family members and nonbelievers are informed right away and promptly grasp the internal situation of the church. For such individuals, you must absolutely not show them any leniency nor any mercy; upon discovering one, clear them out. How is this approach? (Appropriate.) Is doing it this way ruthless? (No.) It is not being ruthless. You treat them as brothers and sisters, but they do not protect the interests of God's house or the interests of the brothers and sisters at all. Instead, they sell out the interests of God's house and the brothers and sisters at every turn. You regard them as family, but do they consider you family? (No.) Then do not show them leniency; if they need to be cleared out, then clear them out. Up to this point, have you encountered such individuals? (Yes. They shared everything about the brothers and sisters with their family members, and sometimes they also informed their family members about certain matters and specific arrangements within the church at the first opportunity. Their family members then gathered ammunition to gossip about the church behind its back.) Have these individuals been cleared out? (Yes.) After being cleared out, did they complain? They may feel it's unfair,

thinking, “I haven’t done anything; this doesn’t constitute a violation of the administrative decrees, nor have I caused disruptions or disturbances, so why was I cleared out?” Do you think the nature of their actions is more severe than causing disruptions and disturbances? (Yes.) Can such people be redeemed? Is it easy for them to change? (No.) Why do you say it will not be easy? What aspect shows it is difficult for them to change? (They are not part of God’s house, they are not brothers or sisters; their essence is that of disbelievers and nonbelievers.) This is their essence. So, how can you tell they are nonbelievers and disbelievers? (Whatever emotions they have in the church, they vent to their family, indicating that whatever happens, they do not accept it from God, much less do they learn any lessons. Such people do not experience God’s work and do not accept the truth, so their essence is that of disbelievers.) This essence of theirs has been made clear. They vent their emotions to their family and treat everything based on their emotions. How can you tell that they are not part of God’s house, but are nonbelievers who have infiltrated God’s house? (Because they can sell out the interests of God’s house, acting as traitors and moles, and because they are fundamentally not people who protect the work and interests of God’s house. Thus, these individuals are not of one heart with God’s house.) This explanation didn’t hit the mark. Let Me explain. Although these individuals participate in church life and do their duties, have they ever considered the brothers and sisters as their family? In plain terms, have they regarded the brothers and sisters as their own? (No.) Then what do they consider the brothers and sisters? (Outsiders.) Correct, as outsiders, as adversaries. What then do they consider God’s house and the church? Isn’t it just a workplace for them? (Yes.) They regard God’s house and the church as if they were companies or organizations of the nonbelieving world, viewing the brothers and sisters as outsiders, as those to be guarded against, as adversaries. Thus,

they can easily divulge various kinds of information and various actual situations about the brothers and sisters to those who fundamentally do not believe in God. They are aware that these nonbelieving people won't have any good things to say, and could even slander the brothers and sisters, and defame God's house—they know all this, yet they still recklessly disclose the situations of the brothers and sisters and the church to these nonbelievers without the slightest reservation. Clearly, they view the brothers and sisters as outsiders, as adversaries, and whenever any unpleasantness arises, they immediately join hands with nonbelievers to mock, defame, and act against the brothers and sisters behind their backs, thus satisfying their own desires. They feel that judging any brother or sister wouldn't be feasible in the church because if they discuss the church's matters or the brothers and sisters in front of the brothers and sisters themselves, they feel they would have to bear the consequences, which would be unfavorable for them. But discussing these matters with their family completely satisfies their personal impetuousness, desires, and emotions, without having to bear any consequences, since family is, after all, family, who wouldn't sell them out. However, it's not the same with the brothers and sisters, who could report them, expose them, and prune them, and even cause them to lose their duties and positions, at any time or place. So, it's not false at all to say that they view the brothers and sisters as their adversaries. An adversary is someone who should be guarded against. Thus, they do not speak to the brothers and sisters, neither fellowshipping with them nor exposing anything to them. Instead, they "live church life" with their nonbelieving family members at home, where they share everything and pour out their hearts. They unreservedly express their thoughts, opinions, frustrations, dissatisfactions, and all their distorted views without any scruples whatsoever, finding release and pleasure in doing so. Their

family members do not disdain them but instead help and cooperate with them. If they were to speak like this in the church, their true nature as disbelievers would be fully exposed, and the church would have to clear them out. Therefore, they do not view the brothers and sisters as family but as adversaries. This is one aspect. The other aspect is that they never consider themselves as part of the church, so anything that happens to the church, whether it's defamation and blasphemy from the religious world, baseless rumors and ridicule from nonbelievers, or framing and persecution by the national government, is irrelevant and insignificant to them personally. Suppose that this was how they truly felt: "If the church's image is damaged, and God's name is dishonored, our dignity as believers is seriously challenged. Because of this, I would never discuss church matters or the affairs of God's house with nonbelievers, letting them gossip and laugh about it. Not even to protect myself would I casually talk about the affairs of God's house with my nonbelieving family members"—if they had such an awareness, wouldn't they then be able to guard their tongues? So why can't they do this? It is clear that they fundamentally do not consider themselves part of God's house, nor do they consider themselves believers. Some people say, "Your words are incorrect. If they don't consider themselves as part of God's house, why would they still come to gatherings?" Among those who believe in God, there are all kinds of people. Haven't we fellowshipped about this before? There are many who come to believe in God with various improper motives and purposes, and this is one such type. Believing in God for amusement, to relieve boredom, or to find spiritual sustenance—aren't such disbelievers common? Can't such people be found in ample numbers? (Yes.) They don't even acknowledge themselves as believers in God. Of course, all the work of the church and God's chosen people doing their duties are of no concern to

them, they pay no heed to them. Thus, they can casually and lightly discuss the work situation of the church, the internal affairs of the church, and even any issues that occur among the brothers and sisters, with nonbelievers. After they finish speaking, nonbelievers proceed to gossip, slander, and satirize, but it doesn't bother them in the slightest. They might even join the nonbelievers in hurling abuse at the brothers and sisters, judging God's house, and commenting on the work and the work arrangements of God's house. Are they believers in God? (No.) A true believer would never act in this manner. Even if it were for the sake of protecting their own dignity and interests, they would never bite the hand that feeds them and side with those outside the church. Isn't this so? (Yes.) Therefore, such individuals are evil people and disbelievers, who must be cleared out. The sooner they are cleared out, the sooner the church will have tranquility.

Let's talk about yourselves. For instance, if your parents don't believe in God, or if your siblings or best friends don't believe in God, but they don't oppose your belief and are actually quite supportive of it, would you talk to them about everything that happens in the church? Suppose one of your female friends asks, "Are there any men in your church who are looking for a partner? Are there any who are particularly guileless, and tall, wealthy, and handsome?" Some decent people among the nonbelievers also wish to find a decent partner to spend their days with. Your female friend wants to find someone who believes in God, so will you be willing to tell her? (No.) You should tell her, "Your fondness for believers is useless. You are a nonbeliever and fundamentally incompatible with believers. You have no common language; you walk different paths! Look at you, dressed so flamboyantly—which brother in our church would take a fancy to you?" You don't think highly of her, so could you talk to her about church matters? (No.) Just a few words in and the conversation would fall apart,

with completely divergent viewpoints. Even if some nonbelievers have a good impression of believers, and even if they maintain a friendship with you after you become a believer, would you be willing to share with them the church's internal affairs or the difficulties you encounter in doing your duties? (No.) Even if they support your belief in God, what's the use of discussing church matters with them? For example, some brothers and sisters have withstood torture and interrogation by the great red dragon without becoming Judases. This is a testimony that even nonbelievers admire—would you be willing to share this with them? (No.) Why wouldn't you be willing to discuss it? (Such matters are irrelevant to them, and they couldn't understand these experiential testimonies.) They wouldn't be able to understand. What negative effects could discussing these matters have? (They might end up judging the church instead.) They would cast judgment: "Why put yourselves through this? Why go against the national government?" See, a single comment can expose their nature. How can this be considered going against the national government? It's clear that the devil king ruling the country is grievously harming God's chosen people, leaving them without a way to live. Even when they witness this, they pretend not to know. It's clear that they speak in a way that inverts the truth and twists facts. What else could you possibly discuss with them? You cannot speak to them about anything related to faith in God; you cannot let them know anything about this. Those who cannot guard their tongues can tell everything about the church to nonbelievers. They are obviously disbelievers; they are devils coming to God's house to muddle along, beasts biting the hand that feeds them without a shred of conscience or reason. For them, any harm to the interests or reputation of God's house or the church doesn't affect them at all, doesn't touch on any of their own interests, and they do not feel the slightest bit of sorrow; thus, they can recklessly talk

about the internal affairs of the church to nonbelievers and people who don't believe in God, without the slightest scruple. Are such people hateful? (Yes!) Can a disbeliever, who does not see the brothers and sisters as family but sees nonbelievers as their family, accept the truth? (No.) Can they acknowledge that God is the truth? (No.) Can a person who doesn't consider themselves a member of the church, when hearing the words of God's salvation of man, put aside their own interests to pursue the truth and enter the truth reality? (No.) Their daily activities consist only of selling out the interests of the church, siding with outsiders, and serving as moles, Judases, traitors, as if this is their mission. They do not walk a proper path but live to do evil; they deserve to die and be cursed! These Judases, traitors, and servants of Satan who bite the hand that feeds them are negative wretches, they are harmful to humankind, and are despised by all. So, isn't it absolutely proper for the church to handle them and clear them out? (Yes.) It is absolutely proper! Wouldn't you dislike being sold out? If the church or God's house were sold out, most might not empathize deeply or feel too distressed; they'd just be a bit uncomfortable inside, because, after all, they are a member of it. But what if you were sold out by someone in the church to nonbelievers, and because of them selling you out, nonbelievers twisted the facts, defamed, mocked, judged, and condemned you? How would you feel then? Wouldn't you then experience the humiliation and shame suffered by the church and God's house? (Yes.) From this point of view, is it appropriate to clear out such individuals? (Yes.) They should be cleared out; there's no need to show them leniency. Concerning those who cannot guard their tongues, based on the various manifestations of how they conduct themselves and what they live out, they are disbelievers within the church, a type of evil person who should be cleared out. Regardless of whether their actions are done in secrecy or

openly, once it is discovered that someone cannot guard their tongue and their humanity essence is that of a thoroughgoing disbeliever, then immediately report them to the leaders and workers, and notify the brothers and sisters. A timely and accurate discernment should be made about such individuals, and they should then be cleared out from the church as soon as possible. Do not let them have any involvement with the church, its work, or the brothers and sisters; thoroughly clearing them out is the correct action. This concludes the fellowship on this manifestation of humanity—being unable to guard one's tongue.

Are the three types of people fellowshipped about today more serious cases than the two types fellowshipped about previously? (Yes.) Their circumstances are worse, their humanity is viler and more despicable, and their harm and impact on the interests of the church and all brothers and sisters is greater. Therefore, do not take these three types of people lightly; they should be vigilantly guarded against and not indulged. If anyone is identified as one of these three types, they should be exposed and discerned immediately, and then disposed of as quickly as possible. If they are doing an important duty, find someone to take over their duty immediately, and then remove them from that duty and clear them out. Understood? (Understood.) The various states of the church's brothers and sisters, their various manifestations in different periods, the church's work, and even some of its internal affairs are only allowed to be discussed and fellowshipped among the brothers and sisters. This is to enable God's chosen people to have clearer understandings and insights of the principles required by God's house, thereby achieving the ability to act according to the truth principles. However, one principle must be clear: Whether it is truths or principles concerning the life entry of God's chosen people, or whether it's the regulations for general affairs, they are absolutely not

allowed to be spoken of to nonbelievers, which would result in nonbelievers commenting and pointing fingers. This is absolutely prohibited. Some might say, “If it’s absolutely prohibited, does that mean it’s an administrative decree?” It can be put this way; whoever leaks information will bear the corresponding consequences. Why will they have to bear the consequences? Because those who leak internal matters of the church do not protect the church or the brothers and sisters, and can easily betray the church and the brothers and sisters. Since they act as traitors and Judases, they should no longer be shown leniency or considered as brothers and sisters or family. They should be disposed of as traitors and Judases and be directly cleared out of the church. Some people say, “I used to have the bad habit of being a big mouth, I was prone to speaking recklessly. Now that I see the consequences of such actions, I dare not speak recklessly anymore.” Good. Since you’ve said this, your behavior will be observed. If you truly repent and turn around, no longer recklessly passing on information or betraying the interests of the brothers and sisters, and can guard your tongue, God’s house will give you one chance. If it’s discovered again that you’ve done this, that you were the one to spread some information, you will not be shown any leniency—the brothers and sisters in the church will unite to clear you out. When that happens, don’t cry or complain that you weren’t warned in advance. Now that things are explained clearly, if this happens again, God’s house will absolutely not be lenient. Understood? (Understood.) If you see anyone who hasn’t understood, explain it to them; give them pointers using what we’ve fellowshipped today. If you notice someone showing signs of this behavior or someone who has acted this way before, communicate with them, warn them, and inform them of the nature and consequences of such actions, as well as God’s house’s attitude toward these matters and people. After making things clear, observe them to see if

they can repent and what they will do in the future. If they change and no longer act in such a way, they can be accepted back and treated as brothers and sisters. But if they remain obstinately unrepentant and continue to covertly act like this, clear them out whenever you find such a person. If you find a pair, then clear out the two of them; if you find a group, then clear out the whole lot. Don't show any leniency. Some people ask, "Can I talk to those in my family who once believed but were later cleared out?" It seems that those who love to run their mouths and engage in gossip don't find it easy to control themselves, always stubbornly asking if that is permissible. What do you think, is it permissible? (No.) It's not permissible to speak to anyone, as it easily leads to consequences. Such people must all be disposed of as Judases. Those who are nonbelievers, those who have been cleared out, those who are close to you, those who are trustworthy, those who are supportive of your belief in God, those who have a favorable impression of believing in God, and those who nominally believe in God, who merely live church life and read a bit of God's words but do not do their duty whatsoever, must not be spoken to—if one does, they will be disposed of as a Judas. Understood? (Understood.) Who else is included in those who do not do their duties? Are ordinary church members included? (Yes.) Don't forget this matter; don't be foolish. You must grasp the principles well. Don't go on believing only to end up becoming a Judas and betraying God's house, betraying the brothers and sisters without even realizing it, and even feeling proud of it. Not being able to guard one's tongue and even betraying the work of the church and the brothers and sisters is a serious transgression. God keeps records of anyone who commits such evil. Now that it's been clearly explained to you, and you've understood, if you do it again, it's not a simple transgression anymore; it's a violation of the administrative decree, which makes you a target for being

cleared out, and you will be deprived of the right to salvation. Understood? (Understood.)

December 11, 2021

The Responsibilities of Leaders and Workers (26)

Item Fourteen: Promptly Discern, and Then Clear Out or Expel All Manner of Evil People and Antichrists (Part Five)

The Attitude That Leaders and Workers Should Have Toward the Work of Cleansing the Church

This year, we've been continuously fellowshipping on the responsibilities of leaders and workers, and the manifestations of all kinds of people involved. The topics of fellowship have become increasingly detailed and specific, involving the various problems of all kinds of people, and the fellowship on the specific manifestations of these people and the categories they should be divided into has also been very specific and clear. The more specifically and clearly these detailed problems are fellowshipped, the more positive help and guidance it should provide for the life entry of God's chosen people, and the more guidance and assistance it should offer for leaders and workers to work and do their duties. However, no matter how the fellowship is carried out, no matter how specific the fellowship is, some leaders and workers are still unclear about how to handle and dispose of the various types of people and issues in the church. The issues of all kinds of people are fellowshipped so clearly, yet some leaders and workers still cannot perceive how to discern and treat the different kinds of people. They still cannot act according to the truth principles, nor can they use the truth to handle the various types of people and issues in the church. What is the reason for this? Such people lack the truth reality. Through fellowship on the manifestations of all kinds of people, one should have a basic discernment of and make reasonable arrangements for those in the church who do their duties and those who do not, those who pursue the truth and those who do not, those who are obedient and submissive, and those who cause disruptions and disturbances.

However, looking at the situation of all kinds of people in the church, only the obviously evil people have been cleared out; many disbelievers have not been thoroughly cleared out. In the work of cleansing the church, leaders and workers should cooperate with God's work to cleanse the evil people and disbelievers away as soon as possible, rather than approach it passively, acting as people pleasers, or thinking that just cleansing the obviously evil people away means everything is settled and fine. Leaders and workers should actively inspect the work of each team, verify the situations of each team's members, whether there are any disbelievers there just to make up the numbers or disbelievers spreading negativity and notions to disturb the church's work, and once discovered, these people should be thoroughly exposed and cleared out. This is the work that leaders and workers should do; they should not be passive, should not wait for orders and urging from the Above to act, nor should they only do a little something when the brothers and sisters all call for it. In their work, leaders and workers should be considerate of God's intentions and be loyal to Him. The best way for them to behave is to proactively recognize and solve problems. They must not remain passive, especially when they have these current words and fellowship to act as a basis. They should take the initiative to thoroughly resolve actual problems and difficulties by fellowshipping on the truth, and do their work exactly how they ought to. They should promptly and proactively follow up on the progress of the work; they cannot always wait for orders and urging from the Above before they reluctantly take action. If leaders and workers are always negative and passive and do not do real work, they are unworthy of serving as leaders and workers, and should be dismissed and reassigned. There are many leaders and workers now who are very passive in their work. They only ever do a bit of work after the Above sends orders and pushes them; otherwise, they slack off and

procrastinate. The work in some churches is quite chaotic, some of the people who do duties there are incredibly slack and perfunctory, and do not get any real results. These problems are already very severe, and terrible in nature, but the leaders and workers of those churches still act like officials and overlords. Not only are they unable to do any real work, they cannot recognize or solve problems. This paralyzes the church's work and causes it to stagnate. Wherever a church's work is in a terrible mess and there is no sign of order, there is definitely a false leader or an antichrist holding power. In every church where a false leader holds power, the church's work is in shambles and a complete mess—there is no doubt about that. For instance, many of the issues in the American churches were discovered with My own ears or eyes. Most of the issues I've seen were resolved on the spot; for some other ones, I asked the leaders of the American churches to resolve them. However, the majority of the work of leaders and workers is done very passively, with follow-ups being too slow and efficiency too low, with most of their daily tasks being carried out only after orders and urging from the Above. After the Above arranges work, they will be busy for a while, but once that bit of work is done, they don't know what to do next because they don't understand what duties they should do. They are never clear about the work that falls within the scope of the responsibilities of leaders and workers which they should perform; in their eyes, there is no work that needs to be done. What is going on when people don't think there's any work that needs to be done? (They do not bear a burden.) Accurately speaking, they do not bear a burden; they are also very lazy and covet comfort, take as many breaks as possible whenever they can, and try to avoid any extra tasks. These lazy people often think, "Why should I worry so much? Worrying too much will just make me age faster. How will I benefit from doing that, and from running around so much, and exhausting

myself so much? What will happen if I burn out and get sick? I don't have the money to pay for treatment. And who will take care of me when I'm old?" These lazy people are just this passive and backward. They have not an ounce of the truth, and cannot see anything clearly. They are clearly a bunch of muddled people, are they not? They are all muddled-headed; they are oblivious to the truth and have no interest in it, so how can they be saved? Why are people always undisciplined and lazy, as though they are the living dead? This touches on the issue of their nature. There is a kind of laziness in human nature. No matter what task people are doing, they always need someone to supervise and urge them. Sometimes people are considerate of the flesh, covet physical comfort, and always hold something back for themselves—these people are full of devilish intentions and cunning schemes; they are truly no good at all. They always do less than their best, no matter what important duty they are doing. This is irresponsible and disloyal. I have said these things today to remind you not to be passive at work. You must be able to follow whatever I say. If I were to go to various churches and find out or see that you've done a lot of work, that you've worked very efficiently, and that work is progressing very quickly, that it has reached a satisfying level, and everyone has done their best, I would be quite pleased. If I were to go to various churches and see that the progress of work in all aspects is slow, proving that you have not done your duties well and have not kept up with the normal pace of spreading the gospel, what do you think My mood would be then? Would I still be happy to see you? (No.) I would not be. This work has been entrusted to you, and I've said everything that needs to be said; the specific principles of practice and the path have also been told to you. Yet, you do not act, do not work, only waiting for Me to personally supervise and urge you, to prune you or even command you to act. What is the problem here?

Shouldn’t this be dissected? When you are not doing the work that obviously should be done and are unable to shoulder it—can I have a good attitude toward you? (No.) Why can’t I have a good attitude toward you? (We are too irresponsible in doing our duties.) Because you are not doing your duties with all your heart and strength, but rather just doing them perfunctorily. A person who is loyal in their duties should at least exert all their strength, but you cannot even achieve this; you fall far too short! It’s not that your caliber is insufficient; it’s that your mentality is incorrect and you are irresponsible. There are some absurd things in your hearts that prevent you from doing your duties. Additionally, the mindset of being people pleasers hinders you from carrying out the work of cleansing the church. Do you know what the significance of cleansing the church is? Why does God want to cleanse the church? What are the consequences of not cleansing the church? You are all unclear about these matters and do not seek the truth, which proves that you are not considerate of God’s intentions. You are only willing to do a bit of the ordinary, regular work of your position and shy away from special tasks, especially those that might offend others. You all prefer to pass these tasks on to someone else. Is this not the way you think? Isn’t this an issue that ought to be addressed? You always say, “My caliber is poor, my understanding of the truth is limited, and I don’t have enough work experience. I have never been a church leader, nor have I conducted church cleansing work.” Is this not making excuses? The work of cleansing the church has been fellowshipped so clearly. Cleansing away antichrists, evil people, and disbelievers is such a simple matter. Are those few principles really that hard to understand? If such simple issues are explained so clearly and people still do not understand, what does that indicate? It indicates that either their caliber is too poor to understand human language, or they’re just scoundrels not

focusing on proper tasks. Among the leaders and workers, there are definitely some with poor caliber, and surely there are some people pleasers who do not engage in real work; there are definitely also some scoundrels who neglect proper tasks and recklessly commit misdeeds—all these situations exist. Firstly, these scoundrels who neglect proper tasks need to be cleansed away. Whoever can do real work should be used, people pleasers acting as leaders should definitely be dismissed, and people with poor caliber who can understand human language and can do some real work should be kept. These issues should be resolved in this manner. If, after God has fellowshipped, you can clearly see the problems in the church's work that the leaders and workers should solve, then you should address them promptly without further delay. You should be able to take the initiative to act without needing to wait for the Above to personally assign tasks or issue commands. No matter what problems arise, they should be resolved before they affect the work. Before the Above even begins to investigate the issues, you should have already reported your understanding of and solutions to the issues, the principles for handling them, and the results of handling them. How great that would be! Could the Above still be dissatisfied with you then? As a leader or worker, if you constantly fail to see the work within the scope of your own responsibilities, or even if you have some awareness or ideas but keep procrastinating and not acting, always waiting for the Above to arrange tasks for you, isn't this a dereliction of responsibility? (Yes.) This is a serious dereliction of responsibility! You have lost the attitude and responsibility that comes with the role of a leader or worker in how duty should be treated. In their work, leaders and workers should closely follow the requirements of the Above; whatever the Above has fellowshipped, that is what you should implement, acting and implementing quickly once you have understood. Solving

problems with the truth is the most important responsibility of leaders and workers, and you should not passively wait for the Above to arrange work before doing anything. If you are always passively waiting, then you are not fit to be a leader or worker, you cannot shoulder this work, and admitting responsibility and resigning would be the only reasonable thing to do.

The Manifestations and Outcomes of Three Kinds of People Who Believe in God

I. Laborers

There are fifteen responsibilities of leaders and workers in total, and we have already fellowshipped up to the fourteenth. The problems within the church that leaders and workers need to solve, as well as the issues of all kinds of people which are involved in these problems, have been fellowshipped up to about eighty to ninety percent. These are all tasks that leaders and workers need to undertake and problems they need to solve. This involves many issues. In one regard, it touches upon the responsibilities that leaders and workers should fulfill; in another, it also involves the various issues of all kinds of people in the church. Although the theme of our fellowship during this period is the responsibilities of leaders and workers and the exposure of false leaders, we have also fellowshipped a lot about the issues of various kinds of people—and the states and essences of various kinds of people—touched upon by this theme. Of course, this specific content has different effects on all kinds of people who follow God in the church. Among them, there is a type of person who, even after hearing all this fellowship, still holds the attitude of "I have good humanity, I truly believe in God, I'm willing to forsake things in my faith in God, and I'm willing to pay a price and endure hardship to do my duty." They do not care about the various states of all kinds of people,

the truth involved in various states, or the truth principles people should understand, which were fellowshipped during this period. Is this not a type of person? Is this type of person not very representative? (Yes.) This type of person always holds a certain viewpoint. What is this viewpoint primarily composed of? The three points I just mentioned: First, they believe their humanity is not bad, and even that it is good. Second, they think they truly believe in God, meaning they genuinely believe in God's existence and in God's sovereignty over everything, believing that human destiny is controlled by God, that it falls under God's sovereignty, which is a broad interpretation of "truly believe in God." Third, they believe they can forsake things in their faith in God and endure hardship and pay the price to do their duties. These three points can be said to be the most basic, primary, and core elements that these people hold on to in their faith in God. Of course, these things can also be considered their capital in believing in God, as well as the goals they pursue, and their motivation and direction in acting. They believe that possessing these three points qualifies them for the three basic conditions of being saved, making them people who are loved and accepted by God. This is a grave mistake; having these three points merely indicates a bit of humanity. Can just having a bit of humanity earn God's approval? Absolutely not; God approves of those who fear Him and shun evil. These three points do not meet the standard of the truth reality; they are merely the three standards for being laborers. Next, I will fellowship on the details of these three points to make you understand clearly. The first point is having good humanity. They believe that not doing evil, not causing disruptions and disturbances, and not causing harm to the interests of God's house is enough, and that this means they can satisfy God's intentions and act in accordance with principles. The second point is "truly believing in God." For them, what they call "truly believing in God" means never doubting

God's existence or the fact of His sovereignty over everything, and believing that human destiny is in God's hands, which they think will enable them to follow God to the end. They believe that as long as they truly believe in God, they will earn His approval. Therefore, no matter how God leads or acts, or whatever problems they encounter, they say, "Just love God, follow God, submit to God." Their method of solving problems is too simplistic; can such generalized words solve any problems? The third point is being able to forsake things in their faith in God, and being able to endure hardships and pay a price to do their duties. How do they put this into practice? Because they truly believe in God, when there is a need in the church's work or when they feel God's urgent intentions, they can proactively forsake their families, marriages, and careers, put aside their worldly prospects, and follow God and do their duties with unfaltering determination, never having any regrets. They are able to endure hardships and pay a price for whatever duty the house of God arranges for them, even if it means eating less and sleeping less. No matter how hard the living conditions are, or even in some adverse environments, they can still persist in doing their duties. Besides these three points, the practice of all other aspects related to the truth seems unrelated to them. They do what seems good or right to them. As for the various principles of practice God has told to man, as well as the states, manifestations, and essence of people's various corrupt dispositions that God has exposed, they think it's fine for them to know a little or not know at all; they feel no need to specifically and meticulously search for various principles to examine their own corruption and make up for their deficiencies, or any need to often attend gatherings to hear others fellowship their various experiential testimonies, and then achieve self-transformation, and so on. Believing in God this way, they feel, is too troublesome, it's unnecessary. They follow God and do their duties

with a superficial understanding of faith in God and dispositional change, along with various notions and imaginings about God's work. Isn't this type of person quite representative? (Yes.) They set a most basic requirement for themselves, and have a most basic attitude toward believing in God. Beyond this, they neglect the truth, God's judgment and exposure, being pruned, as well as people's various corrupt dispositions and various states, manifestations, and so on. They never contemplate or ponder these issues. That is, these people consider themselves as having good humanity, being good people, and truly believing in God; and while acknowledging that people have corrupt dispositions, they disregard the specific states and manifestations of people's various corrupt dispositions exposed by God, not putting any effort into investigating these things. Isn't this a type of person? Aren't the views and specific manifestations of this type of person in their faith in God quite representative? (Yes.) Considering the viewpoints of these people on believing in God, their understanding of being saved, and their attitude toward God's words which expose people's various corrupt dispositions, into what category should these people be placed? (Those with muddled faith, who do not pursue the truth.) This is just the surface appearance; how should these people really be categorized? Are there many such people in the church? (Yes.) Whenever specific issues are discussed and the corresponding truths are fellowshipped, they start feeling sleepy, doze off, or become confused, showing no interest. If they are assigned any work or tasks, they roll up their sleeves and get to it, not shying away from hardship or fatigue. They think it would be great if believing in God were like doing this kind of work—then they would be motivated. When it comes time to endure hardship, pay the price, and exert effort in work, they show genuine earnestness. But is this genuine earnestness and enthusiasm the same as being loyal? Is it the manifestation one should have after

understanding the truth principles? (No.) Through My fellowship, can you see into which category these people should be classified? (Laborers.) That's right. These people are laborers, and this is how laborers believe in God.

We started by fellowshipping about the nature essence and the various manifestations of antichrists, as well as the various manifestations of those who have the disposition of antichrists but are not actually antichrists. Now, we are fellowshipping about the manifestations of various kinds of people touched upon by the responsibilities of leaders and workers. Although the topics fellowshipped have been about antichrists and false leaders, the specific issues and manifestations touched upon by each item relate to the corrupt dispositions of corrupt humankind, as well as the various states and manifestations produced under the dominion of corrupt dispositions. Although false leaders and antichrists are only a minority, the dispositions of false leaders and antichrists, as well as their various states and manifestations, exist in every person to different extents. Now that these issues have been fellowshipped in such detail, those who pursue the truth will next have more of a path and direction, and clearer goals, in pursuing the truth, practicing the truth, understanding the truth principles, and entering into the truth reality. This is a good thing for them and a cause for joy. In other words, they are embarking on a new milestone in their faith in God. They no longer live under regulations, religious rituals, or words and doctrines, and slogans. Instead, they have more concrete directions and goals for practice, and of course more specific principles to follow. How to practice under certain circumstances and what the truth principles involved are, or what states and corruptions people have and how they should be treated, as well as how to seek the truth to resolve them—the two main fellowshipped topics of antichrists and false leaders mostly touch upon

these contents. For those pursuing the truth, the more specifically the truth is fellowshipped, the more they have a path for practice. The more specifically the truth is fellowshipped, the brighter and clearer people's hearts become, the more they can know and understand themselves, and the more they are aware of what they should enter into next and what problems they need to solve next. As for the type of people mentioned as laborers just now, after we extensively fellowshipped about the various states produced by humankind's corrupt dispositions and the various problems of corruption that need to be resolved, they still remain unmoved. What does it mean to remain unmoved? It means that they are still unclear about and unable to grasp the pursuit of the truth and the path of salvation spoken of by God. More seriously, after so many essential manifestations and problems have been fellowshipped, they still think, "I have good humanity, I truly believe in God, I'm willing to forsake things in my faith in God, and I'm willing to pay a price and endure hardship to do my duty; this is sufficient." When faced with situations, they neither examine themselves nor compare themselves to God's words, but instead try to solve problems based solely on their own human goodness or the little conscience and reason they have. Of course, some people rely on restraint and patience, enduring again and again, while others rely on philosophies for worldly dealings, making major issues seem like minor ones, and then making minor issues seem unproblematic. The goal they pursue is: "By the day God's work concludes, if I am still in the church doing my duty, not having been cleared out, that's enough. Whether I have a true understanding of myself, whether my corrupt dispositions have been resolved, whether I have true submission to God, whether I am a person who fears God and shuns evil—those are minor issues, not worth mentioning. You make a big deal out of everything, fellowshipping the truth in such detail, bringing up even the smallest issues

for fellowship without end, always making us discern; I'm simply unwilling to listen to these fellowships on the truth, I have no interest at all. When God's day arrives, how wonderful it would be if we could just directly enter the kingdom!" While it's true that everyone's patience has its limits, the patience of such people is limitless. Why? It's because they believe they have good humanity, truly believe in God, have the ability to forsake things as believers in God, and the willingness to pay a price and endure hardship to do their duty; when faced with anything, they have their own solutions, ultimately still able to steadfastly do their duties and stand firm. However, no matter how they persist in doing their duties, or by what means they endure to the end, regardless of their motivation, one thing is certain: They do not have true submission to God, and they never understand their own corrupt dispositions. More accurately, these people do not admit to having corruption, nor do they acknowledge the various states and problems that arise from people's corrupt dispositions exposed by God. Even if they do occasionally match themselves up to these states and problems, they treat it with a cold approach, saying, "Everyone is equally corrupt. The nature essence of all is that of devils and Satan; we are all enemies of God. This is a fact that nobody can change. But as long as one persists in doing their duty, God will surely approve, and those who persist to the end will be the overcomers." Judging from their viewpoints, they are quite vigorous in their belief in God, but when it comes to sharing experiential testimonies, they fall silent, unable to speak a word. When it's time to fellowship the truth at gatherings, they feel drowsy and can't take it in. If you ask them, "How do you experience God's words in your duty every day?" they say, "Whatever the church arranges for me to do, I do. Does this require experiencing?" They seem not to understand. If you then ask them, "Do you have any corruption being revealed? How do you understand yourself?" they say, "I

just submit to God and love God; what problems could there be?" Their thinking is that simple. This is their view: "Believing in God should be like this. Why bother with so many trivial issues? You're making things too complicated!" Therefore, they do their duty and carry out tasks never seeking the truth principles, but rather acting on good intentions and enthusiasm. More accurately, they act under the dominion of conscience and reason, thinking: "I've already suffered and paid a price to a great extent; I've already practiced the truth and satisfied God to a great extent; don't ask more of me. I'm fine as is, I'm a good person, and I truly believe in God." Of course, there are times when these people can't help but vent, and then their true colors are exposed. They can spout many words and doctrines but lack any real stature; in other words, they have no life. What does having no life specifically refer to? (They have no truth.) How does not having truth come about? (They do not love the truth, nor do they pursue it.) It's not even about whether they love the truth or not; to be precise, they do not accept the truth. Some might say, "How can You say they don't accept the truth? They endure so much hardship and pay so great a price to do their duty, working hard every day from dawn till dusk; how can You say they have no truth?" Is saying this wronging them? But if you look at these people, behind their suffering and paying the price, is everything they do within the scope of the truth principles? Do they seek principles in everything they do? Do they come before God with a God-fearing heart, and do things according to God's words and the principles required by God's house? No; it's all human actions, human restraint. What is their main manifestation of not accepting the truth? It is that, before doing something, they never actively seek the truth, nor do they ever seriously ponder what the principles of the truth are and then strictly practice according to God's words. Do they harbor such thoughts and

attitudes? What is their attitude toward the various manifestations of humankind's corrupt disposition exposed by God? Do they accept these words? Do they admit that these words are factual? Do they acknowledge that these specific manifestations are revelations of corruption? They might nod in agreement or admit it outwardly, but in their hearts, they do not accept it; they ignore it. What does ignoring it mean? Specifically, it means not accepting, having no clear attitude, and no obvious resistance or opposition, but adopting an attitude of cold treatment toward these words spoken by God. Saying "cold treatment" is a bit abstract; specifically, it is that they think, "You say people are arrogant and deceitful, but who isn't deceitful? Who doesn't have a bit of shrewdness? Who doesn't show some arrogance or haughtiness? What's the big deal? As long as one can endure hardship and pay the price, that's enough." Isn't this an attitude and a specific manifestation of non-acceptance? (Yes.) This is not accepting the truth. Their attitude toward the words of God's judgment and exposure is one of disregard and non-acceptance. So, when it comes to the evaluations and reminders that the brothers and sisters give to them, and even the pointers and aid that brothers and sisters provide for their corrupt dispositions, can they accept these things? (No.) Tell Me, then, what are their specific manifestations? Why can't they accept these things? Where is your evidence for saying this? For example, when you say to them, "You can't do your duty in such a careless manner; this is perfunctory," what manifestations of theirs prove they do not accept the truth? (They would say, "I've already put my heart into it. I've already suffered and paid the price. How can you say I'm being perfunctory?") This is them justifying themselves. Would they sometimes look for excuses? Even if they admit in their hearts, they still think, "I was perfunctory, and what of it? Who doesn't have their off days? Who doesn't experience normal emotions? But I can't

admit to being perfunctory; I need to find an excuse to cover it up. I can't lose face." Thus, they find many reasons and excuses to sophistically defend themselves, not admitting the fact that they were being perfunctory, not acknowledging their own issues in this regard, nor accepting pointers from other people. This is a specific manifestation of not accepting the truth. When not faced with actual situations, they consider themselves "a good person, who truly believes in God." When faced with situations, though they can't use this as a shield anymore, they still find sufficient reasons to justify and defend themselves, gloss over the issue, put an end to it, and then continue to see themselves as "a good person, with good humanity, who truly believes in God, and has the ability to forsake, and the ability to endure hardship and pay a price to do their duty." Speaking precisely, the manifestations, the essence of such people, are those of laborers. This group occupies a significant proportion in the church. Regardless of the proportion, ultimately, if these individuals can truly suffer and pay the price, and endure and persist to the end without committing any major transgressions, without violating God's administrative decrees or offending His disposition, then they are loyal laborers, laborers who can remain. This is a considerable blessing! They do not pursue the truth, nor can they follow God's will, bear witness to God, or act as witness to God's words and work—to receive this blessing is already quite good. What could one expect to gain without pursuing the truth? Being a loyal laborer is already not bad. Some people ask, "Is it possible for these individuals to become God's people?" It is. The only possibility is if these individuals, on the basis of being able to forsake and suffer, can accept the truth, acknowledge and correctly face their own corruption, and then seek the truth to resolve it, not acting based on human goodness or human restraint, endurance, and perseverance, but practicing according to the truth

principles, so that in the end, their disposition can undergo some changes, then they have some chance of becoming God's people. However, if their actions and behavior are unrelated to dispositional change, unrelated to accepting the truth and being saved, then their chance of becoming God's people is zero; this is a fact. What is the principle for treating loyal laborers? It is to make the greatest effort to help these people to become clear-headed. What is the purpose of making them clear-headed? To prevent them from entertaining pipe dreams. Some may ask, "What does 'entertaining pipe dreams' refer to?" It's when people consider themselves as "having good humanity, truly believing in God, and having the ability to forsake and the willingness to pay a price," and then expect to be saved by God, which is impossible. It must be made clear to them that holding the viewpoint that "having good humanity, truly believing in God, and having the ability to forsake and the willingness to pay a price can lead to receiving God's salvation" is wrong and stupid. It must be made clear to them that having these qualities does not mean one has cast off their corrupt disposition, nor does a bit of good behavior mean one can be saved, much less that one has obtained the truth, and that their viewpoints are absurd, ridiculous, and inconsistent and utterly incompatible with the truth expressed by God. For these people who stubbornly hold onto religious notions, they should be helped; read God's words and fellowship the truth to them. If they still cannot accept the truth, and no matter how you fellowship the truth, they remain unenlightened and show no intention to seek, then there is no need to force them. They can only serve as laborers until the end.

II. God's People

After fellowshipping the manifestations of loyal laborers, let's talk about the manifestations of another type of people. After hearing God's

various exposures and judgments on the corrupt dispositions of all kinds of people, these individuals, by comparison, think more about their own various past revelations of corrupt disposition and the various attitudes toward God and the truth that arise under the dominion of their corrupt disposition—they start to reflect on and know their various manifestations, match themselves against God's words, examine their attitude toward their duty, and examine the various corruptions they reveal while doing their duty and amid the various people, events, and things arranged by God. They examine and know themselves from each and every detail while trying to accept God's judgment, exposure, and discipline. In what ways are these individuals better than laborers? They can proactively and positively accept the truth, God's words, and every corrupt disposition exposed by God. Although sometimes they may be negative, avoidant, or even consider giving up, no matter what, they still possess a drive to make themselves accept the truth. What is this drive? It is this: "God's words can change people. As long as one accepts the truth, all these problems and corrupt dispositions can be resolved, and one can then be saved. If I want to be saved, I must cooperate with God's work and accept the truth." For instance, upon hearing the truth about being an honest person, some start to reflect on themselves and see more clearly the deceitfulness and trickery they engage in, as well as their insidious and wicked aspects. They recall their past lies and cheating ways that remain in their hearts or impressions, which play over and over in their minds like scenes from a movie, making them feel increasingly ashamed, pained, and sorrowful. After continuous self-examination and self-reflection, they feel like criminals, they immediately go completely limp and are unable to stand up. They feel that they are not good people but evil ones, and think it is fortunate that they have not directly resisted God, which is indeed a narrow escape! Then they

start to awaken, unwilling to fail like this as a person, and make a resolution: “I must start anew and be an honest person, otherwise, I cannot be saved by God. To be saved, I must be an honest person. I absolutely cannot give up now!” No matter whether these people accept the truth at an earlier or later time, and regardless of whether their comprehension of God’s words is deep or shallow, their attitude toward God’s words is not one of disdain, much less is it aversion or resistance. Instead, they actively acknowledge and accept God’s words, and then they are always ready to put them into practice. When they act or do their duties, they do their utmost to seek principles in God’s words and then consciously act according to these principles. Even if sometimes they cannot find specific principles or grasp the direction, their intent is to do their duty well, to do it in accord with God’s intentions and in alignment with the truth principles. The humanity of these people and that of laborers are mostly the same; there is no distinction between high and low, or noble and lowly. Of course, many among this type of people view themselves as “having good humanity, truly believing in God, and having the ability to forsake as a believer in God, and the willingness to pay a price and endure hardship to do my duty.” But what is the difference between these people and laborers? After they hear God’s words of judgment and exposure of people, their attitude is not to ignore, not to evade, but to actively and earnestly accept. Even if they feel distressed and despondent after hearing these words, even expressing anger toward their own revealed corruption, ultimately, they are still able to face them correctly, actively accept, and proactively practice and enter into them. Isn’t this also a type of person? (Yes.) Aren’t these people representative to a certain extent? (Yes.) Are there many of these people? (Not many.) Although there are not many now, there is hope that their numbers will grow. So, into what category should these people be

classified? Can these specific manifestations indicate that these people love the truth and are able to accept the truth? (Yes.) They can. Although some people with poor comprehension abilities accept the truth more slowly, deep in their hearts, they accept the truth and have a mindset of actively entering into it. Whenever someone fellowships new light or paths for practice that are in accordance with the truth principles, their eyes light up, their hearts become elucidated, and they feel joyful, thinking, "Finally, someone has fellowshipped this light. This is what I lack." They are always able to grasp what they are lacking, to gain the light and enlightenment which they urgently need and lack, and to find the truth principles they need from the genuine experiential understanding fellowshipped by their brothers and sisters. Based on these specific manifestations, do their hearts not yearn for the truth? (Yes.) If we say that these people love the truth, this statement is not very objective or accurate. However, based on their specific manifestations, these people do yearn for the truth. Where does this yearning come from? It comes from their hope to resolve their corrupt dispositions, their hope to resolve the various problems and difficulties they encounter in their life entry, and their hope to make progress in the truth, to delve deeper, as well as their hope to be able to truly act with principles, to practice with a path, to more accurately recognize from the revelations of their corrupt dispositions what the essence of their corrupt dispositions is, and how to resolve them and cast them off. Even though these people often live within corrupt dispositions, such as vying for status, stubbornly insisting on their own way, and being self-righteous, arrogant, deceitful, or even intransigent, through continuously eating and drinking God's words and experiencing God's work, these obvious problems will gradually be examined and identified. Then, they can recognize these as problems, revelations of corrupt dispositions, not in accordance with the truth, and

hated by God. After becoming aware of their corrupt dispositions, they yearn even more to resolve them and cast them off. This is one of the sources of their yearning for the truth. In other words, they have the need to resolve their corrupt dispositions, the urgent mentality to cast off their corrupt dispositions. At the same time, after discovering various states, problems, and difficulties revealed by their corrupt dispositions, they are more eager to understand what God's precise words and requirements are for these issues, and which truths or words of God can resolve them. The specific manifestations and sources of their yearning for the truth are these. Is this an objective statement? (Yes.) These people cannot be said to love the truth. If they loved the truth, they would be very proactive, and their various manifestations would be more positive. However, based on the various manifestations of these people and their actual stature, they have not reached the point of loving the truth but merely yearn for it. This statement is already quite objective. So, looking at the various manifestations of these people, into which category should they be classified? Accurately speaking, these people belong to the category of God's people. This assertion has a basis. What basis? These people's corrupt dispositions are the same as those of others. In terms of humanity, it cannot be said that their humanity is good, nor can it be said that they are perfect in God's eyes; most of them have average humanity. What does "average" mean here? It means possessing a certain level of conscience and reason. But this is not the most important aspect. What is the most important? It is that after hearing God's words and God's requirements, after hearing about the corrupt dispositions of all kinds of people exposed by God's words, they are not indifferent but are stirred and will take action. What does taking action mean? It means that after hearing these words of God and these truths, they are unwilling to live within corrupt dispositions

anymore and continue their previous means of living. Instead, they strive to change the various thoughts, viewpoints, and ways of existence and lifestyle they previously relied on. At the same time, they actively seek the truth in doing their duty and in the various circumstances arranged by God, using God's words as the basis and principles for practice, rather than being reckless and willful. From their humanity, caliber, their attitudes and views toward God's words, God's work, and God's requirements, and so on, these people are precisely those God intends to save. They have more hope of casting off their corrupt dispositions and being saved than laborers. Only those who accept the truth and can cast off their corrupt dispositions to be saved are considered God's people. Isn't this definition quite fitting? (Yes.) It is the most fitting. Being saved is not about just exerting a little effort and paying a bit of a price to be able to remain, and then everything is settled. What is the status of those who can be saved? It is a status whereby, through accepting and experiencing God's words and work, their corrupt dispositions are resolved. In this process, they come to know God, understand their own corrupt dispositions, and have real and concrete experiences of God's words, thus being able to bear witness for God—they are able to bear testimony to God. What aspects of God do they bear testimony about? They bear testimony to God's intentions, God's disposition, what God has and is, God's identity, and that God is the Creator. This is what can be manifested in a person after attaining salvation. Why can people achieve these results after being saved? It's not because they consider themselves as "having good humanity, truly believing in God, and having the ability to forsake as a believer in God, and the willingness to pay a price to do my duty" that they achieve this. The sole reason—and the most important point—is that they can accept God's words as their life, are able to practice the truth to cast off their corrupt dispositions, put aside their

original, old ways of living and viewpoints on living, and take God's words as their new life. They use God's words as a basis to conduct themselves, do things, follow God, submit to God, and satisfy God. This is the result that can be achieved in such people. What is the most important aspect for achieving salvation? (Being able to accept the truth.) That's right. Being able to accept the truth is the key.

Some people say, "If I expend myself for God to the end, will God greatly bless me?" If you do not accept the truth, but can still persist in following God to the end, laboring until the last, during which there are no major transgressions and you do not offend God's disposition, then, under such circumstances, God will deem you a loyal laborer who gets to remain. Some people ask, "What kind of blessing is it to remain?" It is no minor blessing! If there's the chance and the possibility, you may see God's real person, and this depends on what God does in the next age. If there's an opportunity to remain and live for several more decades, that blessing is quite significant. How does this blessing come about? It is achieved by laboring loyally while holding onto the viewpoint that "I have good humanity, I truly believe in God, I can forsake, and am willing to pay a price and able to endure hardship to do my duty." Shouldn't laborers know to be content? (Yes.) They should be content to attain this blessing. You do not even accept God's words, yet because God sees your loyalty and ability to labor to the end, without deserting during this period, without offending God's disposition or violating His administrative decrees, without committing major transgressions, He grants you this blessing and grace—since the creation of humankind, this is the greatest gift God gives to corrupt humans who have only labored loyally but not attained salvation. You've only exerted a bit of effort, and you don't even accept God's words—to be able to receive such a great blessing is already quite good; this is

God's immense grace. Another category is God's people, whom we just talked about. The blessings received by God's people are definitely greater than those received by laborers. So what is the blessing of God's people? Of course, it's not as simple as just being able to remain or having the opportunity to see God's real person. There are far more blessings, but we won't discuss them here. Talking about that isn't realistic, and besides, even if I tell you, you won't understand or attain them right now. God's people are the ones God intends to save, and among all humankind, they receive the greatest blessings; this is in no way an exaggeration. Why is that? Because, in God's work, within the work of God's six-thousand-year management plan to save humankind, God's people, by being able to accept God's words, by being able to treat God's words as the truth and as the principles for their existence, and by making God's words their life, have cast off Satan's corrupt disposition and lived out God's words, bearing strong and resounding testimony for God. They are able to use that which they live out, their life, to strike back at and shame Satan, able to bear witness to God among humankind, thereby bringing glory to God. Therefore, God's people are the ones God intends to save, and the ones that receive salvation. Some people say, "Since these individuals can make God's words their life, live out God's words, and bear witness to God, does that make them God's beloved sons, those whom God delights in?" You are thinking too much; it's good enough to be one of God's people. If God calls you His son, His child, or His beloved son, that is God's business, but no matter when, you must never claim to be God's beloved son, God's son, or God's darling yourself. Do not make such claims about yourself, and do not regard yourself as such; you are a created being—this is correct. Even if one day you are called among God's people, or you have already embarked on the path of being saved, you are still just a created being. If you think

this way, it proves that the path you are on is the correct one. If you always seek to be God's beloved son, to be loved by God, to be delighted in by God, then the path you are taking is the wrong one; this path leads nowhere, and you should not engage in such wishful thinking. Regardless of whether God has ever spoken such words, or given such a promise to people, you should not regard yourself in this way; it's not what you should try to attain. To be one of God's people is already good enough; God's people are already up to standard as created beings—it's just a pity that you are not one yet. So, don't pursue those vague, illusory, empty things. Being able to pursue being saved is, to a certain extent, already embarking on the path of being saved. The primary characteristics of God's people are that they are able to accept the truth and they exhibit a love for the truth. In the process of experiencing God's work and pursuing salvation, their corrupt dispositions, old thoughts, and various negative states and manifestations related to their corrupt dispositions can be resolved, cast off, and changed to different extents. Then, they can live out God's requirements of being an honest person, a person who understands the truth principles, a person who has loyalty and submission, and a person who can fear God and shun evil. As for how to be a person of God who is up to standard and meets the benchmark, we will not elaborate on that here; that is not the topic of our fellowship today.

III. Hired Workers

Aside from laborers and God's people, there is another category of individuals, who are the most pitiable among those chosen by God. After hearing the various truths expressed by God and the various words of His exposure to humankind, their behavior, that which they live out, and their pursuits show no change at all. No matter how you fellowship about the truth with them, they remain indifferent: "I don't want to change. I will live

however I want to live, and no one can control me. You do whatever you want, I don't care! I'm not in a good mood right now, so none of you should provoke me. If you do, I won't be polite!" They do not regard themselves with the definite attitude or viewpoint of "I have good humanity, I truly believe in God, I can forsake, and am willing to endure hardship and pay a price," but they exhibit a more definite attitude among the brothers and sisters. What is this attitude? It is, "I will act however I want, do whatever I wish. No one should urge me to accept the truth, no one should try to change me. Anyone who tries to urge me to accept the truth is just asking for trouble, and if anyone tries to prune me, I will fight back with my life!" They have not the slightest interest in any sentence spoken by God, nor in the work God does. Of course, regarding people's corrupt dispositions and the principles of doing things, as well as the attitude people should have toward God and the principles that should be observed in interpersonal interactions—which the brothers and sisters mention during gatherings or while doing their duty—they regard them with an attitude of disdain. Some individuals do a duty, but they completely ignore the principles required by God's house, doing things however it is they've planned. Right after you finish fellowshipping the principles with them, they agree to your face but then turn around and start acting recklessly and arbitrarily, showing their demonic aspect. There are also individuals who look like decent humans on the outside, but when you talk or chat with them, their views are incorrect, their tone is incorrect, and what's more critical is that their disposition is incorrect, making it impossible to have a conversation with them. When you ask them, "Does God exist in the world?" they say, "I don't know." You say, "This should be done in this way, it's God's intention." They respond, "Do you find me disagreeable? Are you looking to give me trouble? Are you trying to expel me?" You say, "Acting like this is spreading notions and

venting negativity, which could cause some new believers to stumble. We must adhere to the rules of God's house, and we must be clear about the principles that should be followed in interactions and associations between people. If what is said and done cannot edify or help others, at the very least, it should not negatively impact others. This is the reason that someone with normal humanity should have." They say, "Talking to me about normal humanity, lecturing me on rules, who do you think you are? What's wrong with me venting negativity? For every new believer that stumbles, that's one fewer new believer—saves me the annoyance of having to see them!" Talking rules with them is futile, and so is discussing humanity. What about fellowshipping the truth, fellowshipping God's words? They don't listen to fellowship of God's words either. No one dares to criticize them, no one dares to bother or provoke them. Are there such people in the church? (Yes.) Among those who have been cleared out, there are indeed such individuals. Are these people laborers, God's people, or what? (They are people who were eliminated.) Why were they eliminated? (For not accepting the truth; for being averse to the truth.) This is the essence of the problem. Why then do they not accept the truth? Why are they averse to the truth? What is the root cause? (The essence of these people is that of disbelievers.) Correct, their essence is that of disbelievers. There are quite a few disbelievers in the church, but are all disbelievers like this? (No.) These individuals, lacking even the most basic human morals and upbringing—are they eliminated just because they are disbelievers? Why are they eliminated? At its root, it's a problem of humanity; these people have bad, malicious humanity. To put it precisely, they lack humanity. Since they lack humanity, what are they? They're people of a devilish nature. How do people of a devilish nature compare to beasts? I think they're even worse than beasts; some beasts can be obedient and avoid wrongdoing. For

example, dogs can be quite good; some dogs truly make great pets, getting along exceptionally well with humans! They're especially obedient and sensible, understanding everything people say, and they're suitable to be kept indoors. Such dogs are much better than disobedient humans. There are many people who are even worse than good dogs. Then, are they still human? No, they are not human; they are non-human. Many people don't understand human language; it's impossible to communicate with them. They do not accept the truth no matter how it's fellowshipped, they complain when being pruned, and when they get eliminated they fly into a foul-mouthed rage, showing no change at all no matter how many years they have believed. Can such people still be allowed to stay in God's house? (No.) They cannot be allowed to stay. In what category should such individuals be classified? First of all, should these individuals be categorized among God's chosen people? (No.) If they are not among God's chosen ones, into what category should they be placed? To not be among God's chosen ones—how should this be interpreted? It means that from the perspective of the humanity that they display and live out, it's not a simple matter of being disbelievers; their essence is not human. There are many who are disbelievers—are they all as bad and malicious as these individuals? No. Even among nonbelievers, not everyone is that bad; some people possess the most basic moral standards. What about these individuals, then? They lack even the most basic morals and upbringing that nonbelievers have; their revelations and what they live out, to put it accurately, do not meet the standards of human morality. The essence of these people is devilishness. From the perspective of their essence, then, does God save them? (No.) God does not save them. And why is that? Because their humanity is bad and malicious, of a demonic nature, and thus they are averse to the truth and resist it. Actually, putting it this way is

elevating them; to be precise, these individuals are averse to and hate positive things, not rising to the level of being averse to the truth and not accepting it. They are averse to, hate, and resist even the most basic positive things; the rules that a person with normal humanity should follow and the upbringing they should have are all things that disgust them. Can they accept the truth? (They fall short of that.) Right, they fall short of that; they are not even laborers. Some people say, "Since they are not even laborers, what are they considered within God's house? How did they get into God's house?" If we were to explain them, to put them into a category, speaking precisely, these individuals are like hired workers or temporary workers brought in from among the nonbelievers. Is the meaning of this clear? This is their category, as well as the role they play in God's house. They are not even laborers; I do not regard them as laborers, they are not worthy! Laborers possess characteristics like having good humanity, truly believing in God, and having the willingness to pay a price, and the ability to endure hardship, and they live out these things. These individuals lack even these qualities, so classifying them as hired workers is already showing them utmost kindness and is very polite. What does it mean to be a hired worker or temporary worker? It means that, due to special needs during particular periods, God's house recruits some individuals who are irrelevant to being saved to complete certain tasks. After these tasks are completed, these individuals' true colors are revealed. God's chosen people have suffered enough from interacting with them, becoming sick of them to an unbearable degree, and have also gained sufficient discernment regarding them. Under such circumstances, these individuals should be cleared out; this is the most appropriate timing for such actions. Was it explained clearly just now how these individuals come about? (Yes.) They are hired workers unrelated to being saved, who are brought in during special periods of church work.

After doing odd jobs and rendering service for a while, these individuals commit reckless misdeeds within God's house, causing numerous disruptions and disturbances. The role they play is that of negative characters. They fully reflect the true face of Satan and devils, disturb the work of the church, and destroy the order of church life. More concretely, it can be said that these individuals significantly harm the interests of God's house, such as damaging much of the house of God's equipment, machinery, valuable items, and so on. It can be said that the actions and behaviors of these individuals have provoked widespread anger. Of course, they have also enabled more people to learn lessons and gain discernment, to learn what a devil is and what it means to lack humanity, and to see clearly the true faces of disbelievers; they have enabled people to see, in a clear and more concrete way, what the thoughts and viewpoints of disbelievers are, what they pursue, what they aspire to deep inside their hearts, what attitude they harbor toward God and the truth, and what attitude they harbor toward their duties, and toward positive things, and even the attitudes these individuals harbor toward certain regulations made by God's house, and so on. When it becomes this specific, how these individuals live out their humanity, their humanity essence, and what they pursue, are all completely exposed. Keeping these individuals in the church then seems redundant; it will cause great harm to God's chosen people and not benefit them at all. This is the time for them to leave. Then, if we say that God's house has given them enough time and opportunities to accept the truth and worship God, is this statement correct? (No.) How should it be said then? God's house has given them ample opportunities and enough time for them to turn around, but the final result reveals a fact: A devil is always a devil at any time and can never change. This is the fact. Is it possible to make the great red dragon acknowledge God's status and

identity? To make these people with demonic nature change and follow some rules—can this be achieved? (No.) They cannot achieve this. Giving them opportunities is not for them to accept the truth, recognize the work done by God, or act according to the truth principles, but to give them chances to turn around. If there were even a slight sign that they've turned around, their eventual outcome might change. However, these people do not know what is good for them; their demonic nature will always be just that. No matter how much time or how many opportunities are given to them, what they live out and their essence will not change; this is a fact. Therefore, the ultimate way to handle these people is to relieve them of their duties, make them leave the church, and ensure they have no ties or relationship with God's house anymore. Are there individuals who will be reluctant to see them go and pity them, saying, "These people are still quite young; given time they would become excellent. They have such good caliber, they are so gifted and talented—how great it would be if they could accept the truth! If God's house can be more loving and tolerant, and give them more chances to repent, when they get older, perhaps things will end up differently"? What kind of people think this way? (Muddled people, confused people.) Correct. They are all muddled, confused people—just scoundrels! God does not save such people, and God's house does not allow them to stay—what is there to pity about them? God says He will not save such people, yet you suggest giving them a chance to repent. Can you save people? Isn't this going against God? Are you trying to make others think you are more loving than God? Do you have the truth reality? Can you see through a person's essence? Who is it that can save people, God or you? Daring to go against God—this is far too arrogant, self-righteous, and lacking reason, is it not? Is this not a great rebellion? Isn't this Satan and evil spirits being reincarnated, always delighting in going against God? The

disbelievers mentioned just now are less than beasts. However one fellowships the truth to them, it is of no use; even pruning them is futile. It can be said they have the nature of Satan and will never change. If someone wants to give these satanic types a chance to repent, let them provide for such people; we'll see if they truly have the love. Those disbelievers who do not accept the truth at all are the worst in the church; they are all like beasts, beyond reason and incapable of being saved. Whether in the past or the present, the church's treatment of them has been most appropriate; the church has shown immense patience and tolerance to them, and given them enough opportunities. But up to now, they have not changed at all, even intensifying in their ways. In the beginning, when these people come to believe in God with their notions, imaginings, and desire for blessings, they are able to be somewhat restrained, doing their duties with some enthusiasm and zeal. However, ultimately, when they see that "believing in God means pursuing the truth, knowing God's work, and submitting to God, and that's all there is to it," their attitude toward God and the truth, as well as their true colors, are thoroughly exposed. What is it that gets exposed? Not only do they lack humanity, conscience, and reason, but they are also extremely vicious, wicked, and brutish. They disdain God and the truth, and even regard the requirements and rules of God's house—and God's administrative decrees—with hostility and defiance. These manifestations of theirs have intensified the disgust and repulsion God's chosen people feel toward them, and also accelerated the pace at which God's house cleanses them away, ultimately rapidly determining whether they stay or depart, deciding their outcomes and destinies. Their outcomes and destinies were earned by them, they were not brought about because of anyone's incitation or instigation, or because someone forced or tempted these people, and they certainly were not brought about due to objective circumstances; their

outcomes and destinies were self-inflicted, they were brought about because of their own choices, and determined by their nature essence and the paths they have taken. The outcomes and destinies of these people have been set; once they are cleared out from the ranks of those doing their duties, then they are no longer even laborers. You can well imagine what kind of destiny they will have—it is not worth mentioning here, for they are undeserving.

When it comes to the type of people who are revealed and eliminated, the manifestations of their various evil deeds, as well as the malicious words and utterances they reveal in their daily lives, are plain to see. And yet, some leaders and workers are incapable of discerning these evil people for what they really are, or seeing through to their nature essence. These leaders and workers seem unaware that they are evil people and disbelievers, and so they have no plans of cleansing them away from the church, or of dealing with them appropriately. This is a serious dereliction of responsibility on their part as leaders and workers. They look on with open eyes as these people with demonic nature do not abide by any of the rules of the house of God, as they run amok and wantonly disturb and sabotage the work of the church and the order of church life; they even indulge these people when they act boldly and recklessly, behave lawlessly, and harm the interests of God's house under the banner of doing their duty. Harming the interests of the house of God covers many things: damaging the machinery and various equipment of God's house, damaging its various office appliances and supplies, even squandering God's offerings as they will, and so on. More serious is that they wantonly release various heresies and fallacies, causing such a disturbance that God's chosen people can't do their duties in peace, such a disturbance that people who are weak and negative abandon their duties and lose faith in following God. These evil people do all these bad things, they commit all these evil deeds that disturb

and disrupt the work of the church and bring harm to the brothers and sisters, yet the leaders and workers turn a blind eye, a deaf ear; some of them even say, “I wasn’t aware, no one ever told me!” That gang of beasts and devils has wrought havoc, unleashing chaos in the church, yet the leaders and workers are completely uninformed and unaware of it! Are they not scum? Where are their hearts? What are they doing? Are they not just engaging in idle chatter? Are they not neglecting their proper tasks? Each day that such false leaders are on the job is one more day for all manner of evil people to disturb the church recklessly and harm God’s chosen people. It’s because the false leaders don’t fulfill their responsibilities that that gang of beasts loafs about idly all day long, not doing any duties or following any rules, mooching off of God’s house, freely enjoying the various material benefits and welfare of God’s house—they even deliberately disturb the work of the church, damaging the machinery and equipment of God’s house. This is how they act, and yet they still expect to live leisurely lives and do whatever they please in the house of God, with no one allowed to bother or provoke them. This is such a grievous issue, yet the leaders and workers brush it aside, not resolving it even when reported on by others—are they not trash that does no real work? Is this not a serious dereliction of responsibility? (It is.) Some say, “I didn’t solve the problem because I was busy with other work. I just couldn’t get around to it!” Do these words hold water? Just what are you so busy with, if you do not solve such a serious problem? Is there value to the matters you are busy with? Are you able to prioritize your work? Shouldn’t solving problems take precedence, however busy with work you happen to be? Promptly understanding and dealing with the various kinds of people who disrupt and disturb the church’s work is the responsibility of leaders and workers. If you put aside real problems and busy yourself with other matters, are you doing real work? If you

discover an issue or someone reports an issue to you, you should put aside the task at hand and immediately go on site and see what the source of the problem is. If it's some evil person disturbing and disrupting the church's work, you should first cleanse this evil person away. After that, solving other problems will be easy. If you discover a problem and don't fix it, claiming that you are too busy, are you in fact not just rushing about like a squirrel in a cage? What is it you're so busy with, anyway? Is it real work? Can you explain it clearly? Do your reasons and excuses hold water? Why do you treat solving problems as unimportant? Why don't you solve problems in a timely manner? Why do you find excuses and wriggle out of things, saying you're too busy to take care of them? Is this not being irresponsible? As a leader in the church, not prioritizing problem-solving, busying oneself with various trivial matters, failing to recognize the existence of critical problems, being unable to distinguish the importance and urgency in work and grasp the crucial points—these are manifestations of an exceptionally poor caliber, and such a person is a muddler. However many years you've been a leader, you aren't able to perform the church's work well. You should admit responsibility and resign. If a leader has excessively poor caliber, any training is useless; they will definitely be incapable of accomplishing any work—they are a false leader, who must be dismissed and reassigned. When false leaders are at work, what are the consequences? Objectively speaking, everything false leaders do brings multifaceted losses to the church. For one thing, the essential work of the church is not done well, directly impeding the effectiveness of the various items of the church's work. At the same time, it also harms and impacts the life entry of God's chosen people. Most crucially, it affects the spread of the kingdom gospel. These consequences are all directly related to false leaders not doing real work. To put it more clearly, all these are caused by false

leaders not engaging in real work. If other leaders and workers can actively engage in some real work, accelerating the pace and shortening the lead time on problem-solving, wouldn't the various losses inflicted on God's house by false leaders be mitigated somewhat? They could at least be reduced. Even if God's house does not require you to handle issues immediately as they arise, at a minimum, once problems are reported, you should start addressing them immediately: Inquire about the situation from the brothers and sisters, and discuss and fellowship with other leaders and workers on how to solve the problems. If the issue is serious and you don't know how to resolve it, you should promptly report it upward and seek solutions. This is what all leaders and workers should achieve. But the current problem is that these leaders and workers, even if they cannot solve problems, do not report upward. They are very afraid of reporting upward for fear of betraying their own incompetence, excessively poor caliber, and inability to do real work; they are worried about being dismissed. Yet, they do not take the initiative to work; they are dull-witted and numb, and slow to act. Without a path to solving problems, they just muddle along, leading to a buildup of too many unresolved issues, thus providing evil people with opportunities. At this time, seeing that the false leaders are good-for-nothings, those evil people and those with ambitions seize the opportunity to wantonly commit evil deeds, plunging the church into chaos and disorder, paralyzing all aspects of work. Although false leaders should bear the primary responsibility, other leaders and workers have also not fulfilled their responsibilities. Isn't this a serious dereliction of responsibility by the leaders and workers? In fact, most of the problems that arise in the church are directly related to the disturbances caused by evil people and disbelievers. If the leaders and workers cannot promptly identify the root of the problems, cannot find the chief culprits who are causing the problems,

and always look for reasons elsewhere, then they will not be able to fundamentally solve the problems, and problems will continue to emerge in the future. If the troublemakers or those who create problems behind the scenes are caught and held directly accountable, this way of handling problems is the most effective. At the very least, it ensures that those disbelievers and evil people dare not continue to run amok and cause disruptions and disturbances. Isn't this what leaders and workers should achieve? (Yes.) It can be definitively said that the main reason the church's problems are growing in number and do not get resolved in a timely manner is due to the irresponsibility of leaders and workers, or, because false leaders lack the truth reality and cannot do real work. If leaders and workers cannot solve the various problems that arise in the church, they definitely cannot perform the work inherent to their positions. There are several situations and reasons that must be clearly understood here: If the leaders and workers are novices without experience, they should be patiently helped, led to solve problems, and in the process of solving problems, learn some things and grasp the truth principles. This way, they will gradually learn to solve problems. If the leaders and workers are not the right people, utterly refusing to accept the truth and instead using the viewpoints and methods of nonbelievers to solve problems, this does not conform to the truth principles. Such people are not suitable to be leaders and workers and should be dismissed and eliminated in a timely manner; then, a do-over election should be held to choose suitable leaders and workers. Only this approach can thoroughly solve the problem. Being a church leader is not an easy task, and it is inevitable that some problems cannot be handled. However, if one possesses reason, when faced with problems that one cannot solve, one should not hide or suppress the problems and ignore them. Instead, one should consult with several people who understand the

truth to collectively find a solution, which might resolve seventy to eighty percent of the problems, at least preventing major issues from arising temporarily. This is a viable path. If the problems truly cannot be solved, then one should seek solutions from the Above, which is a wise choice. If, because you fear losing face or fear that the Above will prune you for your incompetence, you conceal and do not report the problems, this is being entirely passive. If you act like a numb, dull-witted fool, being at a loss of what to do, this will delay matters. Such situations easily provide opportunities for evil people and antichrists, allowing them to take advantage of the chaos to act. Why say they take advantage of the chaos to act? Because they are waiting for precisely this opportunity. When leaders and workers are unable to handle any problems, and God's chosen people are feeling anxious and uneasy and have already lost trust in them, evil people and antichrists are looking to exploit this gap. They think that the church is in a state of having no leadership or management. They want to take this chance to show off their abilities to make God's chosen people look up to them, support them, and believe that, compared to the leaders and workers, they have better caliber, they are more capable of solving problems and leading the way out, and can better turn the tide amid the chaos. Isn't this what evil people and antichrists most want to do? At this time, when the leaders and workers are powerless, and evil people and antichrists stand up and solve the problems, even leading the way out, whom will God's chosen people believe? Naturally, they will believe in the evil people and the forces of antichrists. What does this show? It shows that the leaders and workers are good-for-nothings and accomplish nothing, failing at crucial moments. Are such people still worthy of being leaders and workers? Although the antichrists lack the truth reality and cannot do real work, they all possess some gifts to varying degrees and are relatively

more astute about external matters, which precisely constitutes their advantage and is how they can mislead people. But if they were to become leaders and workers, could they really use the truth to solve the problems of God's chosen people? Could they truly lead God's chosen people to eat and drink God's words, understand the truth, and enter into the truth reality? Absolutely not. Although they have some gifts and are eloquent, they lack any truth reality whatsoever. Are they fit to be leaders and workers of the church? Not at all! This is something God's chosen people should see through; they must never be misled or taken in by evil people and antichrists. Disbelievers, evil people, and antichrists do not pursue the truth at all and do not have even a bit of the truth reality. So tell Me, can they say something with conscience and reason, like, "Even though the church has no one in charge now, we must act on our own initiative. The regulations of God's house cannot be broken, the principles required by God's house cannot be changed. We should do what we ought to do; everyone should keep to the duties they ought to do, perform their responsibilities, and not disrupt order"? Could they say something like this? (No.) Absolutely not! What actions will these disbelievers and evil people take? Without oversight and supervision, they do not even do their duties, indulging in eating, drinking, playing, and having fun, engaging in idle chatter, joking around, and even flirting. Some spend the entire night watching videos of the nonbelieving world, then use the excuse of having stayed up late doing their duties to slack off and sleep excessively. These are the actions of evil people, those who belong to the category of devils. When they commit these bad deeds, do they feel any guilt? Will they suddenly grow a conscience and take the initiative to fulfill some human responsibilities and do something beneficial for God's house, the church, and the brothers and sisters? Absolutely not. When someone is watching, they reluctantly do

some work that makes them look good just to scrape by for a meal. This is the only thing they can do; besides this, these people have not a single redeeming feature. So, is there any point in these people staying in God's house? There is no point at all. Such people are superfluous and must be cleansed away.

How do you measure whether someone loves the truth? Let Me give you an example to understand. Some people are involved in a profession, and the more they learn, the more they advance their studies, the more they understand, then the more they are willing to engage in it and the less willing they are to leave the profession. What kind of manifestation is this? Does this mean that they truly like this profession? (Yes.) No matter how much hardship they endure, no matter the price, no matter how much effort they put in, they continue in the profession without regret, undeterred. This is true affection, a deep, heartfelt liking. Suppose there is someone who claims to like a certain job but is unwilling to endure hardship or pay the price during the process of learning professional skills, and when many problems arise at work, they do not seek solutions, fearing trouble, and even often feel that engaging in this profession is a hassle or burden. However, changing professions is not easy, and considering the material benefits that this profession can bring, this person reluctantly engages in it, but will never become a standout in this profession. So, do they truly like this profession? (No.) They obviously do not. There's another type of person, one who verbally expresses fondness for a certain profession and engages in it, but never endures hardship or pays a price to learn professional skills well. They may even develop repulsion or loathing for the profession during the learning process, becoming increasingly unwilling to learn. When their repulsion reaches a certain level, they switch careers, and afterward are unwilling to mention any process, stories, or anything else

from when they were engaging in that profession. Do such people truly like the profession? (No.) They do not like it. They can easily give up on the profession, and feel disgusted and even switch careers, which proves that they don't truly like the profession. The reason they can abandon the profession is that, after investing a lot of time, energy, and cost, the profession did not allow them to live the wealthy life they wished for or enjoy good material treatment. They become averse to and curse the profession in their heart, even forbidding others from mentioning it, not mentioning it themselves anymore, and even feeling ashamed for having previously engaged in this profession and considered it as their aspiration and the highest goal to pursue in life. Given the extent to which they can be averse to the profession, was their initial display of fondness for the profession genuine? (No.) There is only one type of person who truly likes the profession—regardless of whether the profession provides them with a good material life or substantial benefits, and no matter how many difficulties they encounter or how much suffering they endure in this profession, they can persevere in it undeterred, to the very end. This is true fondness. The same applies to whether a person loves the truth. If you truly love positive things, progressing from loving positive things to loving the truth, then no matter what situations you encounter, you will persist in seeking and pursuing the truth, without changing your life's goal. If you can casually give up believing in God and abandon the path to salvation, this is not truly loving the truth. As for those who do not pursue the truth but also do not give up, there is only one reason for their perseverance: They think that as long as there is a glimmer of hope for a good outcome and destination, a good future, it's worth taking a gamble, and they should persevere to the end. They believe this perseverance is necessary; it just so happens that disasters are growing and there's nowhere else to go, so they

might as well stick it out here and try their luck. Do such people have even a bit of love for the truth in their hearts? (No.) They do not. When they first begin believing in God, these people also speak of hating the world, hating Satan, hating negative things, loving positive things, and longing for light. But what is their behavior when they step into God's house, into the church? What is their attitude when they discover they are laborers, when they realize that their actions, behaviors, and nature are displeasing to God? What kinds of behaviors do they display? It can be said that when they sense, feel, or think that they are no longer favored in God's house, that they are to be eliminated, some choose to leave. Others, though they reluctantly stay in the church, give themselves up to despair, and are ultimately forced to leave. Such people do not love the truth at all; when their desire for blessings is shattered, they can betray God and turn away from Him. These various manifestations show the attitudes of different people toward the truth.

IV. The Different Outcomes of These Three Kinds of People

Just now, we fellowshipped about the characteristics of three types of people: laborers, hired workers, and God's people. From their characteristics, it is clear that their ultimate outcomes are not determined by objective environments or conditions, but by their own pursuits and their nature essence. Of course, objectively speaking, it is God who determines people's fates, but God makes these determinations based on whether people love the truth and whether they are able to accept the truth. Laborers also profess to love the truth and positive things, but by the end, when God's work concludes, their notions and imaginings about God, their extravagant demands on God, and their betrayal of God remain unchanged. This is because, during the period of God's work, in the process of following God and doing their duties, they will never have resolved their

corrupt dispositions. The root cause of their not addressing their corrupt dispositions is that they fundamentally do not accept the truth. Although they have the desire to submit to God, what they truly manifest is only an ability to forsake and a willingness to pay a price, without ever seeking the truth principles or the way of submission to God. The ultimate result is that despite exerting a lot of effort, they have not the slightest knowledge of God. They are still capable of betraying God and voicing their notions and imaginings about Him and their unreasonable demands of Him in front of other people and Satan. When God's work concludes, they still consider themselves as "having good humanity, truly believing in God, being able to forsake and endure hardship, and surely being able to be saved," and for this, they feel at peace. In actuality, they have always walked the path of a laborer, without pursuing the truth at all; thus, they always retain the identity of a laborer. As for another category of people, hired workers, we won't discuss them. Still another category is God's people, whom we just mentioned. Over the course of following God, they, like laborers, expend themselves for Him, dedicate their time and energy, and even their youth, and undergo a lot of suffering and pay a lot of price. This is the same as laborers. What is different, then? It is that when God's work concludes, their numerous notions, imaginings, and extravagant demands of God will have been addressed. The manifestations, states, and revelations of corruption that obviously resist God within their corrupt dispositions will have been cast off. Those not yet resolved will dissolve as they gradually come to understand the truth through experience. Although their corrupt dispositions will not have been completely cast off, their life dispositions will have undergone some changes. Most of the time, they'll be able to practice according to the truth principles they understand, and the revelations of their corrupt dispositions will have significantly decreased.

Although it's not the case that they won't reveal them in any environment, these people will have met one fundamental requirement: They will have met God's requirement that they be honest; they will basically be honest people. Furthermore, when these people reveal corrupt dispositions, or commit transgressions, or harbor notions and rebellions against God, regardless of the environment in which they do, they will have a repentant attitude. And there's another point that's most important: Whatever specific actions God takes and however He acts in the work of judgment of the last days, whatever He intends to do in the future, however He will arrange the fate of humankind, and however they themselves will live in the environment He arranges, they will all possess a submissive heart and an attitude of submission, free of personal choices and free of personal plans and designs. Due to these various proactive and positive manifestations, they will have already become the kind of person God requires, one who follows God's way, which is to fear Him and shun evil. Although they will still be far from the true standard—"fear God and shun evil, and be a perfect man"—as stated by God, when God's trials come upon them, they will be able to seek and submit, which is sufficient. They will have no complaints; they'll only wait and submit. Although your current situations may still be a ways off from such a result, and for some, it may seem very distant and unreachable, if you can accept the truth and treat God's words as your principle and foundation for existence, then believe that one day, you, or all of you, will no longer be far from becoming the true people of God, whom He loves—believe that that day is in sight. Whether it is currently prophesied or is in sight, the ultimate result is not a fantasy in either case, but a fact that is about to be realized and fulfilled. Who exactly this fact will be fulfilled in, which people it will be fulfilled in, depends on how you actually pursue the truth. In other words, whether you truly love the truth to

the extent that you can pursue and practice it, or you only have a bit of love for the truth but cannot fully accept and practice it, the final result will provide the answer to you. Alright, we'll conclude our fellowship on this topic here.

The Standards and Bases for Discerning Various Kinds of Evil People

II. Based on One's Humanity

Next, we continue to fellowship about the fourteenth responsibility of leaders and workers: "Promptly discern, and then clear out or expel all manner of evil people and antichrists." The standards for discerning all manner of evil people are divided into three main categories. We have previously fellowshipped about one's purpose of believing in God, and then moved on to their humanity. In terms of one's humanity, we also categorized many different manifestations. What are the several manifestations we have already fellowshipped about? Read them. (The second item for discerning all manner of evil people concerns one's humanity. First, loving to misrepresent facts and falsehoods; second, loving to take advantage; third, being dissolute and unrestrained; fourth, being inclined toward vengeance; fifth, being unable to guard one's tongue.) We have fellowshipped up to the fifth point about not being able to guard their tongues. Regardless of whether we are fellowshipping about specific manifestations of humanity or of other things, as I have said, it will have a different effect on different types of people. Those who pursue the truth, after listening, will focus on examining themselves; they will measure themselves against My fellowship and have proactive and positive entry. However, those who do not pursue the truth, such as laborers, will just listen and that's all. They don't take it to heart or put their hearts into

listening. Sometimes, they can even fall asleep while listening to sermons. They can't absorb it, and even think, "What's the use of listening to these trivial matters? It's a waste of time—I still haven't even finished the work I have at hand!" They are always concerned about the jobs that require toil. They are especially enthusiastic and devoted to toiling, showing loyalty, but they simply can't muster the energy for matters involving the truth. This clearly reveals that such people are not interested in the truth; they are satisfied with merely toiling. There's another group of people who maintain the same attitude regardless of how God's house fellowships the truth: "I am just resistant and antagonistic. Even if you point out my problems and expose my manifestations, revelations, and dispositions, I still won't pay attention or take it seriously. So what if others know I'm being exposed?" They just shamelessly continue to defy and oppose, which is irredeemable. Regardless, the manifestations of different types of people are distinguishable. The truth—whether for those who pursue it, those who are willing to toil but do not love it, or those who are repulsed by and averse to the truth—acts as a double-edged sword, a touchstone. It can measure people's attitudes toward the truth and also the path they are walking on.

F. Being Unreasonable and Willfully Troublesome, With No One Daring to Provoke Them

Previously, we fellowshipped on discerning the five manifestations of various evil people. Today, we continue to fellowship on the sixth. The sixth is also a manifestation of a type of evil person, or rather, even if people do not consider this type to be evil, everyone still dislikes them. Why is that? It's because these people lack conscience and reason, lack normal humanity, and interactions with them are particularly troublesome and difficult, eliciting repulsion. What are the specific manifestations of these people? It is being unreasonable and willfully troublesome, with no

one daring to provoke them. Are there such people in the church? Although not many, there definitely are. And what are their specific manifestations? Under typical circumstances, these people can do their duties normally and interact with others quite normally; you won't see a vicious disposition from them. However, when their actions go against the truth principles and they are pruned, they will explode in anger, completely rejecting the truth while making sophistic excuses for themselves. Suddenly, you realize they are like a hedgehog covered in spikes, a tiger that cannot be touched. You think, "I've interacted with this person for so long, thinking they were of good humanity, understanding, and easy to talk to, believing they could accept the truth. I didn't expect them to be someone who is unreasonable and willfully troublesome. I must be more careful in my interactions with them in the future, minimize contact unless necessary, and keep my distance to avoid provoking them." Have you seen such people who are unreasonable and willfully troublesome? Generally, those who understand them know how formidable they are and speak to them with particular politeness and caution. In particular, when you talk to them, you absolutely cannot hurt them, or it will result in endless trouble with them. Some people say, "Who exactly are these boorish people? We haven't encountered them yet." In that case, we really do need to talk about this. For instance, while the brothers and sisters are fellowshipping their experiences, when some mention their corrupt states or personal difficulties, it's inevitable that others will empathize, having had similar experiences or feelings. This is quite normal. After listening, one might think, "I have had such experiences too, so let's fellowship on this topic together. I want to hear how you went through it. If your fellowship has light, and it concerns an issue I have, then I will accept it and practice according to your experiences and path to see what the results will be." There is only one type of person who, upon

hearing others fellowship about knowing themselves and lay bare their own corruption and ugliness, believes that this is indirectly exposing and judging him, and cannot help but slam the table and burst into anger: “Who doesn’t have corruption? Who lives in a vacuum? The way I see it, your corruption is even worse than mine! What qualifications do you all have to target me, to expose me? As I see it, you just want to make things difficult for me, to exclude me! Isn’t it just because I come from the countryside and can’t speak pleasing words to flatter you all? Isn’t it because my education is not as high as yours? God doesn’t even look down on me, so what gives you the right to look down on me!” Others say, “This is normal fellowship, not targeted at you. Aren’t everyone’s corrupt dispositions the same? When someone is fellowshipping about some topic and mentions their own corrupt state, it’s inevitable that others will find themselves in similar states. If you feel that you share the same state, you can also fellowship about your experiences.” To which he replies, “Is that so? I could tolerate such fellowship from one person, but why are you two or three ganging up to bully me? Do you think I’m easy to push around?” Aren’t his words getting more outrageous the more he speaks? (Yes.) Do such people have reason in saying these words? (No.) If you truly think that the topic of others’ fellowship is targeted at you, you can discuss or fellowship on this topic; directly ask if it’s targeted at you, instead of dragging in your background as a farmer, your lower level of education, or people looking down on you. What’s the use of saying those things? Isn’t that blathering about right and wrong? Isn’t it being unreasonable and willfully troublesome? (Yes.) Don’t you think such people are dreadful? (Yes.) After he makes such a scene, everyone knows what kind of person he is, and when fellowshipping at future gatherings, they always have to speak carefully and study his expressions. If his expression turns gloomy, others become hesitant to

speak, and everyone feels stifled during fellowship at the gatherings. Isn't this the constraint and disturbance brought about by his being unreasonable and willfully troublesome? (Yes.) Those who are unreasonable and willfully troublesome are all beyond reasoning; such individuals will not accept the truth and cannot possibly be saved.

This type of person who is unreasonable and willfully troublesome has another manifestation. Some people always say during gatherings, "I can't act perfunctorily anymore. I need to focus on practicing the truth; I need to pursue perfection. I naturally strive to excel. Whatever I do, it must be done well." They talk the talk, but in reality, they still act perfunctorily when they're doing their duty, and the duty they do has many problems, far from achieving the effect of bearing witness to God. When leaders point out the problems in their performance of duty and prune them, they immediately become angry, saying, "I knew it. You all judge me behind my back, saying my professional skills are poor. Isn't it just that you all look down on me? It was just a small mistake, is all. Is it necessary to prune me like this? Besides, who doesn't make mistakes? Saying I act perfunctorily—weren't you also perfunctory in your work before? Are you qualified to criticize me? Without my cooperation, who among you could shoulder this work?" What do you think of such people? In anything they do, they do not allow others to point out their deficiencies or offer suggestions; they do not accept even justified pruning. Whoever speaks up, they go up against them and oppose them, uttering unreasonable words, even saying that they're looked down upon, or that they're bullied for being alone and powerless, or other such things. Isn't this being unruly, unreasonable, and willfully troublesome? There are even some people who, after being pruned, abandon their duty: "I won't do this work anymore. If you can do it, be my guest. Then I'll see if you can still carry on the work without me!" The

brothers and sisters try to persuade them, but they don't listen. Even when leaders and workers fellowship the truth to them, they refuse to accept; they start to put on airs and abandon their duty. During gatherings, they sulk, neither reading God's words nor fellowshipping, always the last to arrive and the first to leave. When they leave, they stomp their feet and slam the door, and most people are at a loss on how to deal with them. When things happen to such people, they spout preposterous arguments and nonsense; they get unruly and even throw things, utterly impervious to reason. Some have even more severe manifestations—if the brothers and sisters do not greet them, they become displeased and take the opportunity during gatherings to wail: "I know you all look down on me. During gatherings, you all just focus on fellowshipping god's words and discussing your own experiential understandings. No one cares about me, no one offers me a smile, and no one sees me off when I leave. What kind of believers are you? You people truly lack humanity!" They throw tantrums like this in the church. They get enraged even over trivial matters, unleashing all their accumulated grievances. Clearly, they're revealing their own corrupt disposition, but they neither reflect on themselves nor know themselves, and they have no desire to pursue change or the truth. Instead, they look for trouble in others, finding various excuses to balance their own psyche—and while they do this, they seek opportunities to vent their grievances. More importantly, they aim to make more people notice and fear them, so as to gain a measure of prestige and attention among people. People like this are so troublesome! Whatever they say, no one dares to say "no"; no one dares to evaluate them lightly; and no one dares to open up and fellowship with them. Even if some flaws and corrupt dispositions are observed in them, no one dares to point them out. During gatherings, when everyone fellowships their personal experiences and their understanding of God's words, they

carefully avoid the “hornet’s nest” that is this person, afraid of provoking them and causing trouble. Some people vent during gatherings after feeling mistreated or facing displeasure at home or work. Clearly, they’re making the brothers and sisters their outlet and punching bag. When they are upset, they spout preposterous arguments, cry, and throw tantrums. Who would dare to fellowship the truth with them then? If they are fellowshipped with, and some word happens to touch a nerve, they will threaten suicide. That will be even more troublesome. With such people, normal fellowship won’t do; normal conversation won’t do; being too warm or too cold both won’t do; avoiding them won’t do; getting too close won’t do; and if the brothers and sisters do not express happiness to match their happiness, that won’t do; and when these people encounter some difficulty, if the brothers and sisters cannot match their distress, that too won’t do. Nothing works with them. Whatever is done can annoy them and enrage them. However they are treated, they are never satisfied. Even My sermons and fellowship about certain people’s states can provoke them. How does it provoke them? They think, “Isn’t this exposing me? You haven’t even interacted with me, and I haven’t told you anything about what I’ve done in private. How could you know? It must be someone snitching. I need to find out who’s been in contact with you, who has snitched, who has reported me; I won’t let it go!” This type of person who is unreasonable and willfully troublesome can have twisted thoughts about anything, and is unable to treat anything correctly. They are beyond reason! Rationality is quite beyond them, and less still can they accept the truth. It’s harmful, not beneficial, for them to stay in the church. They are just an encumbrance, a load that should be shaken off with speed; they should be cleansed away at once!

In China, believing in God results in oppression and persecution by the great red dragon, and there are so many who are hounded and can’t go

home. However, some people, when persecuted and unable to return home, believe they have earned merit or qualification. They live with host families, and they don't just have people wait on them—if anything goes slightly against their wishes or they start to miss home, they begin to make a scene, and others have to cajole and tolerate them. Aren't such people unreasonable and willfully troublesome? So many people are persecuted, and there aren't many host families. It is out of love that the brothers and sisters host those who cannot return home. They keep them off the streets and allow them to live in their homes. Isn't this God's grace? Yet, some not only fail to appreciate God's grace, but also fail to see the love of the brothers and sisters. Instead, they feel aggrieved, and will even complain and be unruly. The living conditions in the homes of the brothers and sisters are actually somewhat better than in one's own home. Especially in terms of believing in God and doing one's duty, staying in the homes of brothers and sisters is even better than staying at one's own home, and having brothers and sisters to cooperate harmoniously with is always far better than being all alone. Even if the living conditions in some regions are a bit lacking, they still amount to an average standard of living. What's most important is that they're able to live with the brothers and sisters, to often gather and eat and drink God's words, to understand more truths, and to know what the goals of their pursuit are. So, those who pursue the truth are able to pay that price and undergo that suffering. Most people have the correct attitude toward this; they are able to accept it from God, in the knowledge that that suffering is worthwhile, and that it's theirs to undergo. They can regard it correctly. But some unreasonable, willfully troublesome people who are unruly simply cannot comprehend things this way. They might barely tolerate not being able to return home for a week, but after two weeks, they become moody, and by one or two months, they get unruly, saying, "Why is

it that your family can be happily together and I can't return to mine? Why do I have no freedom, while you all can come and go as you please?" Others respond: "Isn't it caused by persecution from the great red dragon? Isn't it only right that we endure such suffering as followers of God? What's the big deal about this bit of suffering? Given the circumstances, what's there to be picky about? If others can endure this suffering, why can't you?" Those who are unreasonable and willfully troublesome don't want to suffer at all. If they were caught and put in jail, they would definitely become Judases. Just how much suffering is there in living with a host family? First, the food is still human fare; second, no one gives you a hard time; and third, no one bullies you. It's just that you can't go home and reunite with your family—and that bit of suffering is simply unacceptable to unreasonable, willfully troublesome people. When others fellowship the truth to them, they refuse to take it in, but say things like, "Don't lecture me about those grand doctrines. I understand no less than you do; I know all this! Just tell me, when can I go home? When will the great red dragon stop monitoring my home? When will I be able to go home without the great red dragon arresting me? If I don't know when I can go home, then I might as well not live!" They create a scene again, and as they go on, they sit down on the ground, kicking their legs—and the more they kick, the angrier they become, and they have an unruly outburst, too, with crying and wailing. Others say, "Keep your voice down. If you carry on like this and the neighbors hear, discovering there're outsiders living here, that'll expose us, won't it?" They reply, "I don't care, I just want to make a scene! You all can go home, but I can't. It's not fair! I'll make such a scene that you won't be able to go home, either, just like me!" Their unruly outburst doesn't abate, and their spite surfaces; no one can talk sense into them, no one can persuade them. When their mood improves a bit, they quiet down and stop

causing a scene. But who knows—any day, they might be unruly again and cause a scene: They'll just have to go out for a stroll and be free, and speak loudly indoors; they'll constantly plot to go home. The brothers and sisters warn them: "Going home is too risky; there are police staking the place out and monitoring it." They respond, "I don't care, I want to go back! If they catch me, they catch me! What's the big deal? At worst, I'll just be a Judas!" Isn't this madness? (Yes.) They openly say they're willing to be a Judas. Who would dare to host them? Does anyone want to host a Judas? (No.) Is such a person a believer in God? The brothers and sisters host them as a believer in God. If their humanity is somewhat lacking, that could be tolerated; not pursuing the truth could also be tolerated. But they are capable of harming the brothers and sisters by selling out the church and becoming a Judas, and thereby rendering lots of people unable to return to their homes or do their duties normally—who could afford to shoulder the blame for these consequences? Would you dare to host this kind of enemy? Isn't hosting them just inviting trouble for yourself?

People who are unreasonable and willfully troublesome think only of their own interests when they act, doing whatever pleases them. Their words are nothing but preposterous arguments and heresies, and they are impervious to reason. Their vicious disposition is overflowing. No one dares associate with them, and no one is willing to fellowship about the truth with them, for fear of inviting disaster upon themselves. Other people are on tenterhooks whenever they speak their minds to them, afraid that if they say one word that is not to their liking or not in line with their wishes, they will seize upon it and make outrageous accusations. Are such people not evil? Are they not living demons? All those with a vicious disposition and unsound reason are living demons. And when someone interacts with a living demon, they may bring disaster upon themselves with just a

moment's carelessness. Would it not spell big trouble if such living demons were present in the church? (It would.) After these living demons have thrown their tantrums and vented about their anger, they may speak like a human for a while and apologize, but they will not change afterward. Who knows when their mood will sour and they will throw another tantrum, spouting their preposterous arguments. The target of their tantrum and venting is different each time, as is the source and background of their venting. That is, anything can set them off, anything can make them feel dissatisfied, and anything can make them react with tantrums and unruly behavior. How terrible! How troublesome! These deranged evil people might lose their minds at any time; no one knows what they are capable of doing. I have the greatest hatred for such people. Every one of them should be cleansed away—they must all be cleared out. I do not wish to engage with them. They are muddled in thought and brutish in disposition, they are filled with preposterous arguments and devilish words, and when things befall them, they vent about them in an impetuous way. Some of them cry when they vent, others yell, others stomp their feet, and there are even some who shake their heads and wave their limbs about. They are simply beasts, not humans. Some cooks throw pots and dishes around once they lose their temper; others, who raise pigs or dogs, kick and hit these animals once they lose their temper, venting all their anger on them. These individuals, no matter what happens, always react with anger; they neither calm themselves to reflect nor accept it from God. They don't pray or seek the truth, nor do they seek out fellowship with others. When they have no choice, they endure; when they're unwilling to endure, they go mad, spouting preposterous arguments, accusing and condemning others. They often say things like, "I know you all are educated and look down on me"; "I know your families are wealthy, and you disdain me for being poor"; or "I know

you disdain me because I lack a foundation in my faith, and you disdain me because I don't pursue the truth." Despite being obviously aware of their own numerous issues, they never seek the truth to resolve them, nor do they discuss knowing themselves in their fellowship with others. When their own problems are mentioned, they deflect and make false counter-accusations, pushing all problems and responsibilities onto others, and even complain that the reason for their behavior is because others mistreat them. It's as if their tantrums and senseless troublemaking are caused by others, as if it's everyone else who's at fault, they merely have no other choice but to act this way, and they're legitimately defending themselves. Whenever they are dissatisfied, they start venting their resentment and spouting nonsense, insisting on their preposterous arguments as if everyone else is wrong, as if they're the only good people and everyone else is a villain. No matter how much they throw tantrums or spout preposterous arguments, they demand to be spoken well of. Even when they do wrong, they forbid others from exposing or criticizing them. If you point out even a slight issue of theirs, they'll entangle you in endless disputes, and you can forget about living peaceably then. What kind of person is this? This is someone who is unreasonable and willfully troublesome, and those who do so are evil people.

People who are unreasonable and willfully troublesome generally might not commit any significant treacherous or evil deeds, but the moment their interests, reputation, or dignity get involved, they immediately explode in anger, throw tantrums, act in an unruly manner, and even threaten suicide. Tell Me, if such an absurd and unreasonably crude person emerges in a family, wouldn't the whole family suffer? The household would then be engulfed in turmoil, filled with cries and howls, making it unbearable to live. Some churches have such people; although it might not be apparent

when everything is normal, you never know when they might have an outbreak and reveal themselves. The primary manifestations of such people include throwing tantrums, spouting preposterous arguments, and swearing in public, among others. Even if these behaviors occur only once a month or every half-year, they cause great distress and difficulty, bringing varying degrees of disturbance to the church life of most people. If it is indeed confirmed that someone falls within this category, they should be handled promptly and cleared out from the church. Some might say, “These people don’t do any evil. They can’t be considered evil people; we should be tolerant and patient with them.” Tell Me, would it be okay to not handle such people? (No, it would not be okay.) Why not? (Because their actions cause significant trouble and vexation to most people, and also cause disturbances to church life.) Based on this outcome, it’s clear that those who disturb church life, even if they are not evil people or antichrists, should not remain in the church. That’s because such people do not love the truth but are averse to it, and no matter how many years they believe in God or how many sermons they hear, they will not accept the truth. Once they do something bad and are pruned, they throw tantrums and spout nonsense. Even when someone fellowships the truth to them, they do not accept it. Nobody can reason with them. Even when I fellowship the truth to them, they may remain silent outwardly but do not accept it inwardly. When faced with actual situations, they still act as they always have. They don’t listen to My words, so your advice would be even less accepted by them. Although these people may not commit acts of major evil, they do not accept the truth one bit. Looking at their nature essence, not only do they lack conscience and reason, but they are also unreasonable, willfully troublesome, and impervious to reason. Can such people achieve God’s salvation? Absolutely not! Those who do not accept the truth at all are disbelievers, they are

servants of Satan. When things do not go their way, they throw tantrums, persistently spout preposterous arguments, and do not listen to the truth no matter how it's fellowshipped. Such people are unreasonable and willfully troublesome, purely devils and evil spirits; they are worse than beasts! They are mental cases with unsound reason, and are never capable of true repentance. The longer they stay in the church, the more notions they have about God, the more unreasonable demands they make on God's house, and the greater the disturbance and harm they cause to church life. This affects the life entry of God's chosen people and the normal progress of church work. Their harm to the work of the church is no less than that of evil people; they should be cleared out from the church early on. Some people say, "Aren't they just being a bit unruly? They don't reach the point of being evil, so wouldn't it be better to treat them with love? If we keep them, maybe they can change and be saved." I tell you, it's impossible! There's no "maybe" about it—these people absolutely cannot be saved. It's because they cannot understand the truth, much less accept it; they lack conscience and reason, their thought processes are abnormal, and they even lack the most basic common sense required for conducting oneself. They are people with unsound reason. God absolutely does not save such people. Even those with slightly more normal thinking and of better caliber, if they do not accept the truth at all, cannot be saved, let alone those with unsound reason. To still treat such people with love and hold onto hope for them, isn't that too foolish and ignorant? I'm telling you this now: Cleansing those who are unreasonable, willfully troublesome, and impervious to reason away from the church is absolutely correct. It fundamentally cuts off their harassment toward the church and God's chosen people. This is the responsibility of leaders and workers. If there are such unreasonable people in any church, God's chosen people should report them, and once leaders and workers

receive such reports, they should handle them promptly. This is the principle for handling the sixth type of people—those who are unreasonable and willfully troublesome.

G. Consistently Engaging in Licentious Activities

The seventh type is those who engage in licentious activities, a commonly mentioned group. Although the manifestations of their humanity aren't so evil—nothing like sowing dissension, or committing evil deeds and causing disturbances—they share a common trait, which is that problems and incidents always come up in their relationships with the opposite sex. Regardless of the availability of opportunities, such problems are always emerging for them, and if there are no opportunities, they make them, so that such "stories" will occur anyway. No matter the circumstance, who the other person is, or how distant that person might be from them, such incidents do happen for them from time to time. What kind of incidents? They date someone, or always want to get close to someone, or develop feelings for someone, or set their sights on someone, among other such things. They always fail to live normally and do their duties normally, constantly influenced by lustful desires. That is, in ordinary situations where normal people would not get involved in such issues, they frequently do. They don't need any special circumstances or anyone to create opportunities for them; these incidents just happen naturally. After such incidents occur, regardless of the consequences, a group of people or a particular person is always made to pay for it. What prices do they pay? Their performance of their duty is affected; church work is delayed and hindered; some young people are perturbed and fall into temptation, and lose interest in believing in God and doing their duties; and some people even lose their duties or give them up. People who engage in licentious activities are too troublesome. At every turn, members of the opposite sex

flock around them, drawing close to them, flirting with them, and even engaging in playful banter. Although no serious problems of an essential nature might arise, they gravely disturb the normal states of God's chosen people as they do their duties. Everywhere they go, they bring trouble and disturbance to others, to the work, and to the church, even seducing members of the opposite sex they find attractive at any opportunity, and establishing relationships with them. This is far too much of a nuisance. Once they fall for someone, that person is doomed to misfortune, unable to normally believe in God or do their duties anymore. The consequences are unimaginable. That person can't go without contacting or seeing the seducer, and while they are busy doing their duties, they're unable to marry or settle down, and the relationship remains unbreakable. What happens in the end? They start to suffer terribly, with such pain! If they endure until they are punished in disasters, it's entirely over for them, their hope of being saved dashed. Some offend once and don't repent when they're pruned, but offend a second or even a third time, engaging in three or four relationships over two or three years, which constitutes a disturbance to God's chosen people and to church life, and it makes God's chosen people detest them. This leaves a stain on them that they regret for the rest of their lives.

Some people, because they are somewhat good looking, and have a certain amount of elegance and some gifts and talents, or have taken on some important work, always have members of the opposite sex clinging to them like flies, surrounding them. Some serve them meals, some make their bed, some do their laundry, some buy them health supplements and cosmetics and give them small gifts, and so on. They welcome all comers, knowing in their hearts that such behavior from others is inappropriate but never rejecting it, seducing several members of the opposite sex at once.

Those people vie with one another for a chance to serve them, competing with and becoming jealous of each other, while the licentious person enjoys the feeling, believing themselves to be highly charming. In reality, matters of men and women are well understood by adults, and even some minors understand them; only fools, the intellectually disabled, or the mentally ill do not understand them. Why do these people compete so fiercely to serve and please a member of the opposite sex? It's all about wanting to seduce, isn't it? There's no need to spell it out; everyone knows what's going on. It's a thing people are well aware of, a thing that's obviously inappropriate, yet that person doesn't refuse it, but silently acquiesces—what is that called? It's called flirting. They know it's about seduction between men and women, but for the thrill brought by satisfying lustful desires of the flesh, they don't want to refuse. They feel that this sensation is a kind of enjoyment, one that's even better than any delicious food in the world, so they don't refuse. When the person in question doesn't refuse, those seducing them are even happier, thinking themselves the one that person likes, enjoying the situation internally. And that person thinks that so long as no substantial relationship has occurred, it doesn't count as anything serious, that licentiousness among nonbelievers is much worse, and that this is at most considered seduction, akin to normal dating. But is dating supposed to be like this? Today with one person, tomorrow with another, recklessly engaging over and over in dating and seduction with anyone. Wherever they go, such licentious people prioritize releasing their lustful desires, showing off, and engaging in seduction. The more people they seduce, the happier they feel. What ends up happening? After showing off repeatedly, some brothers and sisters discern their behavior and collectively write a letter to the upper-level leaders. An investigation verifies their claims, and the licentious person is cleansed away from the church. See

what happens? Doesn't their path of believing in God end there? Their outcome is revealed. Their actions and behavior, which people find intolerable, are even more detestable to God. The behavior exhibited by these people does not represent proper relationships between people, nor does it reflect normal human's needs. Their actions can be described with only one word: "licentiousness." What does licentiousness refer to? It means recklessly engaging in relations with the opposite sex, irresponsibly seducing others at will, and enticing and harassing members of the opposite sex. It's playing with lust, and doing so without considering the cost or the consequences. If eventually someone does take the bait and engages in romantic flirtation with them, they then refuse to acknowledge it, saying, "I was just joking. Did you take it seriously? I didn't actually mean it; you're reading too much into it." Isn't this a devil tempting people? After tempting one person, they look for their next target, seducing others. How awful and wicked they are! After seducing someone, they refuse to acknowledge it. If someone is misled by such a person and gets entangled, isn't that disgusting? (Yes.) Are people who recklessly seduce others hateful? (Yes.) God's house has stated from the very beginning that if a person reaches the age for marriage and is an adult, God's house does not oppose their normal dating or their getting married and living out their days together in a normal way, and that it permits them and grants them freedom to engage in that. However, there are several conditions: Engaging in licentious activities is not allowed; recklessly seducing and flirting, and casually harassing the opposite sex, are not permitted. God's house does not restrict dating, but it does not allow reckless seduction. What does reckless seduction mean? It means harassing any member of the opposite sex, and after doing so, not admitting that they have. The people they harass are not their true loves; they do not intend to engage in long-term relationships or get married but

merely wish to seduce, to toy with the other person, to get their kicks from them, to seek thrills, to be involved with several partners, to act like a lecher—this is called licentiousness. In the church, licentiousness is not permitted, and if it occurs, those involved should be handled according to the principles of clearing people out. Of course, within gospel teams, such circumstances aren't permitted to occur for people who preach the gospel, whether they be from full-time duty churches or from ordinary churches. If someone uses the guise of preaching the gospel to recklessly seduce others, choosing only members of the opposite sex to cooperate with, or only preaching the gospel to members of the opposite sex, thereby taking the opportunity to engage in improper relationships, this disrupts and disturbs God's gospel work. Leaders and workers must promptly cleanse such people away.

In order to find members of the opposite sex and engage in licentious activities, some people give no regard to age and have no age limit. They just try to seduce as many as they can, without a shred of shame. Some don't just satisfy their lustful desires of the flesh in seducing members of the opposite sex—they'll even demand the other party pay for their living expenses, buy them things, and so on. If you discover such people or someone reports such happenings, they should be handled promptly. The only solution is to clear these people out, to clear them out permanently. This is because for people who have such issues, it's absolutely not a temporary problem. This is especially so for those who are married—despite having a spouse at home, they still specifically target the opposite sex under the pretext of preaching the gospel. They look for any sort, rich or poor, and if they find someone they like, they may even elope with them, not even preaching the gospel anymore—simply no longer believing in God. If such people can be discovered early, they should be quickly and

permanently cleared out of the ranks of those who preach the gospel, without giving them another chance, and without the need for further observation. Do you understand? Some say, “For some, life is hard. If they seduce someone of the opposite sex to form a family, and the other person can believe in God and support them, wouldn’t that be a win-win situation?” I tell you, such people need to be cleared out as early as possible; they are not in it for family life at all but for engaging in licentious activities. Why am I so certain? If they weren’t the type to engage in licentious activities, then after coming to believe in God, they would absolutely not continue with such behaviors and would find them repugnant, especially if they are married. The trends throughout the whole world now are licentious and wicked; people indulge in their lust and compete over who can seduce more members of the opposite sex without any need for restraint, because this society and this humankind do not condemn or deride these actions. So, people think that if they can earn money through engaging in licentious activities and selling their flesh, it’s a mark of skill or capability. They view it as something to be proud of. However, after coming to believe in God, people’s views on these matters change completely. They find the correct way to treat lustful desires of the flesh, which first and foremost involves restraint. How can one exercise restraint? People need to know shame and have a sense of shame. That’s what’s called normal humanity. Everyone has lustful desires, but people need to know to restrain themselves, to have a sense of shame. Even if they have some thoughts of this sort, they should restrain themselves because they believe in God and have a conscience and reason. They absolutely must not follow improper thoughts in their minds, let alone indulge them. They should seek the truth to resolve these issues. Even if they are new believers who do not understand the truth, they should still measure

themselves against the most basic standards of human morality. If you lack even this level of restraint, then you lack normal humanity and the conscience and reason of normal humanity. All kinds of animals obey a certain order and follow rules in this regard, not acting recklessly; as humans, people should be even less likely to act recklessly, and have even greater restraint. If you lack even this level of restraint and self-control, how can you hope to seek and practice the truth? If you can't even resolve your own wicked lust, how can you resolve your corrupt dispositions? Your nature of resisting and betraying God would be even more impossible to resolve, wouldn't it? (Yes.) If you can't even handle the lustful desires of the flesh, then how can you hope to resolve your corrupt dispositions? Don't even think about it. You won't be able to achieve it.

Some people always look for opportunities to date while preaching the gospel, and such incidents happen frequently. Those who habitually engage in romantic relationships while neglecting their proper tasks have been cleared out and handled, while those who occasionally transgress are warned. Once these individuals with wicked dispositions find the right circumstances and encounter someone they consider a lover, they fall into temptation. Their intention to receive blessings by believing in God thus vanishes amid their wicked lust. As soon as they enter into a romantic relationship, they neglect everything else, even abandoning their intention to be blessed, and pursue only the happiness of the flesh. After one or two offenses, they might feel a bit self-accused and distressed, but after three or four times, it becomes licentiousness. Once licentiousness sets in, they no longer feel self-accusation or distress because the layer of shame which is the bottom line of one's humanity has already been breached. They no longer consider licentiousness shameful and thus continue to engage in it. Those who can continue to engage in licentiousness are particularly

indulgent in their lustful desires, not showing any restraint. Such individuals are not allowed in the church, and must be cleansed away; don't indulge them or make any excuse to keep them. God's house does not lack people to preach the gospel; it does not need such lechers to fill up seats, as this severely disgraces God's name. Therefore, if someone reports or if you personally discover such individuals within the gospel preaching team, you should know what to do. If some new believers have this issue, then you should first fellowship the truth regarding this issue, letting everyone know what the church's principles and attitudes are toward those who commit acts of licentiousness. At a minimum, they should be given an initial warning to prevent them from falling into it and from using the preaching of the gospel as an opportunity to engage in such behaviors, ultimately blaming those in charge or the leaders and workers for not fellowshipping the relevant truth principles beforehand. Therefore, before such incidents occur, before some people are aware of the attitude of God's house toward such individuals and matters, when people are unclear about these issues, leaders and workers must explicitly and clearly fellowship these principles to them so that they know what kind of behavior and nature these matters fall under, and what the attitude of God's house is toward such matters and individuals. After these principles have been thoroughly fellowshipped, if they still cling to their own course and persist in their ways despite knowing these principles, then they must be handled and disposed of, they must be cleared out. If such individuals appear in the church, often causing incidents by seducing others or frequently causing harassment to members of the opposite sex, they definitely have problems. Even if no substantial issues have occurred, leaders and workers should warn and handle these individuals, or remove them from places where people do their duties; in severe cases, they should

be directly cleared out. This concludes our fellowship regarding the seventh aspect of the manifestations of people's humanity.

December 18, 2021

The Responsibilities of Leaders and Workers (27)

Today we will continue to fellowship on the topic of the responsibilities of leaders and workers. Previously, we fellowshipped up to the fourteenth responsibility, and there are still a few sub-topics under this responsibility that have not been fellowshipped. Before we fellowship, first, review how many responsibilities of leaders and workers there are. (There are fifteen.) Go ahead and read them.

(The responsibilities of leaders and workers:

1. Lead people to eat and drink of God's words and understand them, and to enter the reality of God's words.

2. Be familiar with the states of each sort of person, and resolve various difficulties relating to life entry they encounter in their real lives.

3. Fellowship the truth principles that should be understood in order to perform each duty properly.

4. Keep abreast of the circumstances of supervisors of different work and personnel responsible for various important jobs, and promptly alter their duties or dismiss them as necessary, so as to prevent or mitigate losses caused by using unsuitable people, and guarantee the efficiency and smooth progress of the work.

5. Maintain an up-to-date grasp and understanding of the status and progress of each item of work, and be able to promptly resolve problems, correct deviations, and remedy flaws in the work so that it will progress smoothly.

6. Promote and cultivate all manner of qualified talent so that all who pursue the truth can have the opportunity to train and enter the truth reality

as soon as possible.

7. Allocate and make use of different types of people sensibly, based on their humanity and strengths, such that each is put to their best use.

8. Promptly report and seek how to resolve confusions and difficulties encountered in the work.

9. Accurately communicate, issue, and implement the various work arrangements of the house of God in accordance with its requirements, providing guidance, supervision, and urging, and inspect and follow up on the status of their implementation.

10. Properly safeguard and sensibly allocate the various material items of the house of God (books, various equipment, grain, and so on), and carry out regular inspections, maintenance, and repair to minimize damage and waste; also, prevent evil people from taking possession of them.

11. Choose dependable people whose humanity is up to standard especially for the task of systematically registering, tallying, and safeguarding offerings; regularly review and check incomings and outgoings so that cases of squandering or waste, as well as unreasonable expenditures, can be identified promptly—put a stop to such things and demand reasonable compensation; additionally, prevent, by any means, offerings falling into the hands of evil people and being taken into their possession.

12. Promptly and accurately identify the various people, events, and things that disrupt and disturb God's work and the normal order of the church; stop and restrict them, and turn things around; additionally, fellowship the truth so that God's chosen people develop discernment through such things and learn from them.

13. Protect God's chosen people from being disturbed, misled, controlled, and grievously harmed by antichrists, and enable them to discern antichrists and forsake them from their hearts.

14. Promptly discern, and then clear out or expel all manner of evil people and antichrists.

15. Protect important work personnel of all sorts, shielding them from the interference of the outside world, and keep them safe to ensure the various important items of work can proceed in an orderly fashion.)

Did everyone hear all these fifteen responsibilities clearly? (Yes.) The fourteenth responsibility of leaders and workers is "Promptly discern, and then clear out or expel all manner of evil people and antichrists." So how can you discern various kinds of evil people? The first criterion is based on their purpose for believing in God. How many points did we divide people's purposes for believing in God into? We divided them into nine points: The first point is to satisfy one's desire to be an official; the second is to seek out the opposite sex; the third is to avoid disasters; the fourth is to engage in opportunism; the fifth is to live off the church; the sixth is to seek refuge; the seventh is to find a backer; the eighth is to pursue political aims; and the ninth is to monitor the church. This is discerning the essence of various kinds of people based on their intentions and purposes for believing in God. The second criterion for discerning the various kinds of people who need to be cleared out or expelled is based on the manifestations of their humanity essence in various aspects. How many manifestations are involved in this criterion? First, loving to misrepresent facts and falsehoods; second, loving to take advantage; third, being dissolute and unrestrained; fourth, being inclined toward vengeance; fifth, being unable to guard one's tongue; sixth, being unreasonable and willfully troublesome, with no one daring to

provoke them; seventh, consistently engaging in licentious activities; eighth, being capable of engaging in betrayal at any time; ninth, being capable of leaving at any time; tenth, wavering; eleventh, being cowardly and suspicious; twelfth, being inclined to court trouble; thirteenth, having a complicated background. There are thirteen manifestations in total. The fourteenth responsibility of leaders and workers is “Promptly discern, and then clear out or expel all manner of evil people and antichrists.” Issues related to the first criterion—one’s purpose for believing in God—have already been fellowshipped. We have also already fellowshipped on the first seven issues of their humanity, which is the second criterion. Today, we will begin to fellowship from the eighth manifestation of their humanity: “Being capable of engaging in betrayal at any time.”

Item Fourteen: Promptly Discern, and Then Clear Out or Expel All Manner of Evil People and Antichrists (Part Six)

The Standards and Bases for Discerning Various Kinds of Evil People

II. Based on One's Humanity

H. Being Capable of Engaging in Betrayal at Any Time

Those who obviously manifest a capacity to sell out the church at any time—you can recognize people of this sort, right? Is the problem with these people very serious? (Yes.) Some people sell out the church because they are cowardly, while others do so because of their evil humanity or other issues. Regardless of the reason, the fact that people of this sort are capable of selling out the brothers and sisters and betraying God at any time shows that they are unreliable. If they grasp some important information about the church or personal information about the brothers and sisters, such as where the brothers and sisters live, who the church leaders are, what work the church is involved in, or who does which important jobs and duties, they could divulge this information when danger arises or in certain special circumstances, selling out the church and the brothers and sisters. One reason they may do this is to protect themselves and secure their own safety. On the other hand, they may intentionally act this way, not treating this information seriously and being capable of disclosing it and engaging in betrayal at any time in exchange for personal gain. For example, some people are arrested by the great red dragon, and during interrogation, the great red dragon threatens, entices, or even uses torture to force a confession, telling these people that if they talk, they will be released, so they betray all the information they know about the brothers and sisters and

the church in exchange for their own freedom. People of this kind are textbook Judases. Tell Me, how should the type of people who are textbook Judases be treated and dealt with? (People of this type should be expelled immediately and also cursed.) Usually, these textbook Judases—whether intentionally or unintentionally—inquire about or gain knowledge of certain situations about the church and keep it in mind. Later, once some circumstance befalls them and they are arrested, they confess this information. On the surface, their inquiries and learning about these particulars may not seem to be for the purpose of deliberately confessing the information to the great red dragon, but when they are arrested, they cannot help themselves. As a result, their confession brings some adverse consequences to the church. Thus, their casual inquiries and learning about these particulars are not of the nature of ordinary chatting or idle talk; rather, they are doing so intentionally and purposefully. This prepares the conditions for them to later become Judases. Can the problem of people who casually betray others' information be resolved by such methods as fellowshipping the truth or giving them warnings? (No.) Why not? (Because people of this type lack conscience and reason, and they will not accept the truth, and fellowshipping the truth with them is useless.) How should this kind of evil person who can casually harm others be dealt with? There is only one solution, which is to clear them out, because what they have done not only harms the brothers and sisters, but also disturbs the work of the church. This kind of behavior can be characterized as selling out the brothers and sisters and selling out the church, so people of this type must be cleared out or expelled. Although people of this type cannot be characterized as antichrists, there are sufficient grounds to characterize them as evil people who disrupt and disturb the work of the church. Therefore, clearing out people of this type is entirely in accordance with

principles. These people are not interested in the truth; they just like to inquire everywhere about the particulars of the leaders and workers, as well as the particulars of certain brothers and sisters. They have believed in God for several years and haven't understood many truths—yet they have gathered quite a lot of information about the families of the leaders and workers and the brothers and sisters. No matter which brother or sister is mentioned, they can share some of their particulars, which others find quite shocking. Although they are not leaders or workers, they are always eager to inquire about certain internal matters of the church, such as administrative work, the heads of the various structures, and some jobs related to external matters. They frequently ask who has gone to which places to do their duties and when they left, who has been promoted, who has been dismissed, and how certain aspects of the church's work are going. After inquiring about these things, they spread the information everywhere. What's even more detestable is that some people even write down the information they've gathered after asking about it. Doesn't this show that they have ulterior motives? (Yes.) When recording their own matters in the country of the great red dragon, they know to use code or cryptic language, but when recording others' information, they don't employ a method that demonstrates even a bit of wisdom, instead just writing down the real names, appearances, ages, phone numbers, and other details of the brothers and sisters. Isn't it that they are intending to engage in betrayal? They have bad intentions, and do indeed intend to engage in betrayal. Once something dangerous happens and the police confiscate the information they recorded, the police only need to threaten and intimidate them without even resorting to torture, and they immediately confess everything in detail, without holding anything back. For the things they've forgotten, they even rack their brains to remember, and as soon as they recall something, they tell it to

the police immediately. They even lead the police to the homes of the brothers and sisters, to the homes of leaders and workers, and to the accommodations of those doing important duties, to have them arrested. Don't you think that people of this type are extremely vile? (Yes.) Before they sell out others, their behavior didn't seem like that of an evil person, much less that of an antichrist—it may have just been the manifestations of an ordinary corrupt human being—but once they were arrested, they were able to readily sell out any of the brothers and sisters. Just this one manifestation makes them even more vile than evil people and antichrists. It's not that they couldn't help but divulge a bit of insignificant information under severe coercion, torture, and persecution because their flesh was too weak and they couldn't endure it anymore. Rather, they proactively and heedlessly disclosed all the information they knew, without any regard for the safety of the brothers and sisters, much less any regard for the work of the church. This is extremely vile! This is one of the manifestations of the type of people who are Judases.

There is another type of people, who seek to report the church and the brothers and sisters at the slightest provocation. For instance, when they encounter natural disasters, illness, or theft, they complain about God and they also complain that the brothers and sisters lack love and don't help them solve their problems. This makes them want to sell out the church and the brothers and sisters. Some people commit reckless misdeeds and are pruned, and the brothers and sisters also distance themselves from them; this makes them feel that God's house lacks love, so they blurt out: "You've all taken a dislike to me, haven't you? You all look down on me, don't you? Can I really still gain blessings from believing in god? If I don't gain blessings, I will report you all!" This is the most "classic" line from such people. Why do I say that this statement—"If I don't gain blessings, I will

report you all"—is "classic" for them? It's because this statement represents their humanity. This phrase is not something they say just to vent their hatred after encountering many dissatisfying situations or because of deep-seated resentment, nor is it a spur-of-the-moment outburst. Rather, it is something that has filled their hearts and can be revealed at any time. It is something that has long existed in their hearts and can erupt at any moment. This represents their humanity. Their humanity is this degraded—if anyone provokes or hurts them, they are capable of selling out that person at any time. If, while doing their duty, they violate the work arrangements or principles, and the leaders and workers or the brothers and sisters prune them a bit, they become resentful, angry, and dissatisfied, and then they say things like, "I'll report you! I know where you live, I know your first and last names!" If you don't appease people of this type, they really might sell you out. They aren't trying to scare anyone, nor are they saying it in the heat of the moment; if someone really offends them or makes them angry, they are fully capable of selling out that person. Some people say, "Why be afraid of them?" It's not that we are afraid of them. We wouldn't fear their betrayal if this happened in a democratic and free country. But in the country of the great red dragon, if they really do engage in betrayal, it could cause trouble for the brothers and sisters and impact the work of the church. If the brothers and sisters really are arrested, the great red dragon will make a big deal out of it. Once they find a breach, they will keep arresting people endlessly. In that eventuality, the church life of any number of people would be affected, and the normal performance of duty of any number of people would be impacted. Aren't these quite severe consequences? You must consider these things! People of this type are always throwing tantrums when interacting with others. If someone says something that makes them unhappy, or exposes their problems and angers them, they get upset with

that person and may even refuse to speak to them for several days, and when you go look for them and ask them to do their duty, they ignore the request. It's impossible to get along with people of this type. Aren't they evil people? In a group of people, you often hear evil people say things like: "If anyone crosses me, I won't let it go! I know exactly where you live, I even know the color of your window curtains. I'm fully aware of where you gather and where the leaders and workers live!" Would you say that people of this type are dangerous individuals? (Yes.) They are textbook Judases. Even when everything is normal, they may still go out of their way to engage in betrayal. And if there is some mishap, they will be the first to jump out and turn Judas. Therefore, if people of this type are discovered in the church, they should be cleared out or expelled as early as possible. What other manifestations do people of this type have? For example, during gatherings, because the brothers and sisters see each other regularly, there's no need for exchanging pleasantries. When it's time, they start the gathering, reading God's words and fellowshipping on the truth. But those who throw tantrums get angry when they see that no one pays attention to them or greets them. They blurt out, "Do you all look down on me? Hmph! None of you welcome me—well, that's fine; I've got a way to deal with you. I know where the church leaders live, I know which of you are doing your duties where and what work you're doing, I know who is hosting the leaders and workers, who is safeguarding offerings, who handles the printing of books, and who is responsible for transporting them. I'll report you all! I'll report everything about the church to the police!" If people treat them with the utmost respect, everything is fine. But as soon as someone triggers or provokes them, it becomes a problem—they will seek revenge and betrayal. Whenever they encounter something that makes them unhappy or dissatisfied, they make harsh threats against the brothers and

sisters and the church leaders. Would you say that people of this type are frightening and dangerous? (They are dangerous.) People of this type are Judases who are capable of engaging in betrayal at any time; they are dangerous individuals.

There's another manifestation of people who are capable of engaging in betrayal at any time. For example, in the country of the great red dragon, the number of churches established in various provinces and cities, how many people belong to each church, who the leaders are, and what work the church is engaged in—these things must be kept strictly confidential. Even nonbelieving family members and relatives must be guarded against, and this information must never be leaked to prevent future problems for the church. However, these dangerous individuals who harbor ulterior motives are always trying to inquire about such things. If the brothers and sisters refuse to tell them, they feel: "Why do you all know these things, while I'm the only one left in the dark? Why not tell me? Are you treating me like an outsider, not as one of the brothers and sisters? Fine then, I'll report you!" You see, in any situation, they are capable of reporting the church and the brothers and sisters. No one has offended them, but even the slightest dissatisfaction gives them the urge to report the church. For example, when books of God's word are distributed to the brothers and sisters, everyone eagerly starts looking at how many chapters of God's word there are in the book, how many pages there are, and the quality of the printing. They are all happy and excited to hold the book in their hands. But the type of people who are Judases, on the other hand, are thinking: "Where was this book printed? How much does it cost to print a single copy? Who is in charge of the printing? After printing, who handles the transportation? How did these books get delivered to our church? Where are the books stored? Who is in charge of safeguarding them?" These topics are inherently sensitive.

Generally, those who have rationality and those who have humanity won't inquire about such matters, but these dangerous individuals who are capable of engaging in betrayal are eager to inquire about them. So, what do you think—should you tell them when they keep asking about these things, or not? (We shouldn't tell them.) If you tell them, they'll be capable of disclosing this information and engaging in betrayal. And if you don't tell them, they'll have something to say: "How come I don't get to know about this? God's house isn't fair! I'm part of god's house, I have the right to be informed about any and all matters! You're treating me like an outsider. Fine, I'll report you!" Once again, they want to report the church. Aren't they evil people? If they really did report the church to the police, what consequences would it bring? Wouldn't the brothers and sisters face life-threatening danger if they were arrested? Furthermore, after the police made arrests, this would cause so much difficulty for the brothers and sisters and the work of the church. It would also impact the life entry of God's chosen people to varying degrees—those who don't know how to seek the truth could become negative, and might even stop attending gatherings altogether. They don't consider any of this at all. So, do they have a conscience and reason? Whatever work the church is doing, they always want to know about it first. They're only happy when they know everything going on in the church. If there's even one thing they aren't told about, they can't let it go and want to go and report the church, which can cause huge trouble. What sort of wretch is someone like this? They are a devil! If a devil is always concerned about something in the church, it's bound to cause trouble. For example, if there are some brothers and sisters who are well-off and make large offerings, they never stop thinking about this and ask them, "How much did you offer?" The other party replies, "How could I tell you that? What the left hand does, the right hand shouldn't know. I

can’t tell you—it’s confidential!” They respond, “Even that’s confidential? You don’t trust me. You’re not treating me as one of the brothers and sisters!” In their heart, they resent the other party and think, “Hmph, you think you’re so great with your large offerings! You won’t tell me how much you offered. I know your family runs a business. If you provoke me, I’ll report you for believing in god, and your business will fail! Then you won’t be able to offer a single cent!” You see, they want to go report people again. Whenever there’s a small thing they aren’t told about, they want to report the church and the brothers and sisters. The residences of certain individuals doing important duties are only known to a few people. This isn’t about deliberately hiding anything from anyone or doing something shady behind others’ backs; it’s because the environment is too dangerous, and for safety reasons, such arrangements are necessary. When this traitor, this Judas, hears that a certain family is hosting some traveling brothers and sisters, they think this is something worth reporting—maybe the police will even reward them! They lurk behind the door eavesdropping, and after hearing something, they get angry: “You’re discussing church matters behind my back without telling me. You’re afraid I’ll sell you out, so you’re guarding against me and keeping things from me, not treating me as part of god’s house. Fine, I’ll report you!” Once again, you see, they want to report others. Would you say this person is a big problem? (Yes.) They believe that all situations involving the brothers and sisters or the church should be made known to everyone, and that everyone has the right to be informed—especially themselves. If there’s even one thing they aren’t told about, they threaten to report people. They constantly use the act of reporting to threaten the brothers and sisters and the church leaders, always using it to achieve their own goals. People like this are a great hidden danger in the church, a ticking time bomb. At any moment, they could bring harm and

disaster to the brothers and sisters and the church's work. When such individuals are discovered, they should be cleared out—they must not be indulged.

In the church, there are also some people who are Judases, and they are always trying to inquire about how much money God's house has and who in the church makes the largest offerings. Others say to them, "This matter cannot be told to you. Knowing it will not benefit you, and besides, this matter is not something you should be inquiring about." After hearing this, they turn hostile and say, "You're all guarding against me, looking down on me, not treating me as one of the brothers and sisters; you're treating me like an outsider. I know in whose home the church's money is being safeguarded. I'll report you, and let the police confiscate it all—then I'll find out how much money there is!" Whenever something happens, they want to sell out or report others; it's only when it comes to the disturbances caused by false leaders, antichrists, and evil people in the church that they never report anything. Or, even when they see false leaders and antichrists stealing or seizing offerings, they never expose or report these actions, nor do they inform God's house. They are not concerned with such matters. But if any brother or sister provokes, offends, or slights them, they will go and report them. Or if some work arrangement of God's house doesn't align with their notions, making them feel embarrassed or putting them in a tough spot, they start thinking: "I'll report you! I'll make sure you lose your position as church leader, I'll make sure the church's work fails, I'll make sure the church falls apart!" See? They want to report the church leader even because of this. In some churches, several people who are suitable for doing duty abroad are selected—their family and personal circumstances allow it, they meet the requirements of God's house, and the brothers and sisters all agree. When those Judas-like people see this, they think, "Such

good things never happen to me. I ought to report you! I'll tell the police that certain people in our church are going to go abroad to do their duty. I'll make sure you can't leave the country. I'll have the great red dragon arrest you, or have the government put you under surveillance, so you can't even return to your homes!" As long as the brothers and sisters can't go abroad, they feel satisfied. What do you think—isn't the nature of such people's actions more severe than that of those who occasionally disrupt and disturb? (Yes.) This kind of person is a big problem. They lack a God-fearing heart, and they are not afraid of God at all. No matter the situation or reason, as long as things don't go their way, they want to report the church and sell out the brothers and sisters—they are devils! When the church discovers such people, they should be cleared out or expelled as early as possible to prevent future trouble. If the current environment doesn't permit this or the conditions are not yet ripe, then they must be strictly monitored, supervised, and guarded against. When the conditions allow, dangerous individuals like this absolutely must not be tolerated—clear them out or expel them as early and as quickly as possible. Don't wait until they sell out the church and cause consequences before taking action. Once they do and this leads to real consequences, the losses will be significant. Who knows how many brothers and sisters will be left without a home to return to, or even arrested and imprisoned. Many brothers and sisters may no longer be able to do their duty or live church life. The consequences will be unimaginable. Therefore, if, as leaders and workers, you discover people who are Judases in the church, you must clear them out or expel them in a timely manner. If, as one of the brothers and sisters, you discover such people, you must report them to the church's leaders and workers as early as possible. This matter concerns the safety of the church's brothers and sisters, as well as your own. Don't think, "They haven't actually engaged in any betrayal yet, so it's not

a big deal; they're just speaking out of a moment's anger." Everyone gets angry—some people, when angry, might at most say a few harsh words, throw a minor tantrum, or be negative for a couple of days, but as long as they have a God-fearing heart, are afraid of God in their hearts, and have some conscience and reason, as well as basic boundaries for self-conduct, they would never do things that harm others, no matter what. However, it's different for those who are natural Judases. They can report the church and the brothers and sisters at the drop of a hat, always wanting to use the forces of Satan to threaten the brothers and sisters and the church to achieve their goals. These people are aligned with demons—they have no basic boundaries when it comes to self-conduct. Therefore, both church leaders and the brothers and sisters must be especially vigilant regarding those who can report the church at the drop of a hat. If anyone discovers such people who are unreasonable, willfully troublesome, and impervious to reason, they should immediately report them to the leaders and workers, and then observe and supervise them. If church leaders discover such people, they should come up with a plan to handle and resolve the situation as early as possible. They must protect the brothers and sisters, and protect church life and the church's work from being damaged and disturbed by such individuals. Don't assume that when such people say they will report the church or the brothers and sisters, it's just something said in a moment's anger, and thus let your guard down. In actuality, the fact that they frequently say such things proves that this idea is already in their minds. If they think this way, they are capable of acting on it. Sometimes, after saying "I'll report you," they might not follow through, but who knows when they might actually go ahead and do it. Once they do, the consequences will be unimaginable. So, if you always treat their words, "I'll report you," as merely something said in anger, then you are being

ignorant and foolish. You have failed to see through to the substance of their humanity through these words, and this is a mistake. They can say “I’ll report you” to threaten others at the drop of a hat—this is absolutely not a simple angry remark; it represents their Judas-like nature and their lack of basic boundaries when it comes to self-conduct. Just what sort of wretch is someone who has no basic boundaries in terms of their conduct? The sort with no conscience and no rationality. Without a conscience, they are capable of committing any evil deed, and without rationality, they are able to act beyond the bounds of rationality, doing all kinds of stupid things. It’s possible that after reporting the church and seeing the brothers and sisters arrested and the church’s work damaged, they might shed tears and express regret. But these unreasonable and willfully troublesome people act without rationality; when faced with a similar situation in the future, they will still report the church. Doesn’t this indicate a problem with their nature? This is precisely their nature essence. Some church leaders still believe that what they say is just something said in a moment of anger, and that their nature isn’t bad. They think this isn’t a natural revelation of their humanity and doesn’t represent their humanity. Is this viewpoint wrong? (Yes.) Even if they don’t usually display behavior that shows a vile character, the fact that they often say they will report the brothers and sisters, and that the slightest thing that displeases them can lead them to think of reporting them, is enough to prove that their character is lowly and vile, and that they are not trustworthy. Such people have no conscience or reason. They conduct themselves however they please, doing whatever they want based on their own interests and preferences, without any boundaries of conscience. Such people should be dealt with by being cleared out, and there’s no need to show leniency to them, because they’re not children; they’re adults and should know the consequences of reporting the brothers and sisters and the

church. They are fully aware that this is the most ruthless move, the most effective one. They see it as their trump card, the ultimate way to get revenge on the brothers and sisters and the church. Tell Me, aren't such people devils? (Yes.) So why show leniency to devils? Do you have to wait until you see them openly pointing out the brothers and sisters and the host families to the great red dragon before you acknowledge they are Judases? By the time you see these facts and characterize them, it will already be too late. In fact, their nature essence is already exposed the moment they start shouting about reporting the church when they encounter some issue. Don't wait until they take action to discern and clear them out—that would be too late. If no one—whether church leader or brother or sister—has heard them talk about reporting the brothers and sisters and no one knows them well, and when they get provoked or offended by someone they report them, so that the brothers and sisters have no choice but to hide and avoid danger, and some who are doing their duty have to quickly relocate, then, in such a scenario, you can't blame the brothers and sisters for being foolish and unable to see through them. But if they frequently say they'll report the brothers and sisters and people still don't take it seriously, that would be truly stupid. After hearing so much of the truth, they still can't discern people—aren't they muddleheaded? (Yes.) For those who could become a Judas at any time, don't think their betrayal is due to understanding little of the truth, or because they've believed in God for a short time, or due to some other reason. None of these are the cause. At the root, it's because their character is vile; at their core, their essence is that of evil people. Discerning and characterizing them in this way, and then clearing them out or expelling them as evil people, is entirely correct. Doing this protects the brothers and sisters, and at the same time it also protects the church's work from being harmed. This is the responsibility of the church's leaders and

workers. Therefore, leaders and workers must promptly guard against and supervise such people, and then they should fellowship with the brothers and sisters so that everyone can discern them. They must strive to cleanse such people away before their schemes succeed, in order to prevent any trouble for the brothers and sisters or the church. This is the discernment and the principles of handling matters that leaders and workers should have when faced with such people, and it is the way they should practice in such situations. Is this clear? (Yes.) Of course, it's best to deal with such people in a wise way, ensuring that clearing them out doesn't bring future trouble to the church. If handling one hidden threat leads to even more later on, then the church leader who does this is grossly incompetent and falls far short of the standard; they do not know how to do the work, and they lack wisdom. On the other hand, if a church leader can handle a hidden threat in such a way that avoids adverse consequences, benefits the church's work, and also helps the brothers and sisters grow in discernment, then that is truly knowing how to do the work. Only this kind of leader or worker is up to standard.

If a leader or worker encounters people who are capable of selling out the church but cannot discern them or sense what kind of humanity they have or what kind of trouble they might bring to the church and the brothers and sisters, being unclear about all of these things in their heart, and they don't know how they should treat or handle such people, how to do this work, or even that this is work leaders and workers must do—or, even if they do know but are unwilling to offend such people and simply turn a blind eye to the matter, without clearing them out or expelling them—what kind of leader or worker is that? (A false one.) They are not up to standard as a leader or worker. For one thing, they foolishly try to help everyone, showing love and patience to everyone, and treating them all as brothers

and sisters. This is someone who is muddleheaded, a false leader or false worker. Additionally, when they discover people who are Judases in the church, they do nothing to promptly handle or resolve the issue. Instead, they turn a blind eye, pretending not to notice anything. In their heart, they think, “As long as my own status isn’t threatened, it’s fine. I don’t care about the church’s work, the safety of the brothers and sisters, or the interests of god’s house. As long as I occupy this position and get to experience enjoyment every day, that’s all I need.” They don’t do any real work, and when they see problems, they don’t resolve them; they just enjoy the benefits of their status. Is this a false leader? (Yes.) For example, let’s say a person of the type who is capable of engaging in betrayal at any time has been acting tyrannically in the church for a long time, constantly threatening to report the church and the brothers and sisters. Some false leaders see this but do nothing. Even when someone reports this individual and the upper-level leaders deal with them by clearing them out, the false leaders still don’t take it seriously or think anything of it. They think, “Let them report whoever they want. As long as they don’t report me or affect my role as a church leader, it’s fine.” Is this kind of leader or worker a false leader or worker? (Yes.) They occupy their position only to enjoy its benefits without doing any real work, noticing someone who is capable of selling out the brothers and sisters at any time but failing to clear them out or expel them—they are a false leader, and should be promptly dismissed from their role. Some false leaders, after being dismissed, remain defiant. They say, “What right do you have to dismiss me? Was it just because I didn’t clear out that person? Wouldn’t the issue be settled if you just cleared them out yourselves? Besides, they only said they would report the brothers and sisters, they didn’t actually do it. And they didn’t cause any trouble for the church. Why deal with them?” They even feel quite wronged. They

don’t do any real work; they only enjoy the benefits of their status, and when such an obvious Judas appears in the church, they neither handle nor clear them out. Some brothers and sisters are in constant fear, saying, “There’s a Judas among us, always threatening to report the brothers and sisters—this is so dangerous! When will this person be cleared out?” They tell the church leader about this issue several times, but the leader doesn’t address it, instead saying, “It’s nothing. It’s just a personal dispute, it doesn’t involve the church’s work or the safety of the brothers and sisters.” They do not handle the matter. What is the only work they do? One type is the work assigned to them by the upper-level leaders, which they have no choice but to do. Another is a type where not doing the work would affect or endanger their status, in which case they reluctantly do some tasks that make them look good. But if their status isn’t affected, they avoid work whenever they can. Is this a false leader? (Yes.) When really faced with a certain environment or with being arrested, they are the first to run for cover, only caring about their own safety, without any concern for whether the brothers and sisters are safe, and they don’t protect the church’s work or the interests of God’s house. No matter what they do, it’s all to preserve their own status. As long as the Above doesn’t dismiss them, and as long as in the next election the brothers and sisters still vote for them and they get to remain a leader, they will reluctantly do some work. If something they do could affect how the Above views them, potentially causing the Above to dismiss them, or if their actions and manifestations could cause the brothers and sisters to form a bad impression of them and not elect them again, they will try to salvage their image by doing at least some work that’s right in front of them. This way, they can answer to those above and below them—it’s only God whom they cannot answer to. Everything they do is just for appearances. As long as the upper-level leaders don’t dismiss them, and the

brothers and sisters continue to support them, they feel satisfied. During their tenure as a church leader, they don't commit major evil, and outwardly they always seem to be busy with work, but they don't do any real work. Especially when they see evil people disturbing the church, they do nothing. They're afraid of offending these evil people, so they try to appease and negotiate with them whenever possible, seeking only to maintain harmony. They are unwilling to offend anyone; even if these people disturb the church's work or threaten the safety of the brothers and sisters, they do nothing. This is a false leader in the truest sense of the term.

For false leaders who do not do real work, if the brothers and sisters remind them repeatedly, asking them to solve problems, and they still do not do real work, do not solve real problems, and do not correct mistakes, then you should report this upward. If the higher-level leaders and workers do not address the issue, then you should think of any way possible to remove these false leaders. I have actually said these words for many years, but the majority below are slaves who would rather suffer some personal loss and endure some harm than offend others. No matter the circumstances, they always take the middle road and act as people pleasers, never offending anyone. What is the cost of not offending people? It is sacrificing the work and the interests of God's house, causing the interests of God's house to be harmed and the brothers and sisters to be disturbed. If evil people are not dealt with, many who are doing their duty will be affected. Doesn't this equate to the work of God's house being affected? (Yes.) When the work of God's house is affected, no one feels anxious or worried, which is why I say that most people are sacrificing the work and the interests of God's house to maintain harmony and amicability with others. They avoid offending leaders and the brothers and sisters; they offend no one. Everyone acts as a people pleaser. Their mindset is: "You're

good, I'm good, everyone is good—after all, we see each other all the time." And what is the result? This allows evil people to exploit the situation; they repeatedly act tyrannically, doing whatever they please. So, if the church leaders are unreliable and do not cleanse evil people away, then the brothers and sisters must think of any way possible to protect themselves; they must avoid, keep away from, and isolate evil people when they see them. Some people say, "If we isolate them and they get angry, won't they report us again?" If they really did report you, would you be afraid? (No. This would reveal them as evil people.) If they report you again, it just further proves that they are natural Judases, devils. You must not be afraid of them. If the leaders and workers are blind and unable to see through things, muddled, and useless, or if they are indecisive, never offending anyone, only indulging in the benefits of their status without doing real work, then the brothers and sisters should not place any hope in them anymore. They must unite to deal with the evil people and get rid of the Judases according to the principles. They might need to change the gathering location or use a wise method to cleanse them away to avoid being perturbed by these people. Ensuring the normal functioning of church life and the normal progress of all church work is the most important thing. If a church leader does real work, has sufficient caliber, and their humanity is also quite good, then as long as they carry out their work according to the work arrangements, everyone should obey them. If they do not do real work, then they should not be engaged with or relied upon. At that time, problems should be solved according to God's words and the truth principles. If the leader needs to be dismissed, then they should be dismissed; if a re-election is necessary, then hold one. If this false leader does not protect the interests of God's house, does not secure the environment in which the brothers and sisters do their duty, and does not

care about the safety of the brothers and sisters, then they are not up to standard; they are incompetent, just a huge piece of trash that serves no real function—the brothers and sisters should not listen to them or be constrained by them. Any leaders and workers who cannot cleanse away Judases whenever needed are false leaders and false workers; such false leaders and false workers should be dealt with in the manner described above. If they are not dealt with promptly, the brothers and sisters will all be sold out by the Judases, and the church will cease to exist. This concludes our fellowship on the eighth manifestation: "Being capable of engaging in betrayal at any time."

I. Being Capable of Leaving at Any Time

The ninth manifestation is: "Being capable of leaving at any time." This type of person who is capable of leaving God's house at any time is not someone who only leaves when they encounter a special situation, or when they encounter a great disaster beyond what an average person can bear, exceeding their limit. Rather, they are capable of leaving at any time —even a small matter can cause them to leave; even a small matter can cause them to not want to do their duty anymore, to not want to believe in God anymore, and to want to leave God's house. This type of person is also a huge pain. On the surface, they may seem slightly better than people who are Judases, but they are capable of leaving God's house at any time and any place. Whether or not they are capable of selling out the brothers and sisters is uncertain. Do you think this kind of person is reliable? (No.) So, do they have principles in how they conduct themselves? Do they have a foundation in believing in God? (No.) Do they show any sign of truly believing? (No.) Then what kind of person are they? (A disbeliever.) They believe in God and do their duty as if it were all a joke. They're like someone not attending to proper tasks going out to buy some soy sauce,

who sees street acrobats or performers creating a lively scene and gets caught up in the excitement and forgets about buying the soy sauce, ending up delaying proper matters. People of this sort do not stick to anything for long; they are half-hearted and fickle. Their belief in God is also based on their interest—they feel it is quite fun to believe in God, but at some point when they lose interest in it, they will leave immediately without any reluctance. Some who leave go into business right away, some pursue an official career path, some get involved in romantic relationships and prepare for marriage, and some who want to get rich quickly head straight to the casino. People say that after not seeing someone for three days, they should be looked at with fresh eyes. For someone who is capable of leaving God's house at any time, if you don't see them for just one day, when you meet them again, they are like a completely different person. Yesterday, they were still dressed decently and properly, appearing well-behaved and presentable. They even prayed to God with tears streaming down their face, saying they wanted to dedicate their youth and shed their blood for God, to die for God, to be loyal unto death, and to enter the kingdom. They shouted such lofty slogans, but shortly afterward, they went to the casino. Yesterday, they were happy to do their duty, and during the gathering, they read God's words with a glowing face and boiling with enthusiasm, moved to the point of wailing tearfully. So how is it they ran off to the casino today? They gambled late into the night without wanting to go home, having plenty of fun and boiling with enthusiasm. Yesterday, they were still attending gatherings, but today they've run off to the casino—so, just which manifestation is the real them? (The latter one is the real them.) If one does not understand the truth, they really cannot see through to just what this person is. The two manifestations, both before and after, are actually displayed by the same person—so how is it that it seems like they are

displayed by two different people? A person such as this cannot be seen through by most people. You see that as a believer in God they often attend gatherings, do not commit evil, and are quite able to endure hardship and pay a price in doing their duty. When sitting in front of the computer, they are focused and diligent, working hard and putting their heart into it. You would think that as someone who believes in God, they shouldn't be playing Mahjong, right? But after just one day without seeing them, they've run off to the Mahjong hall or the casino to gamble. And they're a first-rate Mahjong player—they don't look like a person who believes in God at all! They've got you totally stumped—are they someone who believes in God, or a nonbeliever who plays Mahjong? How can they switch roles so quickly? When they believe in God, then, do they have God in their heart? (No.) They believe in God just to have fun and pass the time, to see what believing in God is all about and whether it can bring happiness to their life. If they aren't happy, they are capable of leaving at any time. They never planned to believe for their entire life, and they certainly never planned to do their duty and follow God for their entire life. So what have they planned? In their mind, if they are truly to believe in God, then at the very least it must not hinder their ability to have fun, must not involve doing any work, and must still guarantee they can live a happy life. If they have to read God's words and fellowship about the truth every day, then they won't be interested or happy. Once they get tired of it, they will leave the church and run back to the world. They think, "Life is not easy, so people shouldn't mistreat themselves. We must be the masters of our own fate and not mistreat our flesh. We must ensure that we're happy every day—that's the only way to live freely. Believing in god shouldn't be done obdurately. Look at how easygoing I am—wherever there's happiness, that's where I go. If I'm not happy, I'll leave. Why should I make things uncomfortable

for myself? Being capable of leaving at any time is my highest credo for how I conduct myself, being a ‘free-spirited believer’—living like this is so comfortable and carefree!” What kind of songs do people of this sort often sing? “Don’t ask me where I come from, my hometown is far away.” If not, then what else do they sing? “Why not live freely just once?” When they feel it’s boring or not fun anymore, they quickly leave, thinking, “Why stick to one place when there’s so much more to see in the world?” What’s another famous saying they use? “Why give up an entire forest for the sake of one tree?” What do you think—do people of this sort have true belief? (No, they are disbelievers.) When it comes to disbelievers, since we are talking about how their problems are all problems of humanity, then what exactly is wrong with the humanity of such people? Do you think people of this sort have ever considered questions like how people should conduct themselves, what path people should walk, or what kind of outlook on life and values people should have as they live? (No.) So, what is the problem with the humanity of this kind of person? (This kind of person lacks the conscience and reason of normal humanity; they do not consider such questions.) That’s for sure. In addition, to be precise, this kind of person has no soul; they are just a walking corpse. They have no requirements of their own regarding how to conduct oneself or what path one should walk, nor do they consider these things. The reason they don’t consider these things is because, although they have the appearance of a human on the outside, their essence is actually that of a walking corpse, a hollow shell. This kind of person has an attitude of just drifting through life when it comes to matters of human life and survival. To be specific, “drifting through life” means just muddling along and waiting for death, not learning and remaining ignorant, spending their days eating, drinking, and having fun. They go wherever there is happiness, and whatever makes them feel happy and joyful, and

comfortable in the flesh, is what they will do. But they will avoid and stay far away from anything that causes their flesh to suffer or brings inner pain; they simply don't want their flesh to endure hardship. However, there are some people who experience life through enduring hardship. Or, by going through and experiencing various things, they make it so that their lives are not empty and they can gain something from it. In the end, they come to the conclusion of what path one should walk and what kind of person one should be. Through life experiences, they gain a lot. For one thing, they are able to see through certain people; additionally, they are able to conclude what principles and methods a person should use to treat various people, events, and things, and how a person should live their whole life. Regardless of whether what they ultimately conclude aligns with the truth or goes against it, at the very least, they have given it thought. On the other hand, those who are capable of leaving God's house at any time have no interest in pursuing the truth or doing their duty in believing in God. They are always looking for opportunities to satisfy their own lustful desires and their preferences, and never want to diligently learn a professional skill in doing their duty, do their duty well, or live out a meaningful life. They just want to be like nonbelievers, happy and joyful every day. Thus, wherever they go, they look for fun and amusement, just to satisfy their own interests and curiosity. If they have to keep doing one duty, they lose interest and no longer have the motivation to continue doing it. With people of this sort, their attitude toward life is just to muddle along. On the surface, it seems as if they live in a very free and easygoing way, not fussing over things with others. They appear cheerful and carefree every day, able to adapt to circumstances wherever they go. Some even seem unaffected and unrestrained by worldly customs or conventions of human relations, giving the outward impression that they are extraordinary and above the common

crowd. But actually, their essence is that of a walking corpse, a thing without a soul. Those who believe in God but are capable of leaving the church at any time never stick with anything they do for long—they can only maintain a temporary enthusiasm. But people with a conscience and reason are different. No matter what duty they are doing, they learn it seriously and strive to do it well. They are able to accomplish something and create some value. For one thing, they are able to gain the recognition of those around them, and at the same time, they can feel confident inside, seeing that they are capable of doing something and are useful people, not worthless ones. This is the minimum that a person with the conscience and reason of normal humanity can achieve. But as for those who drift through life, they never think about these things. Wherever they go, it's just eating, drinking, and having fun. Outwardly, it may seem like they live very freely and at ease, but actually such people have no thoughts in their heads. In everything they do, they are never serious; they are always cursory and motivated by a short-lived enthusiasm, never accomplishing anything. They want to muddle along for their entire lives, and wherever they go, they carry this same attitude—not even their belief in God is an exception to this. You may see that during a certain period, it seems like they are quite serious about doing their duty and are able to endure hardship and pay a price, but no matter who points out their problems or tells them how to do things, they never take it seriously and do not accept the truth at all. They just do things however they want—as long as they are happy, it's fine for them. And if they are not happy, they go off to have fun, not listening to anyone's advice. In their hearts, they think, "I never planned to believe in god for the long term anyway." If someone prunes them, they are capable of leaving immediately. This is one of the manifestations of people who are capable of leaving the church at any time.

Those who are capable of leaving the church at any time have another type of manifestation. Some people—no matter how many years they have believed in God, no matter whether they appear to have a foundation or not, and no matter what duty they may have performed before—once they encounter a special circumstance that involves their own personal interests, can just up and disappear. At any time, it's possible for other people to lose contact with them, and no longer see them in the church, while having no idea what's going on with them. Some people, when they encounter someone of the opposite sex trying to seduce them, stop doing their duty and go off to date, becoming completely unreachable. There are also others whose children have reached the age of marriage, and they become busy arranging their children's marriages, no longer doing their duty and no longer participating in gatherings. No matter who looks for them, they are turned away at the door. Some people, when their parents or spouse are sick and hospitalized, or when something major happens or an unexpected disaster occurs at home, will—if they are true believers in God—give an explanation, saying, "There have been some matters at home recently that I need to take care of, so I can't attend gatherings. I need to request a leave of absence, and if you can find someone suitable, please have them temporarily take over my duty without delay." At the very least, they will give some notice and explanation. But those who are capable of leaving the church at any time cut off contact with the church without saying a word, and no matter how the brothers and sisters try, they can't get in touch with them. It's not that they don't have the means to be contacted—any method could reach them—but they simply don't want to contact or respond to the brothers and sisters. They say, "Why should I get in touch with you? I do my duty voluntarily; I'm not getting paid for it. If I want to leave, I'll leave! If there's something going on at home, that's my personal business. I'm not

obligated to inform you, and you don't have any right to know!" Some people leave for a month or two and then come back to report in without even feeling embarrassed, acting as if nothing happened. Others leave for two or three years and are completely unreachable. People in the church, not knowing the situation, think that since this person has believed in God for many years, it's impossible that they would leave the church. They assume something unexpected must have happened and worry whether they were arrested by the CCP. In actuality, it's just that the person doesn't want to believe in God anymore and left without notifying the brothers and sisters. Some people leave for about ten days and then come back; this doesn't mean they've stopped believing. Some people leave and then are gone for two or three years—would you say they've stopped believing? (Yes.) They have indeed stopped believing, and they should be struck off. This isn't an ordinary departure; they've stopped believing. From a human perspective, this is called no longer believing. How does God view this? In God's eyes, this is called denying God, not following God, and it is rejecting God. But from their perspective, they think, "I haven't rejected god; I still believe in god in my heart!" See? They just brush it off lightly. There are also others who stop attending gatherings and stop doing their duty just because they are in a bad mood or feel upset inside, because they think that doing their duty is too hard and tiring, or because they were pruned a little. They leave without even explaining anything about the work they had on hand, saying, "No one contact me. I'm not happy, and I don't want to believe anymore!" When they get upset, it can last for a year or so. Their temper is really something—they can't snap out of it for a year or so! Some people take on the work of leaders and workers in the church, but not only do they fail to do the work well, they also recklessly commit misdeeds, bringing disruptions and disturbances to the church's work. Later, the

brothers and sisters don't elect them, and also discern and expose them in fellowship. So they start thinking, "Is this a criticism session against me? I just didn't do the work well, is it really such a big deal? Why are they fellowshipping and exposing me like this? In all my years, I've never suffered such grievance! Before I believed in god, I was always the one upbraiding others; nobody ever upbraided me. When have I ever endured such hardship before? You're all picking on me, making me feel humiliated. I won't believe anymore!" Just like that, they stop believing. Those who say this are not just young people—some are those who have believed in God for eight or ten years and are in their forties or fifties, yet they can also say such things when they're unhappy. Do such people have a place for God in their hearts? Do they take believing in God as the most important thing in life? It's normal to feel a bit negative and weak when pruned or when encountering disasters or setbacks, but these things shouldn't lead one to not believe in God. Such people are not sincere believers in God. Sincere believers in God can persist in their belief even when they are arrested and persecuted—only these are people who have testimony. Some people, when encountering a bit of natural disaster, if the brothers and sisters either don't know about it or find out a bit late and don't help them in time, start thinking, "I'm facing difficulties and no one is paying attention to me. So, they look down on me! Believing in god is pointless. I won't believe anymore!" Just because of such a small matter, they can stop believing in God. This is one of the manifestations of people who are capable of leaving the church at any time.

There is another situation for those who are capable of leaving the church at any time. The CCP, in order to win them to its side, offers them a good job, saying to them, "You earn nothing by believing in god. What prospects could you possibly have? We've found you a position at a foreign

company with a high monthly salary, good benefits, and labor insurance. There's no future for you in believing in god; it's better to work, earn money, and live a good life." In the end, they leave the church and go to work. Someone says, "Yesterday this person was still doing their duty in the church. Why have they packed their things and left today?" They are going to work and earn money; they no longer believe in God. They leave without saying a word, and from then on, they go a separate way from the brothers and sisters, becoming people on a different path. They want to pursue fame and gain, to rise high and stand out, and they no longer believe in God. There are also people who, while preaching the gospel, meet someone they like, get involved with them, and go off to live out their days together. Not only do they stop doing their duty, but they even stop believing in God. Their parents at home are still unaware, thinking that they are doing their duty in God's house. In actuality, this person vanished long ago—who knows, they might even have had a child by now. Doing one's duty is so important, yet they can even abandon such crucial work as preaching the gospel. When they meet someone they like, or someone who likes them, a few simple seductive and enticing words from that someone are enough to lead them away. They are so frivolous and casual, capable of leaving God and betraying God at any time and place. No matter how many years such people have believed in God or how many sermons they have listened to, they still don't understand a bit of the truth. To them, believing in God is simply not important, and doing their duty doesn't matter either—for the sake of gaining blessings, they feel they have no choice but to do these things. As soon as there is a personal matter or a family issue, they are capable of leaving just like that. When they encounter a bit of natural disaster, they can stop believing just like that. Anything can interfere with their belief in God; any matter can cause them to become negative and give

up their duty. What kind of people are they? This question is truly worth deep reflection!

What kinds of people are those who are capable of leaving the church at any time? One type are mindless, thoughtless, muddled people who have no idea why they believe in God, no matter how many years they have believed. They have no idea just what believing in God is all about. Another type are disbelievers who don't believe in the existence of God at all and don't understand the meaning or value of believing in God. Listening to sermons and reading God's words, to them, is like studying theology or learning some professional knowledge—once they understand and can talk about it, they consider it done. They never put it into practice. To them, God's words are just a kind of theory, a slogan, and can never become their life. So, for these people, anything related to believing in God doesn't interest them. Such things as doing one's duty, pursuing the truth, practicing God's words, gathering with the brothers and sisters and living church life together, and so on don't hold any appeal for them, and none of it brings them the happiness and excitement that eating, drinking, and having fun do. On the other hand, sincere believers in God feel that being together with the brothers and sisters to fellowship the truth or live church life can always bring them benefits and gains. Although sometimes they face danger and persecution, or take risks preaching the gospel and endure some hardship doing their duty, no matter what, they gain an understanding of the truth and achieve the result of knowing God through enduring hardship and paying a price, and this hardship and price bring about a transformation in their life disposition. After weighing and evaluating all this, they feel that believing in God is good, and that being able to understand the truth is incredibly valuable. Their hearts become especially attached to the church, and they never think of leaving church life. If they see a few individuals getting sent

to B groups or being isolated or cleared out by the church for disturbing the church's work, those who sincerely believe in God feel a bit of anguish in their hearts. They think, "I need to do my duty diligently. I absolutely cannot be cleared out. Being cleared out is equivalent to being punished, which means the outcome of going to hell! What would be the point of living then?" Most people are afraid of leaving the church; they feel that once they leave the church and leave God, they won't be able to go on living and everything will be over. But those who are capable of leaving the church at any time see leaving the church as quite a normal thing, just like quitting a job to find another one. They never feel distressed or suffer any pain inside. What do you think—do those who are capable of leaving the church at any time have any conscience or reason? Such people are truly unbelievable! Some people's performance of duty is not up to standard, and they always recklessly commit misdeeds, bringing disruptions and disturbances to the church's work. The church then stops them from doing their duty and sends them to an ordinary church. So, what happens as a result? The very next day, they act like a completely different person, starting a new life altogether. Some begin dating and get married, some start looking for jobs, others go off to college, and still others reconnect with old friends, build connections, and seek opportunities to get rich. These people quickly blend into the vast world, disappearing into the sea of humanity—it happens just that quickly. Some brothers and sisters, after being sent to an ordinary church due to poor results in doing their duty, go through a period of anguish but are able to reflect on themselves and recognize their own problems, showing some attitude of turning around. However, those who are capable of leaving the church at any time, as soon as they encounter some difficulties, don't want to do their duty anymore and leave the church the next day, returning to the life of a nonbeliever. They don't feel pained at

all and even think, “What’s so good about believing in god? You’re constantly ridiculed and slandered by others, and you’re even likely to get arrested and imprisoned. If the great red dragon beats me to death, wouldn’t my life have been in vain? I’ve endured so much hardship believing in god all these years, but what have I gained? If I hadn’t believed in god, I’d have become an official, made money, and been living a life of prestige by now! Having believed in god until now, I even feel regret—if I had known it would be like this, I would have left long ago! What’s the use of understanding the truth? Can that understanding keep you fed or pay the bills?” See? Not only do they have no regret, but they even feel fortunate to be able to leave the church. Isn’t this their true face as disbelievers being exposed? (Yes.)

Some people are habitually perfunctory and commit reckless misdeeds in their performance of duty. After being cleared out by the church, when they see the brothers and sisters, they look at them as if they were enemies. Even when the brothers and sisters kindly try to speak with them, they ignore them and view them hatefully, saying, “You’re the ones that cleared me out of the church. Look at me now! I’m better off than you! Now I’m decked out in gold and silver, I’m a big cheese! I’m navigating the world so comfortably, and look at how shabby and exhausted you are in believing in god! You are all constantly pursuing to gain the truth, but I don’t think you’re any smarter than me! What’s so good about gaining the truth? Can it be eaten like food or spent like money? Even without pursuing the truth, I’m still living pretty well, aren’t I? It was my good fortune that you cleared me out—I ought to thank you for it!” From their words, it is evident that they are disbelievers, and doing their duty revealed them. Can a nonbeliever who only verbally believes in God willingly do their duty? Doing one’s duty means fulfilling responsibilities and obligations without earning wages

or making money. They see this as a loss, so they are unwilling to do their duty. Their true colors as disbelievers are thus exposed; this is the way God's work reveals and eliminates disbelievers. Some people always have a perfunctory attitude when doing their duty, merely drifting along day by day. The moment they get an opportunity to make money or gain a promotion in the world, they leave the church at any time—they have always had this intention in mind. If they are transferred to an ordinary church because they are habitually perfunctory and commit reckless misdeeds while doing their duty, not only will they not reflect on themselves, but they will also think, "Your cleansing me away from the full-time duty church is a loss for you and a gain for me." They even feel quite pleased with themselves. Aren't such people disbelievers? Tell Me, for those disbelievers who are cleansed away because they severely disrupted and disturbed the church's work through their reckless misdeeds, is it in accordance with principles for God's house to cleanse them away like this? (Yes.) It completely accords with principles; this is not wronging them in the slightest. Their attitude toward God and toward doing their duty is such that they are capable of abandoning and betraying them at any time. This is enough to prove that they have no interest whatsoever in positive things in their hearts. They have believed in God for so many years and have listened to so many sermons, yet none of the truths of believing in God or the experiential testimonies of God's chosen people can retain their hearts. Not a single one of these things interests them, touches them, or makes them feel attached. This is the essence of their humanity, which is that they have no interest whatsoever in positive things. So, what are they interested in? They are interested in eating, drinking, and having fun, in pleasures of the flesh, in evil trends, and in Satan's philosophies. They are especially interested in all the negative things in society; it is only the truth

and God's words they are not interested in. That is why they are capable of leaving God's house at any time. They have no interest whatsoever in frequently reading God's words or frequently fellowshipping the truth during the gatherings of God's house. They are especially repelled by doing duty and even think that those who do their duty are all fools. What kind of mentality and what kind of humanity is this? They have no interest in the truth or in God's salvation of people, and they feel no attachment at all to church life. Although they have not openly judged or condemned God's words, they have listened to sermons for several years without understanding even a little of the truth—this clearly indicates a problem. There is no one who dislikes both positive things and negative things at the same time. As long as you do not like positive things, you will be especially interested in negative things. If you are especially interested in negative things, then you definitely won't be interested in positive things. This type of person has no interest whatsoever in positive things, so there is nothing in God's house that they feel attached to, nothing that they like or long for. The evil trends of the world, money, fame and gain, officialdom, getting rich, and various popular heresies and fallacies are what they are most interested in. Their heart is set on the world, not on God's house, which is why they are capable of leaving at any time. Leaving God's house and leaving church life brings them no regret, no anguish or pain, but rather complete relief. They think to themselves: "I finally don't have to listen to sermons or fellowships about the truth every day anymore, I no longer have to be restricted by these things. Now I can boldly pursue fame and gain, pursue money, pursue beautiful women, and pursue my personal prospects. At last, I can boldly lie and cheat others, carry out plots and schemes, and practice all sorts of wicked tactics without worry. I can use any means to interact with people!" Listening to sermons and fellowshipping the truth in

God's house is painful for them, and leaving God's house feels like a relief. This means that these positive things are not what their heart needs. What they need are all the things of the world and society. From this, it is clear that the reason they left the church is directly related to their pursuits and preferences.

What is the nature essence of these people who are capable of leaving God's house at any time? Do you see what it is now? (Yes. They are the type of people who are disbelievers. Most of these people are beasts reincarnated, they're all muddleheaded individuals without brains or thoughts.) That's right. They do not understand matters of faith. They do not understand what human life is really about, what path people should take, what things are most meaningful to do, what principles of practice should be adhered to when it comes to self-conduct, and so on, and they do not want to seek the truth to figure them out either. What do they like to pursue? All day long their minds revolve around what they can do to gain benefits and enjoy a life superior to others. Some people start believing in God while they are employed out in the world. But as soon as they are promoted to supervisor or manager, or become a boss, they stop believing. When the brothers and sisters reach out to them, they say, "Now I'm someone with status and reputation, with social standing. Believing in god with you is too humiliating. You all should stay far away from me, and do not come looking for me again! You can strike me off or expel me if you want. In any case, my chapter of believing in god is over, and I have nothing to do with you anymore!" See what they say? What kind of person are they? Would you still reach out to them? (No.) They have spoken this bluntly, yet some church leaders still feel it's regrettable when they see them leave and reach out to them multiple times to persuade them: "You have such good caliber, and you even used to be a leader and a worker. It's

only because you didn't pursue the truth that you were dismissed. If you pursue the truth diligently, you are sure to be saved, and in the future, you will definitely be a pillar, a mainstay in God's house!" The more the leaders say these things, the more it repels the other party. Some church leaders are muddleheaded and lack discernment; this person was promoted in the world, yet these leaders still envy them and want to establish connections with them—doesn't this show a lack of self-respect? People who understand the truth can see this matter clearly: Getting promoted in society is not a good sign; it is not the right path for one to walk! Some people stop believing in God as soon as they gain a bit of status in society—this just reveals them and proves that they are not people who sincerely believe in God or love the truth. If they were sincere believers, even if they were promoted and had a promising future in society, they still wouldn't leave God. Now that they have betrayed God, is there any need for the church to reach out and work on them? There's no need, because they've already been revealed as disbelievers. By not believing in God, they are the ones who lose out—they simply don't have the blessing. They are just wretched beings; if you still insist on pulling them into believing in God, isn't that stupid? The more you try to pull them in like this, the more they look down on you. They think that all those who believe in God are people with low social status and who are lacking in caliber. That's why they are especially arrogant and self-righteous, looking upon everyone with contempt. If anyone shows concern for or cares about them, they see it as trying to curry favor with them. What kind of mentality is this? It's an inability to view the brothers and sisters correctly. Are they someone who sincerely believes in God? When encountering this type of person, you should reject them. As soon as they say, "I'm a senior supervisor now. Do not come looking for me again. If you keep reaching out to me, I'll turn against you! Especially don't

come to my company and embarrass me—I have nothing to do with people who believe in god!"—once they say these words, you should leave immediately, strike them off, and never associate with such a person again. They're afraid we'll take advantage of their success; thus we need to have some self-awareness. They're thriving and ascending to higher echelons; they're out of our league. We're just ordinary folks, people at the bottom of society. We shouldn't try to establish connections with them—don't lower yourself like that! There are also some people who are older and whose children buy a luxury home in the city. After moving in, they do a vanishing act with the brothers and sisters, saying: "Don't come looking for me again. You're all from the countryside. If you come looking for me, people will think I'm also from the countryside, that I have rural relatives. How embarrassing that would be! Do you know what kind of person my son is? He's a moneybags, he's a wealthy man, a man of public renown! If you keep in touch with me, wouldn't that be humiliating for my son? So don't come looking for me again in the future!" As soon as they say these words, just respond: "Since this is your attitude, we understand. Then we wish you happiness and joy!" At that moment, if you say even one more word, you will come across as stupid and lowly. Just leaving immediately is the right thing to do. Don't ever try to forcefully convince disbelievers—that's just stupid behavior. Do you understand? (Yes.) How stupid can some people be? They say, "That person's son is a wealthy man, a moneybags with status in society. He's even connected with government officials. If we persuade them to continue believing in God, their family could even host brothers and sisters!" How does this idea sound? If you think about it from the perspective of being considerate of the church's work, being considerate of the brothers and sisters, and considering safety, it's perfectly suitable. But you have to see if they sincerely believe in God. If they aren't willing to

believe in God and don't like to be in contact with the brothers and sisters, yet you still want to persuade them to believe in God, isn't that stupid? Don't do things that show a lack of self-respect. We have God's protection and God's guidance in believing in God. No matter what environment we live in, it is all under God's sovereignty and arrangements. No matter what suffering we endure, we should live with dignity. Some people even envy this person who left God's house, saying that they are capable—is this view correct? How should we see this matter? Once they moved into a big house, they stopped believing in God. In society, they have status and standing, and in their heart, they look down on the brothers and sisters, viewing them as people at the bottom of society who are unworthy of interacting with them. So, we should have self-awareness and not try to establish connections with such people or cozy up to them, right? (Yes.)

For those who are capable of leaving God's house at any time, whether they are disbelievers or just idlers, whether they believe in God to gain blessings or to avoid disasters—no matter the situation—as long as they are capable of leaving God's house at any time, and after leaving, they are repelled by the brothers and sisters reaching out to them, and even more repelled by the brothers' and sisters' help and support, showing hostility toward anyone who fellowships the truth with them, there is no need to pay any attention to such people. If disbelievers of this type are discovered, they should be exposed and cleared out in a timely manner. Some people may not love the truth, but they like being good people and enjoy living together with the brothers and sisters; it puts them in a happy mood, and on top of that they avoid being mistreated. In their hearts, they know they believe in the true God and are willing to labor diligently. If they really have this kind of attitude, do you think they should be allowed to continue doing their duty? (Yes.) If they are willing to labor, and do not disturb or disrupt, then

they can continue laboring. But if one day they are no longer willing to labor and want to leave God's house, saying: "I'm going out to try to make it in the world. I'm not going to believe in god with you anymore. It's no fun here, and sometimes when I'm perfunctory in doing my duty, I get pruned. It's really tough being here; I want to leave"—should such a person be persuaded to stay? (No.) We can just ask them one question: "Have you thought it through?" If they say, "I've thought about it for a long time," you can say, "Then we wish you the best. Take care, and goodbye!" Is this approach okay? (Yes.) What kind of people do you think these are? They are the kind who think they're above the ordinary, and who detest the world and its ways, often reciting verses from famous people, like, "I wave my sleeve, not taking even a strand of cloud away." They think they keep themselves pure and don't fit in with this world, and they want to find some comfort through believing in God. They always see themselves as someone extraordinary, but in actuality, they are the most mundane of people, living only for eating, drinking, and having fun. They have no real thoughts and no real pursuits. They see themselves as someone lofty, as if no one can understand their thoughts or measure up to their way of thinking. They consider their own mental horizon to be higher than that of the average person, saying things like: "You are all ordinary people, but look at me—I'm different. If you ask me where I'm from, I'll tell you that my hometown is far away." Did they tell you where they're from? Do you know where this so-called "far away" place is? People who are capable of leaving the church at any time are exactly this type. They feel that nowhere can satisfy them and are always thinking about some unrealistic, vague, illusory things. They don't focus on reality and don't understand what human life is about or what path people should choose. They don't understand these things—they're just oddballs. If a person of this type has made up their mind to

leave the church and says they have thought it through for a long time, then there's no need to persuade them to stay. Don't say even one more word—just strike them off, and that's it. This is how such people should be handled; it conforms to the principles of how to treat people. That concludes the fellowship about those who are capable of leaving the church at any time.

J. Wavering

The tenth manifestation is: "Wavering." What specific manifestations are displayed by people who waver? First of all, the biggest doubts these people have about believing in God are: "Does god actually exist? Is there a spiritual realm? Is there a hell? Are these words spoken by god the truth? People say this person is god incarnate, but I haven't seen any aspect that makes him appear like god incarnate! So, where exactly is the spirit of god? Does god really exist or not?" They can never figure out these questions clearly. They see that there are many people believing in God and think, "God must exist. He probably does exist. I hope he exists. Believing in god hasn't caused me any loss anyway; no one has mistreated me. I've heard that doing duty can bring blessings and a good destination, and will make it so that I won't die in the future. So I guess I'll just follow along and believe." After believing for a period of time, they see that some people encounter trials and adversities, and they start to ponder: "Isn't believing in god supposed to bring blessings? Some people got seriously ill and died, some were arrested and persecuted to death by the great red dragon, and others got sick or had disasters befall their families while doing duty. Why didn't god protect them? So, does god really exist or not? If he exists, these things shouldn't have happened!" Some well-meaning people fellowship the truth with them, saying: "God is sovereign over all things, and people's fates are orchestrated by God's hand. People should accept these matters

from God and give themselves to God's orchestration. Everything that God does is good." To which these wavering individuals say: "I don't see what's good about it! Suffering disasters—is that good? Getting seriously ill or an incurable disease—is that good? Being dead is even worse. Does god exist or not? I don't know." They are always filled with doubts about God. When they see many people doing duty, the work of God's house expanding more and more, and the church flourishing day by day, they feel that God must exist. Especially when they hear the brothers and sisters bear witness to the signs and wonders God has shown and the grace they have received from God, these wavering individuals feel even more strongly that: "God definitely exists! Although people can't see the spirit of god, the words spoken by god incarnate have been heard by people, and I have also heard so many people fellowship god's words and experience god's words. So, god must definitely exist!" When the church is flourishing, everything is going smoothly for it, it's thriving, and the church's work is expanding more and more, and especially when the brothers and sisters experience some special circumstances and special matters and see God's protection, sovereignty, and leadership through these things, they feel that God exists and that God is truly good. After a period of time, however, they may experience frustrations and rough patches, some may experience failures and setbacks, or God's house may eliminate a portion of people; these things, particularly the last one, heavily contradict their notions and are beyond their expectations. They feel, "If god exists, how could these things happen? They shouldn't happen! It's normal for these things to happen among nonbelievers, but how could they happen in god's house too? If god exists, he should settle these matters and prevent these things from happening, because he is almighty, has authority, and has power! Does god really exist or not? People can't see god's spirit. As for the words spoken by

god incarnate, people all say that they are the truth, the way, and that they can be people's life. But why do I not feel that they are the truth? I have listened to sermons for so long, but my life hasn't transformed at all! I have suffered so much—what have I gained?" They start to have doubts about God, and their enthusiasm for doing their duty diminishes and cools down. They then think about leaving God's house to go work and earn money to live a decent life—these active thoughts begin to emerge. They think to themselves: "If the god I believe in isn't the true god, then my not working or earning money all these years while believing in god will have been such a great loss! No, thinking like this is wrong. I still need to believe properly. I've heard people say that reading more of god's words will enable one to understand the truth, solve all problems, and no longer be weak. But I've read god's words and still haven't understood the truth. Why do I still feel negative? Why do I always feel like I don't have the energy to do my duty? God isn't working in me! I have so many difficulties, but god hasn't opened up a way out for me. So, does god really exist or not? If this is the true way, god should bless people who do their duty with peace, smoothness, and normalcy. So why are there still such great difficulties in preaching the gospel and doing duty? Although I know the religious world has fallen behind, and believing in almighty god is entering the Age of Kingdom, why haven't I seen how the holy spirit works?" What kind of people are these? They are people with no spiritual understanding. They read God's words but do not understand the truth. No matter how much truth is fellowshipped, they cannot grasp its meaning. They always view things based on their notions and imaginings, and are constantly filled with doubts about God. How could such a person possibly understand the truth? Some people see that preaching the gospel is quite difficult, so they think: "If this were the true way, the holy spirit would be working greatly. Wherever the brothers

and sisters went to preach the gospel, it would be smooth and unhindered. Even more so, government officials would also start believing and give the green light to everything. This really would be the doing of the true god. But now, looking at the facts, that's not the case at all. Not only do presidents and officials in various countries around the world not believe in god, but they also do not support belief in god. In some countries, governments even persecute believers and obstruct people from believing in god. So, is the god we believe in really the true god? I don't know; it's hard to say." There's always a huge question mark in their hearts. Every time they hear some kind of news, it feels to them like an "earthquake" whose impact is neither huge nor unnoticeable, causing them to waver. Some people say: "Is it because they've believed in God for only a short time that they always waver?" That's not the case—some people have believed for three years, five years, or even over ten years. Is that considered a short time? If someone believed for three or five years during the work of the Age of Grace, it wouldn't be considered long, because they hadn't heard God's utterances and words in the last days; they only understood a little biblical knowledge and spiritual theories from the Bible and from people's sermons. That's far too little to have gained. It's different when someone accepts the work of this current stage—as long as they do their duty and follow God for three years, what they experience, understand, and gain surpasses what someone could have gained from believing in the Lord for twenty or thirty years, or even a lifetime, in the Age of Grace. But these people who waver, even after believing for three, five, or even more than ten years, still cannot determine whether this stage of work is done by God or not, and they even have doubts about God's existence. Would you say that such people are very troublesome? Do they have the ability to comprehend the truth? (No.) Do they have the way of thinking of normal

humanity? (No.) They are unable to comprehend the truth. No matter what situation arises in the church, it can always cause them to waver—the question mark in their hearts constantly triggers "earthquakes" for them. If antichrists cause disturbances in the church and some people are misled, or if someone they idolize does something they didn't expect—like stealing offerings or engaging in licentious activities—and gets cleared out, it causes their hearts to waver, and they start doubting God: "Isn't this the stream of god's work? Then how could such lawless things happen in the church? How could god allow the appearance of antichrists and evil people? Is this really the true way?" Everything that happens in the church which goes against their notions causes them to develop doubts and start questioning whether this is the true way, whether it is God's work, and whether God really exists. They simply do not seek the truth to view the matter correctly. This alone is enough to prove that from beginning to end, they have fundamentally never believed that this stage of work is done by God. From beginning to end, they have never known what the truth is, nor why God expresses the truth. God has spoken so many words and done so much work—all this is God's doing. So many people have verified and become certain about it, but they refuse to view matters on the basis of these things. They always use human perspectives and human thinking to make judgments—they trust in themselves too much. When there are some loopholes or deviations in the church's work or in church life, or when the church is suppressed and persecuted by the government, they start to question again: "Is this really the true way?" When antichrists and false leaders appear in the church, they also start questioning. They say: "Look at those pastors and elders in the religious churches—they truly love the lord, and there aren't any antichrist incidents in their churches. Now that's the true way. If what you have here is the true way, why are these things still happening?" This is

how they make comparisons. And how do some other morons make comparisons? They say: “Look at those people believing in god in the Three-Self Church—they have state approval, and the state even issues them certificates and grants them land to build churches. It’s all legitimate and legal. Do you have a public church? Are your churches registered? The state even assigns pastors to the Three-Self churches, and those pastors have licenses. Do your leaders and workers have licenses? The state doesn’t allow you to believe in god; it arrests and persecutes you. You don’t even have a fixed place for gatherings; you always gather in secret. Is this really the true way? If this were the true way, why would you always gather and do your duty in such a secretive manner?” They can’t see through even this matter. Any situation can cause them to waver and develop doubts about God. Tell Me, can a person like this stand firm? (No.) Although they haven’t outwardly left the church, they are on the brink of danger in their heart. They can never be certain about God’s work and the truths expressed by God, and they are always half-believing, half-doubting; this makes it impossible for them to have true faith. They cannot see that all the persecutions, suppression, and arrests that have occurred over these years of God’s work have all been under God’s sovereignty, and all fall under God’s orchestrations and arrangements. Therefore, they have notions and are able to question whether God can be sovereign over all things. They always believe that all the work of God’s house is done by humans, being unable to see even the slightest sign of God’s deeds. Are they not a disbeliever? If such a person has only been newly believing for six months or a year and hasn’t clearly grasped various truths, it is understandable for them to have doubts and waver when they see things that go against their notions. But some people have believed in God for several years, have listened to plenty of sermons, and have had the truth fellowshipped to them when

encountering difficulties. At the time, they understood what they heard doctrinally. Afterward, however, when faced with matters again, they still question God and God's work. This shows that such people have no ability to comprehend the truth, lack the thinking of normal humanity, and don't meet the standard of being human.

How should people who waver be handled? In terms of humanity, these people don't amount to evil people, but they are indeed a troublesome type of people, because they lack the ability to comprehend the truth and don't have the thinking of normal humanity. Most importantly, they can't even confirm the many truths that God has expressed, nor do they know whether these words are the truth, or if they are God's expression and God's work. Judging from their comprehension ability, what kind of people are they? It's correct to say they are disbelievers, and it's also correct to say they are muddleheaded people. Although people of this sort haven't committed any obvious evil and don't qualify as evil people, since they are muddleheaded to this extent and can do many things that disrupt and disturb, aren't they good-for-nothings? (Yes.) No matter how long they have believed in God or how many sermons they have listened to, they can never understand the truth. They can't even confirm God's existence or God's sovereignty. What kind of caliber is this? These people have absolutely no ability to comprehend the truth. They are people with very poor caliber; or you could say they have no caliber at all—they are brainless good-for-nothings. Tell Me, what duty can good-for-nothings do? (They can't do any duty.) They can't do any duty and are always doubtful and wavering. So, how should people like this be treated and handled? The most appropriate way to handle such people is to not let them do any duty. Even if they request to do duty, they should not be permitted. Why not? Because once people like this begin to do duty, especially when they have endured

hardship and paid some price, sooner or later they will want to settle accounts with God's house. If they are arrested or face natural disasters or man-made calamities, they will regret having expended themselves for God; they will complain bitterly, and go about spreading remarks like: "I've suffered so much for the church's work and for doing my duty. I've eaten so much less food, gotten so much less sleep, and earned so much less money. If I hadn't done duty, I could have put the money I earned in the bank, and it would have earned interest! I've taken on so many risks—how much is each hour of risk worth? How much is the labor fee?" They will try to settle financial accounts with God's house and will even threaten that if God's house doesn't compensate them, they'll report God's house. Wouldn't letting people like this do duty bring endless trouble? Dealing with such lowly individuals will lead to an entanglement that's impossible to resolve. No matter how many things they handle for the church, they keep a little ledger in their hearts, recording every single account clearly. Whatever they do for the church, they never do it willingly. Because they are unwilling, they want to settle accounts. Why is this? It's because, in their hearts, they don't acknowledge God's existence or believe in God's existence. They don't acknowledge that God's words are the truth or that God's work can save people. So, what kind of reward would it take for them to feel satisfied with having paid a little price, suffered a bit, done some duty, and expended some human and material resources for the so-called god they imagine in their minds? If they didn't receive anything in return, would they be satisfied? If one day they realize they've been eliminated for not pursuing the truth, what will the consequences be? They will think that God's house tricked them, that the leaders and workers tricked them, and that they were kept in the dark and fell victim to a scam. Then, they'll have a bone to pick with God's house and demand compensation, dragging things out endlessly.

Do you think God's house would want to get entangled with such a person? God's house absolutely won't do something so stupid! God's chosen people do their duty to fulfill the responsibility of created beings—it's entirely their own choice, something they are willing to do. God's house never forces or compels anyone. But once disbelievers start doing duty, it's only a matter of time before trouble arises. When they're in a sour mood, they will definitely start grumbling and complaining, saying to others: "You all spoke so nicely and tricked me, saying that believing in god would allow me to gain the truth and eternal life. But none of you mentioned that there would be antichrists in the church misleading people, evil people disrupting and disturbing church work, or that the church would clear out or expel people. You never told me any of this would happen in the church!" They can even turn around and accuse you, saying: "You never explained these things to me clearly. I just followed you in believing in god and doing my duty. As a result, now I have no prospects in the world; you've kept me from making big money. You need to compensate me for my losses!" Don't you find it disgusting when they start settling accounts with you? Would you be willing to get entangled with them? (No.) Who could possibly make things clear to people like this? They don't accept the truth, they can't see God's existence, and they can't sense God's existence through their experiences. Tell Me, who could cram this fact into their minds? No one could. They don't have the faculties to accept the truth, so asking them to pursue the truth would be making things very difficult for them, it'd be putting them in a tough spot—doing so is simply unrealistic. They believe in God just to receive blessings. As long as they do a little duty, they demand a reward. If they don't get what they want, they start hurling abuse: "I've been tricked and cheated! You're all frauds!" Tell Me, would you want to bear that name-calling? (No.) Who tricked them? Isn't it that they themselves have

ambitions and desires and want to receive blessings? Didn't they believe in God precisely to receive blessings? They haven't received blessings now, but isn't that because they don't pursue the truth? Isn't that their own problem? They don't even believe in God, yet they still want to receive blessings from God—how could it be so easy to receive blessings? Weren't these matters explained to them clearly long before they began doing duty? (Yes.) But can you reason with them? You can't—they'll just say you tricked them. Tell Me, in God's house, regardless of how long the brothers and sisters have believed in God, who among them isn't doing duty voluntarily? Even though there are rare cases where children don't believe in God and are dragged into believing and doing duty by their parents or relatives, these are still very few. Even if your parents drag you into it, it's for your own good—you should understand that. But that's your family dragging you—the brothers and sisters of God's house do not drag you or force you. Believing in God and doing duty are entirely voluntary. Right now, anyone who wants to leave may do so; the doors of God's house are always open. However, once you leave, coming back won't be so easy. Those who do duty full-time in God's house are selected carefully—not just anyone is accepted. There are standards required and principles, and only those who meet the qualifications can stay in the full-time duty church. People who waver think, "You didn't explain such an important matter clearly to me. At the time, I only did duty because I was confused." What wasn't explained clearly? The brothers and sisters fellowship the truth together every day while doing duty—if these people didn't understand, it's because they're muddleheaded and blind. They can't blame anyone else for that. But they won't reason with you about this; they just feel they've suffered a huge loss and want to settle accounts and argue with God's house. Aren't such people unreasonable and extremely disgusting? So, once

you know the true colors of such people and see clearly that they are muddleheaded, completely useless, can't do any duty, and are constantly focused on receiving blessings, with their hearts consumed by thoughts of gaining blessings, and that all they know is that doing duty can bring blessings, salvation, entry into the kingdom, and immortality, and they know only these few phrases without understanding anything else—not knowing what the truth is, how to practice the truth, or how to submit to God—then, even if they want to do duty or request to do duty, can they be arranged to do it? (No.)

People who waver, in fact, even when they are safe and sound, carry doubts, and are always observing. Once they encounter persecution and arrests, they begin to waver. This shows that, in their usual belief in God, they do not possess genuine faith. When circumstances arise, they are revealed. This shows that they have never been certain about God's work and have always been questioning and observing. Why haven't they left the church? They think, "I've believed in god for so many years and suffered so much hardship. If I leave now without having gained any benefits, wouldn't that be a loss? Wouldn't all that suffering have been in vain?" This is what they think. You may think they are certain, that they have faith, that they understand the truth, but in fact, they do not. They are still in doubt, still observing. In their hearts, they just want to see whether the work of God's house truly thrives, whether each item of work bears fruit, and whether it has had a large impact on the world. What they especially want to know are the following things: How is the spreading of the gospel by churches across various countries going? Does it have scale and influence? Is there international recognition of this stream? Have any famous people or influential figures accepted this stage of work? Has The Church of Almighty God been acknowledged or approved by the United Nations?

Does it have the support of the governments of various countries? Have the brothers and sisters in various countries had their applications for political asylum approved? These are the kinds of things that such people are always concerned about, and this is a clear manifestation of their wavering. Once they see that God's house has gained power and the gospel work has spread, they feel fortunate that they did not leave God's house, and they no longer doubt God. But as soon as they see that the work of God's house is being disturbed, obstructed, or damaged, that the brothers' and sisters' performance of duty is also being affected, and that the church is being excluded and denied by the world, they start thinking about leaving God's house. They are always questioning: "Is god really sovereign over all this? Why can't I see god's almightiness? Are god's words really the truth? Can they truly cleanse and save people?" They are never able to see through these matters and keep questioning them because they do not have spiritual understanding and cannot comprehend God's words. No matter how many sermons they hear, they cannot come to a conclusion about any of this. As a result, they are always asking around, wishing they could develop ears that can hear things that are extremely far away and eyes that see a thousand miles away, so they could know and get news about what is happening far away. Then, they could decide early on just whether they should stay or leave. Aren't such people stupid? (Yes.) Aren't people of this sort living exhausting lives? (Yes.) They do not have the thinking of normal humanity, nor do they understand the truth. The more things happen, the more flustered and perplexed they become. They do not know how to discern these matters or how to characterize them; and they certainly don't know how to discern right from wrong in these matters or learn lessons from them, and then find the principles of practice within God's word. They don't know how to do these things. So what do they do? For example, when

antichrists and evil people appear in the church and mislead people, they start wondering: “Just who is right and who is wrong? Is this way really true? Will I be blessed if I continue believing until the end? I’ve been doing my duty for several years now—has this suffering been worth it? Should I continue doing my duty?” They consider everything from the perspective of their own interests and cannot understand any of the people, events, and things before them, appearing very clumsy. They lack correct thoughts and viewpoints, and want to stand on the sidelines observing, seeing how things turn out. Looking at them, you feel they’re both pitiful and ridiculous. When nothing is happening, they behave quite normally, but as soon as something major happens, they don’t know from what stance they should view this matter, and the things they say reflect the thoughts and viewpoints of nonbelievers. After everything is over, one can’t see what they have gained from it. Aren’t such people very stupid? (Yes.) This is exactly how stupid people behave. So, what are the principles for handling people of this sort? Based on their manifestations, they cannot be considered extremely treacherous and wicked people. However, they do have a fatal flaw, which is that these people have no thoughts, no soul, and cannot see through anything. Whatever happens around them leaves them at a loss, not knowing whom to trust, whom to rely on, or how to view the problem or where to begin to resolve it—they are just in a state of panic. After their panic, they may develop doubts, or they may temporarily calm down, but their habitual wavering remains unchanged. From their manifestations, since they cannot be classified as evil people, if they currently are able to do a bit of duty and willingly labor, they may be allowed to continue doing their duty. However, this is based on the premise that their duty produces at least some results. If they do their duty without accepting the truth at all and are always being perfunctory, then they should be sent home. If they are

willing to correct their mistakes, however, then they should be allowed to stay in God's house and continue doing their duty. They should be assigned whatever duty they are suited for. If they are unable to do any duty, and they are simply useless, then they should be sent to someplace that suits them. In this case, it can no longer depend on whether they are ready and willing to labor. Isn't this way of handling things simple? (Yes.)

Can you discern people who waver? Are there such people around you? Some people were cleansed away from the church in the past. Suppose one of them says this: "I've changed for the better. I no longer waver. I used to always waver when it came to the true way because, when god's house was just beginning its work overseas, things were really tough. At that time, it was very hard for the brothers and sisters in the church to preach the gospel, and there were few people overseas who accepted the true way. Additionally, there didn't seem to be any prospects for the spreading of the gospel work. Thus, I was always doubtful about god's work then. Now that I see that the gospel work of god's house is spreading, various items of work are improving and bearing results, and the churches in various countries are increasingly flourishing, I no longer have doubts or waver. Please let me do my duty. Don't place me among the ranks of those who have been cleared out or expelled!" Would it be okay to give such a person a chance? (No.) Why not? (Their words are false. They only want to attach themselves to the church again because they see that the work of God's house is trending toward spreading and that it has gained power. But whenever something happens that goes against their notions, they'll waver again.) Have you seen through this matter? (Yes.) Some people are born waverers. Today the wind blows one way and they follow in that direction; tomorrow it blows another and they follow that one—even when there is no wind, they still waver on their own. Such people do not possess the thinking

ability a normal human should have, so they don't meet the standard of being human. Is this correct? (Yes.) If someone has the thinking ability of a normal human and possesses the comprehension ability which humans should have, they would see that God has expressed so many truths and be able to confirm that this is God's work. What's more, there are so many people believing in God—they see God's work and the work of the Holy Spirit every day, as well as God's wonderful deeds; their faith grows stronger and their energy in doing their duty increases. Are these things that can be achieved by the work of man? Those who do not possess the thinking ability of a human, no matter how clearly you explain these matters to them, cannot confirm that this is God's work. They lack the ability to make that judgment. No matter how great the work God is doing now, how much He speaks, how many people follow Him, how many people are certain this is God's work, or how many people are certain that the fate of humankind falls under God's sovereignty and arrangements, and that God is the Creator, none of this is important to them. So, what is most important to them? They need to personally see God from heaven appear to them, and they also need to see God open His mouth and speak, see Him personally create the heavens, the earth, and all things, and personally perform signs and wonders, and when He speaks His words would have to sound like thunder. Only then would they believe in God. They are just like Thomas—no matter how many words the Lord Jesus spoke, how much truth He expressed, or how many signs and wonders He performed during His time on earth, none of that was important to Thomas. What was important was whether the Lord Jesus' resurrection after death was real or not. How did he confirm this? He demanded of the Lord Jesus: "Reach out your hands and let me see the nail marks. If you really are the resurrected lord Jesus, there will be nail marks on your hands, and then I will

acknowledge you as the lord Jesus. If I cannot feel the nail marks in your hands, then I will not acknowledge you as the lord Jesus, nor will I acknowledge you as god." Wasn't he a moron? (Yes.) People like this only believe in the facts they can see with their own eyes and in their own imaginings and reasoning. Even if they hear God's words, experience God's work, and see the rise, growth, and flourishing of God's work, they still do not believe that this is God's work. They cannot see God's great power, they cannot see God's authority, and they cannot discern the power of God's words or the results they can achieve in people. They cannot see or discern any of these things. They only hope for one thing: "You must speak from the heavens with a thunderous voice, declaring that you are the creator. You also need to perform signs and wonders, and personally create the heavens, the earth, and all things to show your great power. Then I will believe you are god, I will acknowledge you as god." Does God value such acknowledgment? Does He value such belief? (No.) Does God need your acknowledgment to be God? Does He need your approval? God has expressed so many truths, so many people have accepted God's work, and there are so many experiential testimonies—testimonies that surpass those of any previous generation—yet you still can't confirm whether it's God's appearance and work. You don't believe in or acknowledge the facts that God has already accomplished nor the fulfillment of God's promises. So, what kind of thing are you? You are not even human—you are a moron! And yet you still want to receive blessings from God—fat chance! You're just dreaming! You doubt and deny God at every turn, always wanting to laugh at the misfortune of God's house. You've never acknowledged or believed in God's existence, nor have you ever acknowledged, believed in, or accepted God's words and work. Therefore, God's promises have absolutely nothing to do with you, and you will gain nothing. Some people

say, “But they’re still doing their duty. How could they gain nothing?” Then we have to be clear about what their purpose is in doing their duty, who they are doing it for, and what principles they follow when doing their duty. If you do not accept God’s words, then even if you do your duty, you are just laboring—it is not true submission. God does not recognize what you do as doing your duty. In God’s eyes, you are nothing more than a dead person with no spirit. A dead person still hopes for blessings—isn’t that just wishful thinking? That you even manage to do a bit of duty is because you are driven by your intent to gain blessings. And you constantly doubt, always inwardly judging, condemning, denying God, and also judging and denying God’s words and work. This makes you someone who is an enemy of God. Can a person who is an enemy of God be up to standard as a created being? (No.) You set yourself up as an enemy of God at every turn, secretly observing Him and His work from the shadows, secretly clamoring against God in your heart, judging and condemning Him, and judging and condemning His words and work. If this isn’t being an enemy of God, then what is it? This is openly being an enemy of God. And you are not being an enemy of God within the nonbelieving world—you are doing so within God’s house. This is even more unforgivable!

These people who waver, whether we look at their humanity substance or their manifestations, do not accept the truth and do not accept God’s words and work. They only care about whether they can receive blessings. They are never certain about God or His work, always observing behind the scenes, constantly wavering and doubting. They follow God while observing, walking and stopping, stopping and walking. These people are quite troublesome! Especially now, with the church frequently cleansing people away, they are always on tenterhooks, thinking, “I’m always wavering. Maybe one day someone will notice, and I’ll be cleared out of the

church. I can't let my inner doubts about god slip out. I can't mention this to anyone." So, they secretly observe behind the scenes; and they don't fear being revealed by God, because they don't believe in God's existence, let alone in God's scrutiny. These people often hear the brothers and sisters fellowship about how God has guided them, how He has disciplined them, how He has revealed people, how He has saved people, how God has bestowed grace and blessings upon them, and how, in the process of following God, they have experienced His work, and what they have felt, seen, or appreciated, and so on. When they hear the brothers and sisters fellowship about these experiences and understandings, they think to themselves: "Are those experiences you're talking about just your imagination? Are these just human feelings? Why haven't I felt those things? Especially those who write experiential testimony articles—I don't know them, and I haven't seen how they achieved these things through these experiences. Whether they truly possess the truth reality is still uncertain!" Some morons still observe and question the work of God's house, unable to see which truth realities are contained within the experiential testimony articles written by God's chosen people, trying to find excuses and bases for their own wavering and lack of faith. They think that since they are wavering, others must be wavering as well. If someone never wavers, has no doubts, and their usual fellowship on the truth is always quite practical, and no matter what problems they encounter, they can seek the truth to resolve them, then these fools feel a sense of disparity and discomfort in their hearts. When they feel uncomfortable, how do they find relief? They look for someone who is just like them, trying to find a kindred spirit. When they see someone feeling negative and weak, they hint at their own thoughts to test the waters, saying: "Sometimes I feel negative too. When I am feeling negative, I know I shouldn't be that way, but

sometimes I doubt if god really exists." If the other person doesn't respond to them and they see that the person is merely negative and weak but has no doubts about God, they'll say something else which is insincere to go and test someone else: "What's up with me, do you think? I believe in god just fine, but why do I always have doubts about him? Isn't that rebellious? It shouldn't be like this!" They say this entirely to ingratiate themselves with the other person and to test them. They eagerly hope that other people question God just like they do—that would make them happy! If they discover someone else who is always doubtful about God and constantly has notions about Him, they feel fortunate to have found a kindred spirit. The two, sharing the same foul mindset, often confide in each other. The more they talk, the further they drift from God. The more they talk, the less they want to do their duty, and the less they want to read God's words, and they even want to stop participating in church life. Gradually, the two end up going out into the world to work, clinging to each other like inseparable partners, wrapped around each other as they head out together. When they leave, they don't even take a single book of God's words with them. Someone asks them, "Have you stopped believing in God?" and they reply, "No, I believe." They still stubbornly deny it. The other person asks, "Then why didn't you bring any books of God's words with you?" and they reply, "They're too heavy, and I don't have anywhere to put them." Everything they say is just to fob off the other person. In actuality, they're just getting ready to return to the world, find a job, and live their lives. I tell you the truth: People of this kind are disbelievers, and this will be their final outcome—this is what they're really like. Their belief in God won't last long. As soon as they find someone they like, someone they can share their innermost thoughts with, they think, "Finally, I've found somebody who has my back, someone to rely on. Let's go! Believing in god is so boring.

There’s no god in this world anyway. It’s too much to bear treating something that doesn’t exist as real. These past years have been so hard!” They leave and stop believing on their own, and even tell the brothers and sisters not to look for them, saying, “We’ve gone to work. Don’t call us anymore, or we’ll alert the police!” These two fools, a pair of stupid donkeys, leave just like that. Good riddance, I say—it saves God’s house the trouble of expelling or clearing them out. Tell Me, is there any need to fellowship the truth with people of this kind to support and help them? Is there any need to try to reason with and persuade them? (No.) If you try to persuade them, you’re being extremely foolish. People of this kind are disbelievers to their core—they are walking corpses and brainless dolts. If you try to persuade them, then you are foolish too. You should quickly bid people of this kind a happy farewell—and there’s no need to look for them afterward. They’ve made themselves clear that they won’t believe in God anymore, and that if you call them again, they’ll report you to the police. If you still try to contact them, aren’t you just inviting trouble? If they really do call the police and accuse you of harassment, would that create a good reputation if word spread? (No.) You absolutely must not do something so stupid! Let them take care of themselves and leave quietly—this is a much better approach! Each person follows their own path; each person’s path is determined by who they are. They are not blessed, theirs are just rotten, worthless lives. Such a great blessing is beyond their ability to inherit or enjoy—they simply don’t have the fortune to receive it. To accept the provision of God’s words and to accept the truth as life is the greatest blessing in the entire universe and among all humankind. Whoever can accept the truth is a blessed person, and whoever cannot accept the truth simply does not have this blessing. One day, those who have accepted the truth will survive through the great catastrophes and be greatly blessed,

while those who have not accepted the truth will perish in the catastrophes and suffer calamity, by which time, it will be too late for regret. Even if you now acknowledge that God's words are the truth and that God's work is done by God Himself, if you do not pursue the truth, do not accept the truth, and do not enter into the truth, you will still not gain such a blessing! Do you think this blessing can be so easily gained? This is a blessing that has never existed from the beginning of time and will never exist again—how could you be allowed to gain it so easily? God has promised such a blessing to humankind, but it is not something that ordinary people can gain. This blessing is for those chosen by God, and it is impossible for some stupid donkey, walking corpse, scumbag, or scoundrel to be chosen. God carries out three stages of work to save humankind, and in the end, He will make a group of overcomers, enabling these people to become masters of all things and to become a new humankind. How great is this blessing for humankind! How many years has this stage of work of judgment in the last days been going on? (Over thirty years.) Just looking at these thirty-plus years, it can be seen how much of a price God has paid and how much work He has done, so it is clear just how incredibly valuable and how incredibly noble the humankind that God ultimately gains will be, and that it is precious and so extremely important in God's eyes! How fortunate you are, then; this is such a great blessing for you! Therefore, for some people who are still wavering at this point, they are truly not blessed! Even if they didn't waver and were fully committed to following, then if they didn't pursue the truth, they still wouldn't gain this blessing. So those who gain this blessing in the end are not ordinary people—they are those God has rigorously and repeatedly screened and carefully selected; they are the ones who can ultimately be gained by God.

The main manifestations of those who waver are precisely these issues. Regardless of what their ultimate outcome may be, at any rate, once such people are identified within the church, they should be handled according to principles. They should not be treated as brothers or sisters. If they have positive feelings toward believing in God or they can exert some effort and are willing to provide some labor, at most they are a church friend, and cannot be considered a brother or sister. So even if they take on a new name, like “Submission” or “Sincerity,” you still shouldn’t call them a brother or sister—calling them by their new name is sufficient. Why is this? Because such people don’t measure up to being brothers or sisters. Do you understand now? (Yes.) So, you now have the principles for handling people of this sort, right? (Yes.) That’s all for today’s fellowship. Goodbye!

June 29, 2024

The Responsibilities of Leaders and Workers (28)

Item Fourteen: Promptly Discern, and Then Clear Out or Expel All Manner of Evil People and Antichrists (Part Seven)

The fourteenth responsibility of leaders and workers is to "promptly discern, and then clear out or expel all manner of evil people and antichrists." Last time, we fellowshipped about the second criterion for discerning various kinds of evil people, which is based on their humanity, covering three manifestations. Read these three manifestations. (Eighth, being capable of engaging in betrayal at any time; ninth, being capable of leaving at any time; tenth, wavering.) After fellowshipping about these three manifestations, do you understand them? (Yes.) Most of the people who have these problems generally lack the ability to comprehend the truth; they do not understand what the truth is, nor do they understand what it means to believe in God. Additionally, some of them cannot see through what believing in God is all about. They think believing in God is just religious faith and that merely observing religious rituals is all it takes. They do not understand the significance of believing in God, nor do they understand the significance of doing duty; they are even unclear in their hearts about whether God exists, and they are not sure whether the path of following God is correct. No matter how many years they have believed, or how many sermons they have heard, they are never able to establish a foundation in the true way. As a result, they waver, and if something happens that displeases them, they could even leave the church or betray the church at any time. God's house has specific principles for dealing with these several kinds of people. Depending on their different situations, there are specific plans for their handling and resolution; those who should be cleared out will be cleared out and those who should be expelled will be expelled. Even though some of these people are not evil people, and even

less so are they antichrists, based on the nature of these manifestations of theirs and their attitudes toward believing in God, they are not people of God's house, nor are they true brothers and sisters. Even if they remain in the church, it will be very difficult for them to come to understand the truth. What are the implications of it being difficult for them to understand the truth? It implies that because they are never able to comprehend God's words and never able to understand the truth, they will ultimately fail to attain salvation and fail to be gained by God. That is, in the end, they cannot become people of God's house, cannot become true created beings, and cannot fulfill the duty of created beings and return before God. Additionally, they often play a negative role in the church. Not only do they fail to have a positive effect, but from time to time, they also cause disturbances and destruction, affecting the states of some people and disturbing some of those who are doing their duty. Therefore, the church should take corresponding measures to handle them, whether by persuading them to leave or by clearing them out or expelling them. In any case, they cannot be allowed to cause disruptions and disturbances in the church.

The Standards and Bases for Discerning Various Kinds of Evil People

II. Based on One's Humanity

J. Wavering

People who waver are never able to confirm whether God truly exists, and they are even less able to confirm whether the God they believe in is the true God. Today they want to seek here, and tomorrow they want to go check things out over there, not knowing which is the true way, always harboring a wait-and-see attitude. In the case of people like this, quickly persuade them to leave, by saying: "You are never able to confirm that

God’s work is the true way, and you do not seek the truth to resolve your difficulties. What result can come from continuing to believe like this? Since you do not love the truth and do not enjoy living church life, you should go wherever you are interested, based on your own choices. Don’t you want to pursue rising above the rest and achieving great success? Then you should go out into the world and strive for it. Maybe you can become rich or be an official and achieve your dreams out in the world. You shouldn’t linger in God’s house any longer.” In the case of such people, by no means should you force them or try to urge them to stay. If they want to leave the church, let them go. Constantly advising and encouraging these disbelievers and urging them to stay is not in line with God’s intentions. God’s work never forces people, and when you keep dragging and pulling those who are undecided, there is an element of forcing to it. These people want to go out to work, make money, and live a good life, or pursue things they personally like. They have always had these intentions, and they have always had their own aspirations and plans. Although no one knows this, their behavior has already revealed it. For example, when doing their duty, they are often half-hearted, or often they are forgetful, perfunctory, and just go through the motions. They often show particular reluctance in doing their duty, always feeling like they are losing out, thinking that doing their duty is holding them back from making money. For people like this, they should be persuaded to leave, by saying: “You are always half-hearted and perfunctory in doing your duty, and ultimately you will fail to gain the truth, and God will not approve of you—what a loss that will be! Since you are not interested in the truth, are unable to confirm God’s existence or His sovereignty, and think the world is fantastic, believing that if you pursue the world you could become greatly successful and rise above the rest, then it would be better for you to go back into the world and strive there. What’s

the point in enduring this hardship here?" In particular, these people often feel that they have proficiency in a particular field, that they have some skills and capability, and believe that if they struck out into society or the world, they might gain both fame and fortune, enjoying high status and remuneration. However, after coming to believe in God and muddling about for a few years, they have not received any promotions or been chosen for any important position. Unable to stand out above the rest, they feel very aggrieved and very unwilling in their hearts. They are unwilling to walk the path of believing in God, and even less willing to do their duty. They constantly have a restless heart and a wandering mind, and are flighty and unstable. From time to time, they think about how their classmates and friends have landed such good jobs, achieved such high positions, and are living a life that's superior to that of others, which especially makes them feel that they are wronging themselves greatly by believing in God, and think that they are good for nothing, incompetent, and a failure for believing in God, feeling too ashamed to face their parents and ancestors. This causes them to be even more upset and unwilling, and they bitterly regret choosing to believe in God in the first place! So then their minds waver even more. Over the years of believing in God and doing their duty, not only has their faith not been strengthened, but they have also lost the initial enthusiasm they once had. How do you think such people should be handled? (Persuade them to leave.) If you persuade them to leave, they might say, "I've believed in god for so many years, giving up my education, marriage, and prospects. Now you're telling me to leave the church—doesn't that mean all the hardship I've endured these years will have been for nothing? Won't I have no future destination at all? That'd be losing out on both fronts. Isn't that like taking my life?" Is persuading them to leave being too heartless? Is it appropriate to do this? (Such people never wanted

to believe in God in the first place. They only tricked their way into the church to receive blessings. When they see that the church is always focused on eating and drinking God's words and fellowshipping the truth, they feel averse to these things and want to leave. Such people should be persuaded to leave. Though you may keep hold of them, you cannot keep hold of their hearts.) If they do their duty with some sincerity but simply lack clarity on the truth, or temporarily become somewhat negative and weak because they face setbacks and failures or have experienced pruning, in these cases, you may fellowship the truth to help and support them. However, supposing their weakness is not temporary, but rather they are consistently perfunctory and go through the motions in doing their duty, and do it half-heartedly, and are merely satisfied with not being sent away; and supposing they do their duty without sincerity or drive, or, to put it more precisely, they have no goals of pursuit and are just passing the days—if it becomes clear that this is the type of person they are, then they can be persuaded to leave.

Some people are disbelievers. If you can clearly see that they essentially are people who do not love the truth and are unwilling even to labor, then they should be persuaded to leave. Their main manifestations are that they never read God's words, never learn hymns, never listen to sermons, and never fellowship the truth or talk about knowing themselves. They also don't like listening to the experiential testimonies of the brothers and sisters. They never watch the movies or hymn videos or experiential testimony videos produced by God's house, and even if they do, it is merely for entertainment or out of curiosity, in which case they only reluctantly watch a little; and it is entirely not out of any sense of burden for their own life entry, but just watching for the fun and excitement of it. What do they spend most of their time doing? Chatting, gossiping, or going online to look

at things they like. For example, some of them like the stock market and constantly check stock trends online; some like cars or electronic products and are always checking online to see which brands have released new models or developed some new technology; others like watching online news reports produced by self-media; and some like beauty, makeup, or health care and frequently go online to read things about beauty, health care, or ways to maintain good health and achieve longevity. These people have no interest whatsoever in the various truths that believers need to enter in order to be saved, or in the experiential testimonies of the brothers and sisters. Apart from reluctantly doing a bit of duty, they are otherwise always focused on the changing situation of the nonbelieving world, and on what new trends and important pieces of news there are in the world, and developments in their own country, among other things. They just look at this kind of information. Due to their looking at these things all the time, their hearts are filled only with such matters, and they completely ignore the truths they should understand as believers in God. No matter who fellowships with them, they don't take it in. They are neither interested nor concerned about matters related to life entry, such as what principles they should follow when doing their duty, what corrupt dispositions they reveal and what problems exist while doing their duty, and which of God's various requirements for people they have and have not met. Though they do their duty, they are merely going through the motions, not seeking the truth principles in the slightest. Although such people claim they are believers in God, what they inwardly like and focus on are money, status, and the trends of the nonbelieving world, and they like to associate with those who follow the trends of the nonbelieving world. When talking about matters of the nonbelieving world, they do so with great gusto and tireless enthusiasm, talking eloquently and going on and on about it, but when they meet with

those who love to fellowship about the truth, they have nothing to say. When a brother or sister says, “There’s a hymn that’s so beautiful, I’ve memorized all the lyrics,” they superficially say, “You’ve memorized it. That’s nice.” When a brother or sister says, “Sister So-and-so’s experiential testimony is really good!” they say, “There are so many experiential testimony videos now, which one isn’t good? They’re all pretty good.” They just respond in this superficial way; in actuality, they have no interest in the truth and share no common language with the brothers and sisters. When someone asks them, “Do you pray when faced with situations?” they respond, “Pray how? Pray about what?” They don’t pray, nor do they have anything to say to God. These people have no interest in anything related to believing in God, and their hearts are filled with all kinds of things from the nonbelieving world. What do you think—do such people have a problem? (Yes.) If you see that they are always half-hearted in doing their duty, and when assigned any task, they become very impatient, complaining as soon as they suffer a bit of hardship, and after a few years of believing in God, they frequently reveal thoughts such as, “I’ve lost out by believing in god. If I hadn’t believed in god, by now my salary would have increased to such-and-such an amount, and I would have been able to enjoy such-and-such status, and such-and-such a luxurious lifestyle,” how should such people be dealt with? (They should be persuaded to leave.) Just persuade such people to leave and do not have them do any duty anymore, as they are unwilling even to labor. They think that just attending gatherings as a believer is bearable, but doing their duty and following God gets in the way of their great undertakings. They feel that doing their duty and following God is a major obstacle to their pursuit of happiness. They believe that if they weren’t doing their duty, they would have already risen above the rest, becoming a high-ranking official and making a lot of money in the world.

So why should we hold them back? So, persuading them to leave is good for everyone. Forcing them or trying to urge them to stay would be a huge mistake. You should persuade such people like this: “Why did you choose to believe in God? Can you ever gain the truth if you’re not interested in the truth and are always full of doubts about God? You’re someone with ideas, diplomas, and talent—if you were striving hard out in the world, you could absolutely become a president or CEO of a company, or become a millionaire or a billionaire. By just drifting along like this in God’s house, first of all, you can’t rise above the rest; secondly, you can’t achieve great success; and finally, you can’t bring glory to your ancestors. Moreover, when doing your duty, you’re always perfunctory, which leads to you being pruned, leaving you down in the dumps all the time. Why endure this suffering? You should go out into the world, either into politics or business, and surely you’ll achieve a certain level of success for yourself. You’re different from us: You have both diplomas and talent, and you are a noble individual—isn’t it beneath you to believe in God alongside us ordinary people? As nonbelievers often say, ‘The world is your oyster’—you should take advantage of the fact that there is still time left in the world to pursue some fame, gain, and status while you still have the chance. Don’t wrong yourself by staying here.” Is this an appropriate way to persuade them? The wording is fairly tactful, isn’t it? (Yes.) It doesn’t hurt them, and it is also saying what they want to hear. I think this approach is appropriate, it makes it easy for them to accept the advice, and they can boldly leave without any worries. When dealing with people of this kind, if you are certain they are disbelievers, and you see that they have no enthusiasm at all for believing in God, that they are never sincere in doing their duty, and that they have never gained any life entry—nor are they likely to in the long run—then they should be persuaded to leave. If you don’t persuade them to leave, they

will always have a perfunctory and lukewarm attitude in doing their duty, and there may well come a time when they cause a major disaster.

K. Being Cowardly and Suspicious

We've finished fellowshipping about the tenth manifestation—wavering. Now, let's next take a look at the eleventh manifestation—being cowardly and suspicious. What are the manifestations of cowardly people? (Cowardly people feel scared when facing arrest and persecution. They want to do their duty but don't dare to.) That's only one small aspect. The main issue is that they have a viewpoint about believing in God: They always feel that believers in God seem out of place in this world; they feel that their belief in God is embarrassing. Especially in some authoritarian countries or countries without religious freedom, where believers in God are not only unprotected by law but also subject to persecution, some people don't dare to admit they believe in God and are afraid that others will find out. They feel that believing in God isn't something aboveboard and honorable. Although they know they believe in the true God, they don't feel any honor in this, nor do they have confidence. When there's any sign of trouble or when they see the government arresting, persecuting, oppressing, and ostracizing believers, they become especially worried that they might be implicated. In such situations, some people quickly disassociate themselves from the church, even rushing to return books to God's house. Others, out of fear of being arrested, don't dare attend gatherings anymore and don't dare greet the brothers and sisters when they meet. Especially with those who are relatively well-known for their belief or have been previously arrested, these people even more so don't dare to interact with them—they are cowardly to this extent. Even worse, upon hearing that the government has begun a major wave of arrests, they rush to the authorities to proactively admit that they previously believed in God and

know which people believe, proactively selling them out and handing over books of God's words and other materials related to belief in God in exchange for leniency, with the sole purpose of self-preservation. Tell Me, are these not manifestations of being cowardly? (Yes.) Especially for some people, after believing in God, they are always scared that others will find out about their faith, and they are even more scared that if someone gets arrested, they will be sold out. As soon as someone learns that they believe in God, they rush to explain that they no longer believe, even rushing to do things to make nonbelievers stop suspecting them of being a believer. For example, they foster connections with nonbelievers, eating, partying, gambling, drinking alcohol together, and so on. At the slightest sign of trouble, they don't dare attend gatherings and no longer do their duty, ignoring anyone who tries to reach out to them. When everything is peaceful, they think about how believing in God brings blessings, allows one to avoid dying, and allows one to go to heaven and have a good destination—they are full of energy for believing in God then. But as soon as they face an environment that is a bit dangerous, they disappear without a trace. Then, when the situation passes and things are calm again, they return. This kind of person frequently goes ghost. No matter how important the duty assigned to them is, as soon as a bit of danger arises, they can immediately drop their work without making any arrangements for its continuation, and no one can reach them afterward. Other people, when similarly faced with a dangerous environment, can think of all sorts of ways to handle the aftermath properly. If the environment is currently too hostile and the risk of arrest is high, they wait until the danger passes before continuing the work. Or, if they are too well-known as believers and could easily be arrested if they show their face to do work, they arrange for someone else to do it. But when these cowardly people sense the slightest

trouble, they rush to hide, and scramble to cover their heads and save their own skin, completely ignoring and disregarding the church's work and property, not making any effort to safeguard the church's work or protect the brothers and sisters. What are they most afraid of in their belief in God? First, they are afraid that the government will learn about their belief. Second, they are afraid that their neighbors will find out. Third, what they are most afraid of is being arrested and imprisoned, or beaten to death. So, whenever something happens, the first thing they think about is whether they might be arrested or whether they might be killed. If there's even a 1% chance of either happening, they'll figure out a way to escape. For example, during a gathering, some brother or sister might say, "On my way here, I saw someone nearby who looked unfamiliar. Could it be a nonbeliever keeping tabs on us?" Just from hearing this one comment, cowardly people won't attend the next gathering and will cut off contact with everyone. Would you call this being cautious? (This isn't normal caution, it's cowardice—there's no place for God in their hearts.) This is caution taken to an extreme. In countries or regions where the environment is particularly hostile, it's true that believers should be cautious, but that doesn't mean they should stop doing their duty or attending gatherings out of fear of being arrested, being so cautious that there's no place for God in their hearts. What is cowardly people's principle for being cautious? No matter what happens—big or small—they do not believe that everything is in God's hands at all. They think no one is reliable, and they rely on themselves to protect themselves. This is their principle. They do not believe that everything is in God's hands; that everything is orchestrated and arranged by God; that if something truly happens, it's permitted by God, and that if it's not permitted by God, no one will be arrested. They have absolutely no faith in this regard. Instead, their hearts are filled only

with cowardice. Furthermore, there is a fatal flaw in their cowardice, and it is also the most detestable thing about them: To protect themselves and deal with any environment that makes them feel timid, they follow what they see as their "supreme wisdom," which is that no matter what happens—whether they are being watched or arrested and imprisoned—once something goes wrong and their safety is threatened, for one thing, they deny that they believe in God, and for another, they betray everything they know without holding anything back. Why do they do this? Simply to protect themselves from physical suffering; thus, they divulge whatever they know. First, they sell out the church leaders, and also divulge who the district leaders and the regional leaders are and where they live, divulging everything they have knowledge of. They betray everything, even before being tortured. Furthermore, if asked to sign the "Three Letters," they immediately sign without even having to think about it—they had been prepared for this all along. This is so that they can avoid imprisonment, avoid torture, and steer clear of any danger of death. They are so cowardly. They neither believe in God's sovereignty nor are they able to risk their lives. Instead, they think of every way possible to protect themselves. For them, the best method is to sell out others and the church—this is the most effective way. They use the betrayal of others as the price to secure their own safety and avoid any anguish. This is something they had planned far in advance—it is their "supreme wisdom." Tell Me, is the cowardice of this kind of person normal cowardice? (No.) Then what's the issue here? (They are so cowardly that they become Judases, ready to sell out the brothers and sisters and the church at any time and place. Such people are not true believers.) Let's set aside for now whether they are true believers or false believers. Just look at their humanity—they think that believing in God is something sneaky and shameful, rather than an aboveboard and honorable thing, and they regard

the matter of believing in God, something so aboveboard, honorable, and positive, as something negative—what kind of people do you think they are? (Muddled people, who are relatively wicked.) Their perspective on and way of comprehending things are different from those of normal people. Sometimes they can even call white black, unable to distinguish right from wrong. How is it possible that believers in God could be purposely sneaky? It's because this world is too evil—the law doesn't protect religious freedom, and to an even greater extent the satanic regime hates God and regards God's work with hostility. It doesn't allow positive things to exist and goes to great lengths to persecute those who believe in God. So, under such societal circumstances, believers have no choice but to act cautiously when gathering and doing their duty; they don't dare do it openly. From the outside, it may look as if they are being sneaky like thieves, but actually this is entirely due to the context of being persecuted, right? (Yes.) So how does the great red dragon describe the acts of believing in God and doing one's duty? As "suspicious behavior." Is this suspicious behavior? (No.) It's not suspicious behavior—it's something people do because they have no other choice. Have these people done anything illegal? (No.) They haven't done anything illegal or anything to oppose the government, much less have they broken the law or disturbed public order. What have these people been doing? They have simply been doing the duty of created beings. This work is the most valuable, meaningful, and just undertaking in the world. But because this world is evil and dark and proclaims white to be black, it calls the most just, valuable, and meaningful undertaking "suspicious." This is Satan's interpretation. Is Satan's interpretation the truth? Is it positive? (No.) It certainly is not. When cowardly people hear this interpretation, however, they not only fully agree with it in their hearts, but they also accept this interpretation from Satan. As a result, they also think that

believing in God and doing their duty secretly is improper and must be wrong. They are always afraid that one day they, too, will be tormented by society and the government, with no place to argue in their defense and no one to help or rescue them. Thus, they are especially afraid of people finding out about their belief in God. They do not acknowledge in their hearts that the words God has expressed are the truth, or that the path God leads people to walk is the right one, yet they still want to receive blessings from God. Isn't this contradictory? In the end, they feel incredibly aggrieved for believing in God and suffering these hardships in such an environment. Why do they feel aggrieved? Because they are deeply afraid of the evil regime in this world and of the evil forces of devils and Satans, and they are always afraid that devils and Satans will torment them and take their lives. Since they do not have any real faith in God, they act especially cowardly, even to the point of not doing their duty altogether. If there is absolutely no danger, they will attend gatherings or interact with the brothers and sisters, or do some things for the church, but they simply don't dare to admit that they believe in God, that they are part of the church, or stand up to testify for God or do their duty—they are deeply fearful. They have no real faith in God, yet they still want to receive blessings and a good destination from God. Would you say this is contradictory? (Yes.) Hasn't their focus on their own personal interests clouded their minds? (Yes.) These people are consumed by greed for personal gain. They don't believe that God is sovereign over everything, yet they still want to receive blessings from God. They don't believe that the work of the church and the duty the brothers and sisters are doing are just, valuable, and meaningful. They are especially afraid of doing important duties, or that the leaders and workers will often ask them to go out and handle matters, fearing that if something goes wrong, they will be implicated. These cowardly people,

when faced with danger, can become Judases and sell out the church—this is also a type of dangerous individual.

What other manifestations do cowardly people have? These people can deny and renounce God's name at any time, betray God at any time, and become Judases at any time. Cowardly people are unworthy of entering the kingdom of heaven—isn't this the case? (Yes.) What is the fatal weakness of cowardly people? (They are afraid of death and can engage in betrayal.) These people drift through life ignobly, they covet life and fear death. Fear of death is their fatal weakness. As long as they are not made to die, they are willing to do anything—whether it be becoming a Judas, becoming a son of destruction, or being cursed—they are willing to do anything, as long as they can live. Living is their highest goal. No matter how you fellowship that people's life and death are in God's hands; that God controls, is sovereign over, and orchestrates people's fate; and that people should submit to God's orchestrations and arrangements, they neither believe nor accept these words. They just think that it's a rare opportunity to be reborn as a human, so they absolutely cannot die; they also think that once they die and their flesh perishes, their soul will either be reborn as an animal or become a wandering ghost, never again having the chance to be reborn as a human. Therefore, they are especially afraid of death. To them, death is a catastrophic disaster, not a good opportunity for the next reincarnation, nor a new beginning for another rebirth. Therefore, they spare no cost to preserve their lives. Even if it means selling out others or causing any kind of damage to the church's work, they will not hesitate to do so; and even if it means forsaking God's name, they don't care about the consequences—they only care about living safely. What kind of people are these? (People who drag out an ignoble existence.) They are lowlifes who drag out an ignoble existence! They live without dignity or integrity, willing to do

anything just to stay alive, stooping to any low. Some people have already calculated in their hearts what to do before they face a dangerous environment: “If I get arrested, I’ll just talk. When the great red dragon tortures, threatens, and intimidates you, forcing you to sell out the church, you all refuse to say a word. Well, I’m not as foolish as you, who would rather endure physical pain than talk. I’d talk even before being beaten or intimidated—see how smart I am! As the saying goes, ‘A wise man submits to circumstances.’ What’s so bad about me selling out the brothers and sisters of the church? Everyone has to be selfish, right? Isn’t it just foolish not to look out for yourself?” Before anything happens, they’ve already worked out how to protect themselves. They thought it all through long ago. What is their creed for how they conduct themselves? “Why should a person make life hard for themselves? Why be so stubborn? Only by being good to yourself will this life not have been lived in vain!” This is their creed for conducting themselves. They have no moral boundaries. What do you think should be done with people like this? (If such people are discovered, they must be cleared out with wisdom—they are ticking time bombs.) Exactly, they are ticking time bombs. They are downright cowardly, and when danger comes, they will sell out the church. If someone has normal humanity, they will use wise methods to respond to dangerous environments, and they will have real faith in God. They won’t let attending gatherings or doing their duty be hindered, and they will do their best to expend themselves for God based on their stature and circumstances. This is the revelation of normal humanity. But cowardly people especially cherish their lives; they covet life and fear death, valuing their lives above all else. They have no real faith in God and cannot see that God is sovereign over everything. So, when faced with persecution, they are naturally revealed as cowardly people. Cowardly people, in order to protect

themselves, can become Judases. Such people are dangerous elements, they are terrifying individuals. The church absolutely cannot assign them any work, nor allow them to do any duty. Otherwise, if they engage in betrayal, the damage to the church's work would be too great; it would do more harm than good.

How does the suspiciousness of people who are cowardly and suspicious manifest itself? Some people can never see the various aspects of the work of God's house clearly. They don't know what work God is doing exactly, or whether the words God speaks are the truth. They don't have a correct comprehension or viewpoint on these matters, so they cannot confirm just what exactly is being done in the work of God's house, what results this work aims to achieve, or whether it is done for the purpose of saving people. They cannot see any of these things clearly. They are also unclear about what the church is. No matter how many sermons they hear, they don't understand even a little of the truth. They always have doubts about the brothers and sisters doing their duties, thinking to themselves, "These people are constantly busy, coming and going every day—what exactly are they doing?" Particularly within the context of believing in God and doing duties in the country of the great red dragon, leaders and workers fellowship and discuss certain items of the church's work—such as administrative work, personnel work, general affairs work, and especially some work that involves taking on risks—without letting the ordinary brothers and sisters know about these things. This protects them, it does not harm them. However, some people don't get this and always want to inquire about these things. For instance, they inquire about where the books are printed or where certain leaders and workers are being hosted. Would knowing these things benefit you? (No.) Do you lose anything by not knowing these things? (No.) Not knowing these things doesn't affect your

eating and drinking of God's words, it doesn't affect your attainment of the truth, and it certainly doesn't hinder your life entry or the transformation of your disposition. So, isn't it unnecessary for you to inquire about and look into these matters? Some people who do hosting are always suspicious. When leaders and workers don't make them privy to their fellowship and discussions on church work, they think, "Why are the leaders and workers always gathering and fellowshipping behind my back? What activities are they up to?" They aren't privy to the personal information of some leaders and workers, and they start to wonder, "Why don't they make me privy to this? I don't know their names, where they live, or what their actual situation is. Could these people trick me or harm me while leading me in my belief in god?" There are also some sensitive kinds of work, such as work involving offerings or some dangerous work—these are things that shouldn't be asked about in the first place, yet these people always want to inquire about them. When others don't give them answers, they become even more suspicious. In particular, there are some people who never had much faith in God to begin with—after coming to believe in God, they see that their family business is doing better and their family members are healthy, and they think this is God's grace and blessing. Out of this passing happiness, they offer a bit of money, but then they start wondering, "Where was the money I offered spent? Was it used for church work? Was it invested in business or used for illegal activities?" They always want to inquire and find out about these things, and always want to get to the bottom of these things. Some people's doubts are even stronger. For example, when the church buys some equipment or apparatus due to the needs of the work, or when it provides some care and assistance for the daily lives of those doing their duty, this sort of suspicious person always suspects, "Money is being spent in so many different areas—where does it

come from? Is the church also doing some kind of business? Does it have a wealthy patron or some kind of powerful backer behind the scenes? Is there some group supporting the church?" Especially when they are exposed to some baseless rumors and devilish words from the authorities that defame the church—claims like So-and-so from the church committed murder and broke the law, Such-and-such person is a criminal wanted by the state, So-and-so fled overseas with a huge sum of money, and so on—their doubts about the church and about God's work grow even stronger. Do such people have normal thinking? Can they see the principles believers should follow clearly? For most people, once they are certain that this is God's work, they no longer have doubts about God. No matter what problems or what kinds of people appear in the church, they are able to approach them according to God's words. Even if evil people or antichrists cause disturbances, they can comprehend it correctly. They never have suspicions about God or God's work, or about the church or God's house. At most, they may have opinions about certain individuals or some notions about God's work, but they can gradually resolve these through living church life. But suspicious people are different. From the very beginning of their belief in God, they carry suspicions and all kinds of notions. They are unsure whether God's words are the truth, unsure whether God expressing these words is God's work, and even more unsure whether the brothers and sisters gathering together is God's church. They constantly harbor suspicions, and always look for factual evidence to prove their suspicions are correct. What kind of attitude is this? Do you think people with this kind of attitude can understand the truth in their belief in God? (No.) They will never be able to understand the truth. What do they focus on most in their hearts? They are always pondering, "Who are these people? Is this some kind of social organization? Although god's house provides for these people's living expenses while I

host them, I am still taking a risk by being their host. So, will god remember my good deeds? If god doesn't remember them, won't my hosting have been in vain?" They constantly have such doubts in their hearts. Do you think they host the brothers and sisters willingly? (No.) They do it completely out of a desire to gain blessings, while being filled with doubts. Especially when they hear some things which they can't see clearly and consider negative according to their notions, the doubts in their hearts increase. For example, during gatherings, someone may bring up topics that involve the actions of the great red dragon's regime and the ugly faces of the demon kings, or sometimes fellowship on the truth touches on the oppression and arrests carried out by the great red dragon, and the nature essence of the great red dragon, and so on. These topics don't actually involve politics—they just help people learn to discern the great red dragon and see its face clearly, so that they can come to hate and reject the great red dragon and no longer be constrained and bound by Satan's influence. But when suspicious people hear such topics, they are cowardly and frightened: "These people are even discussing politics! Aren't they political criminals? Aren't they counterrevolutionaries? These topics are too sensitive! Quick, shut the windows, lock the gate, unplug the internet and phone lines! If the government listens in on this, we could be in big trouble! We'd get life sentences for sure!" They are unwilling to listen to such topics and will try every means to interrupt the fellowship to stop them from being discussed. They think to themselves, "What kind of work do these people do exactly? It's said that god doesn't get involved in human politics, so why are these people talking about politics? Aren't believers supposed to talk only about matters of believing in god? Why are they discussing these things? Isn't this just asking for trouble? If they want to talk about these things, they can do it wherever they want, but they mustn't do it in my house. I don't want to be

‘piggybacking’ on this!” They cannot see anything clearly. When they hear some rumors fabricated by the government, not only do they fail to discern them, but their misgivings become even stronger. If they were frequently suspicious and skeptical toward the group of demons in power or the antichrist forces and sects of evil spirits within religion, that would actually help them protect themselves. But in the church where God works, God has expressed so much truth, and yet they still can’t understand it and cannot determine that it’s the true way. After listening to sermons for so long and seeing God speak so much, their suspiciousness remains unresolved, and their notions and imaginings haven’t been eradicated. It’s clear that their caliber is too poor, that they have no comprehension ability whatsoever, and that they are not people who pursue the truth. From the start of their belief in God, they’ve never believed that God is sovereign over everything, and they’ve never believed that all of God’s words are the truth; even less have they believed that the work of God’s house is fully led by the Holy Spirit. As a result, everything makes them doubtful. For example, when fellowshipping about discerning different kinds of people during gatherings, we may talk about how antichrists mislead people; or how some people don’t do any real work despite everything they consume and enjoy being provided for using God’s offerings, which constitutes living off the church; or how some people steal or squander offerings; or how certain individuals in the church engage in licentious activities; or how some people do things that disgrace God while preaching the gospel. We discuss these matters so that people can learn how to discern others, and so that they can view people and matters according to God’s words and the truth principles, draw lessons and learn from these things, and avoid being misled or constrained by others. However, when suspicious people hear these things, they say, “Oh no! This is god’s house, the place where god’s work is done—how

could such things happen here? It seems I was right to be suspicious before. I need to be even more careful from now on. People are all too unreliable, and god's house isn't reliable either. Is god reliable, then? Who knows—maybe god isn't reliable either." See, they don't understand the truth, nor can they comprehend it. No matter what aspect of the truth is fellowshipped by God's house, what conclusion do they always reach in the end? That they were right to be suspicious for all those years, and that this was not unnecessary. If those who pursue the truth and have the thinking of normal humanity hear these things, they can treat them correctly. In one respect, their horizons are broadened and they gain discernment from these things. In another respect, they can draw lessons and learn from these things, and understand that people cannot follow other people, that they need to discern others and understand more of the truth, and that one can be misled at any time and in any place if they don't understand the truth, and that once they understand the truth and have stature, they won't be constrained, misled, or controlled by others. Suspicious people, however, will never think this way. The more God's house fellowships about discerning different kinds of people and matters, the more they feel that their suspicions are correct and confirmed: "See, I'm the smart one! Good thing I stayed wary. People often say I'm suspicious and distrustful, but the facts prove I was right to be suspicious. Look how foolish you all are—in your belief in god, you only know to do your duties and talk about your experiential knowledge. What's the use of that? Can that protect you? No! No matter what situations you face, you can only protect yourself if you're warier and question things more. You have to guard against everyone. You can't rely on anyone as much as yourself, not even your own parents!" Tell Me, just what kinds of people are they? Are they believers in God? (No.) No matter what kind of work God's house fellowships about or which types of people it discerns,

and regardless of what environments God lays out for people, the purpose is for God's chosen people to learn lessons from these things, for them to receive training in the kingdom in a more practical manner, and for them—through these practical lessons—to come to understand the truth and gain discernment toward people, see people and various matters clearly, and thus better understand just which actual people, events, and things the words and truths that God expresses are referring to. But suspicious people aren't just unable to learn any lessons from these things, and instead they become even more suspicious and cunning.

Some suspicious people, whenever they say or do something in God's house, are always extremely cautious, constantly fearing that the brothers and sisters or the leaders and workers will prune them or even torment them. They say, "If I stop believing in god and leave the church, will the church retaliate against me?" They ought to rest easy about this. If a disbeliever leaves the church, it's a happy occasion for all parties—it benefits everyone. So, if you want to leave the church or give up your duty to go back home and live your life, you should boldly bring it up without any worries. You could also write a statement, saying: "As of such-and-such date, I officially leave The Church of Almighty God and withdraw from the ranks of those doing their duty." This is completely allowed. The doors of God's house are open, and you can leave boldly without worrying about anyone retaliating against you. There's no need to be afraid or suspicious. Do you see any evil people among these people in the church? Absolutely not. Even if there are evil people, they must get cleansed away. Most people are quite well-behaved and like to walk the right path in life. Retaliating against or harming others violates the truth principles, and they could never do such a thing. What do you think is wrong with how suspicious people conduct themselves? They have only a distrustful mind but no intelligence.

They believe that their cunning, deceitful, and distrustful mind is the highest form of wisdom when it comes to how they conduct themselves. They aren't interested in the truth principles nor in God's work and words—they neither understand nor seek to. Instead, they live only according to Satan's philosophies, thinking, "No matter what befalls me, I should question things more. In addition, I think that no matter whom I harbor suspicions toward, it is reasonable for me to do so, and regardless of whether my suspicions align with the facts, it's justified. In summary, suspecting more when confronted with situations benefits me." As a result, no matter how many years they believe in God, they never seek the truth in God's words, nor do they seek answers in God's words to resolve the various problems and misgivings they have. Instead, they rely on their own mind, distrustful mentality, philosophies for worldly dealings, or their own life experiences to analyze and deal with these matters. In the end, the more they encounter various situations and the more information of various kinds they hear, not only does their suspicious nature remain unchanged, but their misgivings grow and grow. For example, when this kind of suspicious person has believed in God for one or two years and hears about the Zhaoyuan Incident fabricated by the CCP to defame God's house, they think, "Maybe it was done by god's house. Even if it wasn't ordered by god's house, it must have been done by some brothers and sisters below, and you're just not admitting it." After believing in God for three to five years, they still believe the great red dragon's version of events. Even after eight to ten years, their misgivings about God's house remain unresolved. They don't believe that it was the great red dragon framing and defaming the church; they simply assume that the people of God's house did it. You see, when they view some matter, they never do so based on God's words or the truth principles—they believe the great red dragon's version and view

the matter from the standpoint of devils and Satan. No matter how Satan oppresses and brutalizes God's chosen people, they feel that it is understandable, but they never believe that God's house is innocent or that the brothers and sisters who suffer persecution for believing in God are blameless. Even though they see with their own eyes that the brothers and sisters in God's house are all people who are well-behaved and keep to their place, in their heart they always believe, without any doubt, the things that the great red dragon has done to defame the church. Although, in believing in God, such people can endure hardship, pay a price, and even make offerings, they are ultimately still disbelievers. In fact, suspicious people are more troublesome than those who don't love or accept the truth. In what way are they more troublesome? Those who are uninterested in the truth are completely indifferent to and uninterested in the church's work and the performance of duties; no matter how believers follow God or do their duties, it's unimportant to them. As a result, they don't have misgivings about matters of believing in God or doing a duty, and they basically never inquire about the church's affairs. But suspicious people are the exact opposite—they love to inquire about hearsay. Why do they want to inquire about these things? One of their goals is definitely: "If I inquire more and know more, it'll help me to prepare my backup plan in advance, and to decide at any moment whether to stay or leave." They also focus on inquiring about certain matters, such as what the real name of a particular leader or worker is, where they live, what kind of career they have in the secular world, or why they left their home to do their duty. They might also inquire about those preaching the gospel, such as whom they have preached to, which of their family members believe in God, how many years they have been preaching the gospel, how many people they have gained, and so on. They inquire about all these things in great detail. Suspicious people

love gathering this kind of information, and once they've gathered it, they feel at ease, thinking it's very necessary to know these things, and that they can put this information to use at crucial times. Suspicious people know too much. They are "information databases," and they even know some things that leaders and workers don't know, such as who has gone abroad to do their duty and which country they went to—they even know these things about people going to other countries. But if you ask them which episode of sermons was issued most recently, they won't be able to tell you. They never pay attention to matters of life entry, but when it comes to the personal information of the brothers and sisters and some of the church's circumstances, they are very clear on those things. One of their purposes for often inquiring about things is to know more about all kinds of circumstances, after which they can prepare a way out for themselves at any time. They believe that it'd be extremely foolish to not give any thought to their way out—to use the words of nonbelievers, they'd be "helping someone count their money after being sold down the river by them." In actuality, they're like rotten old food, not worth a dime, and yet they see themselves as very valuable. What do you think, are these people suspicious? (Yes.) These are suspicious people indeed. Suspicious people have an especially cunning and deceitful humanity. Some people see cunning and deceitfulness as signs of high intelligence, but this is wrong. In actuality, these cunning and deceitful people are extremely stupid and lack any caliber. Their caliber is so poor, and this is already difficult to change; their also being cunning means that they are even harder to cure. If someone merely has poor caliber but they are relatively honest and not cunning, and they can sincerely do their duty, perhaps they still have a glimmer of hope of being saved. If they have poor caliber and are somewhat deceitful but they can accept the truth and know themselves, they

perhaps have a glimmer of hope of casting off their deceitful disposition. If they can understand the truth and gradually know and enter into it, their suspiciousness might be lifted bit by bit. But unfortunately, these people are both lacking in caliber, and deceitful and cunning, and they are also stupid to a great extent. This is like a blind person suffering from an eye problem —there's no cure, right? (Right.) Such people are irredeemable. Since these people are suspicious to an irredeemable degree, how do you think they should be treated? (If such people are discovered, they must be guarded against. They are capable of selling out the church to protect themselves; they are dangerous individuals. We can seek out opportunities to expose them and clear them out, or if we can't find an opportunity to do so, we can persuade them to leave in a wise manner.) Once you're certain that someone is a suspicious person, don't engage with them. Engaging with them will only bring trouble. If you engage with them, they will always try to figure you out. If you are going to go out, they will keep a close eye on you, constantly asking, "Where are you going? How many days will you be gone? What are you going to do?" When you return, they will ask, "Who did you meet? Did you accomplish your task? What did you all talk about?" If you don't answer them, they will complain: "They won't let me be privy to anything. They don't trust me, do they? They're not treating me like a member of god's house! They said that they were going to do church work, but why were they keeping it from me? They must have gone out to do something illegal." They will always spy on you behind your back. Such people are really troublesome. They inquire about lots of things, wanting to know everything. But once they know those things, they can't comprehend them purely or treat them correctly, and they also try to look for suspicious parts in them, which causes their doubts to grow larger and larger. Suppose that you advise them, saying, "Since you have such big doubts about God,

and since you don't believe that God's words are truths, and that they can purify and save man, you should just stop believing in God!" They won't be willing to do that—they'll still want to believe and they'll still want to gain blessings. Aren't these people troublesome? (Yes.) These people are easy to handle. If they can bring major trouble to the church, then quickly persuade them to leave. These people aren't trustworthy, they don't have the ability to comprehend the truth, and even if they can do a bit of a duty, they will bring great trouble to God's house—they do more harm than good. So, persuading them to leave is necessary.

Cowardly people are troublesome, and suspicious people are also troublesome. But people who are both cowardly and suspicious are even more troublesome. These people are extremely timid and afraid of death, and they are suspicious about everything, constantly being suspicious about whether believing in God could lead them to be tricked. They are afraid that their prospects might be hindered and think that being arrested and persecuted, leading to their death, would hardly be worthwhile. If they are suspicious to this extent, what's the point of believing in God for them? Isn't this just making things hard on themselves? They guard against the brothers and sisters and every work arrangement of God's house as if they were guarding against swindlers, just like they guard against the great red dragon or devils and Satans. Some people still try to advise them, saying, "Just make sure to believe in God diligently, pursue the truth, and do your duty well, and God will approve of you." But what are they thinking inside? "You want me to do my duty properly, but once I'm well known and the great red dragon arrests me, won't that be the end of me?" If this really is their mindset, then there's no point in trying to advise them. They are extremely timid, and always terrified of death. When they hear that believers in God have been arrested, they are so scared that they wet their

pants. But when it comes to swindling and cheating people in business, no matter how much trouble they get into, they aren't afraid at all—they are quite bold in this regard. Yet, when it involves matters of believing in God, they are utterly timid. They are full of all kinds of misgivings about the brothers and sisters, about God's house, and especially about God and God's words and work, and no amount of fellowship can resolve these misgivings. No matter how many years they believe, they still don't know what it means to believe in God or why they need to gather and do their duty. It's obvious that these people have impaired intelligence, and are quite cunning and deceitful. Such people should be persuaded to leave quickly. If they stop coming to gatherings and no longer want to do their duty because they're cowardly or for any other reason, then that's perfect—it saves the trouble of clearing them out and avoids the hassle. If one day they become interested in believing in God again and want to return to believing in God, you can tell them, "As a believer in God, you could be arrested and imprisoned at any time, and there's even the risk of losing your life. But if you don't believe in God and instead do business in the world and make lots of money, maybe you'll be able to enjoy some comfortable days." After hearing this, their hearts will fully settle, and they'll no longer think about believing in God. They'll think, "Finally, my years of worry and dread are over. I don't need to suspect the church, the brothers and sisters, or god's house anymore. I've finally broken free." And just like that, these cowardly and suspicious people are convinced to leave. This resolves the major trouble, right? (Yes.) This is a great way to resolve the matter.

L. Being Inclined to Court Trouble

Let's take a look at the next manifestation: being inclined to court trouble. Do you know what kind of people are inclined to court trouble? In the church have you encountered this type of person who is inclined to

court trouble? Regardless of their age, gender, or what profession they have in the world, if they always court trouble and always do things that violate laws and regulations, bringing negative impacts to the church and forming huge obstacles to the gospel work, then the church should handle these people promptly. First, give them a warning, and if the situation is too serious, expel them or clear them out. You cannot show them any courtesy. What kind of people are those who are inclined to court trouble? For example, some people, when doing business or running factories in the world, associate with shady individuals and often do things that violate laws and regulations. Today, they're evading or underpaying taxes; tomorrow, they're engaging in fraud and deception, or even getting involved in legal cases for causing death. Because of these things, they frequently receive court summons, spend their days engaged in lawsuits, and are constantly embroiled in disputes. Can such people believe in God with sincerity? That is impossible. There are also some people who claim to believe in God but behave in very strange and abnormal ways. Today, they are harassing the opposite sex; tomorrow, they might sexually assault someone and get reported. Would you say these people are inclined to court trouble? (Yes.) So, can such people believe in God with sincerity? (No.) These people who are inclined to court trouble, after believing in God, still always associate with shady individuals from society and constantly give rise to disputes, such as disputes over emotional matters, finances, property, or personal interests. Or, because of some incident that causes tension in one of their relationships, or due to their ill-gotten gains being split unevenly, there are always people looking to cause them trouble. When the brothers and sisters occasionally visit their home, they may encounter these shady people. Even when they are at gatherings or doing their duty, these shady people sometimes show up at the door or send harassing messages, so anyone in

the company of these people who are inclined to court trouble is likely to be dragged into their troubles; in particular, the church's work and reputation are even more likely to be drawn in and damaged by these people. Tell Me, is it good for such people to remain in the church? (No.) This kind of person must also be cleared out and handled.

There are also some people who, regardless of what profession they have in society, always want to be at odds with the government, with government officials, or with certain social groups and public figures. Today, they're exposing the government's unfair actions; tomorrow, they're suing some group or organization, demanding compensation for damages; the day after, they're exposing a public figure's private life, causing people to come looking for them. Is this courting trouble? (Yes.) Even after they come to believe in God, they still want to keep getting involved in societal matters. When they see something that makes them feel dissatisfied and indignant, they always want to stand up for justice to show themselves off, or write a comment or article to pass judgment on the rights and wrongs of the matter. What happens in the end? They don't accomplish anything, but end up causing themselves a boatload of trouble, getting entangled in lawsuits and having their reputation ruined. And there are always shady people from society looking for them, wanting to retaliate or take action against them, so they live in extreme fear. To escape this kind of life and avoid trouble, they buy several houses, explaining, "As they say, 'A crafty rabbit has three burrows.' Only one of my three houses is known to the public; no one knows about the other two. I'm keeping them for the church to use and for the brothers and sisters to stay in." Do you think the brothers and sisters would be safe staying there? (No, they wouldn't.) Their words sound all very nice, and their intentions in doing this are good, but with their character and their flaw of being inclined to court trouble, who would

dare stay at their house? If you stayed there, people might think you're part of their family. If someone is looking to beat them up but can't find them, wouldn't they just give you a beating instead? Some people are inclined to court trouble. When they're out driving ordinarily and go through a remote area, they might get stopped by someone, who then drags them out of the car, savagely beats them, and gives them a warning. They know it's because they offended someone first and brought trouble on themselves, and that whoever they offended wanted to torment them. Isn't that exactly what they deserved? This type of person is the type that is inclined to court trouble. After they start believing in God, regardless of what matter the church is discussing, they always want to butt in; they want to have their say on the matter and make some comments, also trying to get people to listen to them. If the church doesn't adopt their suggestions, they become downright dissatisfied and resentful, unaware of their own abilities. No matter how many losses they suffer, they never remember them or draw lessons from their failures. Such people spell trouble even when they believe in God. For one thing, they don't understand the truth but still always want to get involved in the church's work, trying to meddle in everything, with the result that they disrupt and disturb the church's work. For another thing, whenever they spend a lot of time with any brother or sister, they also bring trouble on them. People of this type who are inclined to court trouble are a huge pain. Do you think people who court trouble are people who don't make waves? Are they people who keep to their proper place? (No.) They are definitely not people who keep to their proper place. Generally, people who live decent lives tend to keep to their proper place. As long as societal matters have nothing to do with their belief in God, they absolutely don't get involved in or inquire about them. This is called being rational, understanding the times, and understanding the sense of things. This society

and humankind are so wicked and complicated. As nonbelievers say, “In this chaotic era and chaotic world, people need to learn how to protect themselves.” Moreover, you’re always commenting on societal matters and wanting to get involved in them, but that is not the path you should be walking in life. Doing those things has no value and is not the right path in life. Even if you are able to speak fairly, that still doesn’t count as a just cause. Why not? Because there is no fairness in this world; evil trends do not permit it. If you can truly speak fair words and honest words in God’s house, that has value and significance. But if you speak fair words and honest words in this evil, corrupt, and chaotic world of man, such words easily invite trouble and bring danger. Wouldn’t it be very stupid to say such words then? Doing this not only wouldn’t allow you to live in a way that has value, but it would also bring you no end of trouble. So, smart people see that these societal matters are a scourge and distance themselves and avoid them, while stupid people head toward them, bringing a great deal of trouble upon themselves. Some people in particular, after training in martial arts for a few days, learn a few flashy techniques and gain a little fame, and then want to fight for justice and rob the rich to help the poor. They want to take on the role of a knight-errant or swordsman, going around righting wrongs, and they even step forward to help whenever they see injustice. As a result, this leads to trouble—they don’t realize how complex society is. Tell Me, when you step forward to help, won’t you end up offending some people? Won’t you ruin the careful plans that some people have made? (Yes.) When you ruin the careful plans those people have, will they let you get away with it? (No.) You might say, “What I’m undertaking is a just cause,” but even if it is a just cause, that won’t do—this world won’t allow you to undertake just causes. If you do, you’ll be courting trouble. Fools don’t get this, they can’t see through the world.

They always think that, since they are a knight-errant, they should step forward to help others. But in the end, they mess up somebody's careful plans, and that person seeks revenge on them and refuses to let up. This is how they court disaster. The other person secretly starts finding out their name, where they live, what their family situation is, who their family members are, whether they have any influence in that area, and how best to take action against them. Once they have a clear understanding about all this, they then start making their move on the "knight-errant," whose life becomes difficult from then on. People of this type frequently court trouble and, no matter how great the losses they suffer, they never learn their lesson. When they encounter something they see as unjust, they still want to fight for justice, and to step forward and help. Not only do they bring trouble upon themselves, but they also put their family in harm's way, and sometimes even drag friends or colleagues around them into it. If they believe in God and enter the church, the brothers and sisters could end up getting put in harm's way by them as well. For example, if they get into trouble in society and someone wants to retaliate against them, and that person knows that you attend gatherings with them, they might come to you for information about their personal and family situation. So, will you tell that person or not? If you do, it's tantamount to betraying them, which will bring trouble upon them; if you don't, that person might torment you. There are too many evil people in this world, and evil people are all beyond reason. If someone offends them, they will resort to any means to get revenge. Isn't that the case? (Yes.) No matter what kind of trouble people who are inclined to court trouble get into, it always causes trouble and disturbance for the performance of their duty and can also affect the church's work to varying degrees. If someone constantly courts trouble, do you think fellowshipping the truth with them can resolve this problem?

(No.) People of this type often lack sound reason. Even when they get into trouble, they don't see it as trouble; they might even think they have a sense of justice. In such cases, fellowshipping the truth with them is useless because they are people with distorted comprehension, they are absurd individuals. Absurd individuals don't easily accept the truth. Some people might say, "They are facing difficulty; how could we disregard them? How could we not show them some pity? We should treat them with love." Treating them with love is fine, but can they accept it? If they do not accept the truth whatsoever and continue to hold onto their own views, is it appropriate for you to keep fellowshipping the truth endlessly with them? (No.) Why is it not appropriate? (People of this type don't sincerely believe in God. Their essence is that of disbelievers. Even if we fellowship the truth with them, it won't resolve the problem, and they can still bring a lot of trouble to the church.) So, should people of this type be cleared out? (Yes, they should.)

There is another type of people who are inclined to court trouble. In the church, they are always inciting the brothers and sisters to do certain things. For example, they say: "That action taken by the government and the policy they formulated are unreasonable. As Christians, we must practice righteousness, we have to speak up and cannot tuck our tails like cowards. We need to march in the streets with banners and protest, fighting for the well-being of the brothers and sisters, our church, and all humankind!" And what is the result of this? Before they can even march, the government already finds out, and the court sends a summons. Tell Me, is it fortunate or unfortunate for the church to have such people? (Unfortunate.) Some people say: "It turns out that our church has such a talented person—this person is leadership material! Look at the people in our church; they are all meek and toe the line, with no influence in society.

They are timid and don’t dare to take on any major matters, and they are very afraid of courting trouble. This person is different—they are courageous, insightful, and decisive; they also have influence in society, they are capable, and when they see injustice, they dare to stand up and step forward. Even when faced with a legal case, they don’t get flustered or anxious. Their mental capacity makes them naturally suited to being an official. If this person were involved in politics, they would either be a representative or at least the governor of a province. We are not good enough. Thus, the church should select them to be leader. If they lead us, we will surely obtain salvation!” Some foolish people hold those who are inclined to court trouble in society in particularly high regard and idolize them, even wanting to elect them as church leaders. Do you think this is appropriate? (No.) Why is it not appropriate? Doesn’t the church need such “capable people”? (The church does not need such people. Church leaders must lead God’s chosen people to eat and drink God’s words together in gatherings, pursue the truth, and do their duty to spread the gospel. Even though such people may appear to have so-called courage, insight, and decisiveness on the surface, they are unable to do this kind of work and will bring endless trouble to the church. Therefore, they are not fit to be church leaders.) Let Me tell you, it is a mistake for this kind of person to remain in the church, and it would be even more disastrous to elect such people as leaders. Where would they lead the church? They would turn the church into a religious group! This is because when they see injustices in society, they will file lawsuits; when they see evil people bullying the poor, they will fight for them; when they see corrupt officials brutally harm the people, they will want to champion justice on behalf of Heaven. Consequently, you would all also gradually become knights-errant fighting for justice. In this way, could you still obtain salvation? On the surface, people who are

inclined to court trouble may seem quite competent, but in the end, what happens? They are all eliminated for disrupting and disturbing the church's work, because the path they follow is not the right path. No matter what kind of trouble they court, they are not walking on the right path, nor are they following God's will. Nothing they do has any connection with the church, with God's work, or with God's intentions; everything they do is distanced from God's intentions and departs from the right path. The nature of their courting trouble is that they are dealing and entangled with devils; they are being plagued by devils. Therefore, God's house must draw a clear line between itself and such people. If they repeatedly court trouble, refusing to listen no matter who tries to advise them, and they court trouble without learning from their mistakes, even committing reckless misdeeds, then they should be persuaded to leave. You can say: "Look at all the trouble you've courted, how much of an obstacle it has been to the church's work, and how many people's performance of duty has been affected. How do you not realize this? Your breadth of mind is far too broad—it's broad enough to encompass the whole world. A person like you should strike out into the world; you ought to cultivate yourself and govern the nation, bringing peace to the world. You are suited to associating with high-ranking officials; only then can you ride above the everyday and spread your wings and soar. Staying with people who believe in God all day—won't that just hold back your grand ambitions and limit your ability to spread your wings and fly? Look at us—none of us have grand aspirations. We are focused solely on believing in God, reading more of God's words to understand some truths, and doing less evil, and then perhaps we can receive God's approval—that's all. We are all people slandered and insulted by worldly people, rejected by the world, so you aren't meant to associate with people like us. You'd be better off if you returned to the world and strove there;

maybe you'll achieve great success and realize your ambitions." Is persuading them to leave in this way appropriate? Is this a good way to resolve the issue? (Yes.) This is how the church should handle such disbelievers; resolving the matter this way fully aligns with the truth principles.

What other types of people are inclined to court trouble? There's a type of person who is particularly popular with the opposite sex and is always flirting with shady individuals. They aren't pursuing a proper romantic relationship; instead, they maintain very close and improper relationships with multiple people of the opposite sex. Because they can't handle these relationships properly, it's possible that the people they flirt with will become jealous or even seek revenge on each other. Is this trouble for them? (Yes.) This too is a major trouble. Some people might not care about these matters, but such things often bring trouble to their personal lives and their faith, and it can even affect their personal safety. These troubles constantly follow them, and those who frequently interact with them can't help but become implicated as well. Whether they are genuinely in a romantic relationship with these opposite-sex individuals or merely flirting with and using each other, we aren't concerned with such matters. What are we concerned about? We are concerned about whether the troubles they bring will have any detrimental impact on the brothers and sisters or the church. If there is an impact, the church should step in to resolve and handle the issue, advising them to take care of these troubles properly. As for how they take care of it, we won't interfere. If, no matter how they are advised, they still refuse to listen and do not take care of or resolve these troubles, then they should be isolated and given a warning: "You need to first take care of your personal troubles. Once they are taken care of, you can resume doing your duty. If you don't take care of them

properly, you will remain isolated." Although they are believers and may even do their duty—perhaps an important duty at that—because of the serious problems in their personal lives and because the trouble they court could affect the church's work, the church leaders cannot ignore it, as these troubles pose potential risks. For example, the people they get into relationships with might learn some of the church's circumstances or personal information about the brothers and sisters from them. If they were to leak this information to ill-intentioned individuals or to the great red dragon, it would be harmful both to the church and to the brothers and sisters. Therefore, for the church, these troubles or potential risks are all brought by them, so the church should have them resolve their personal troubles first. If they fully take care of the troubles, God's house can make a decision to accept them again based on their circumstances. But if they continue to not resolve the troubles and still want to do their duty, what should be done? (They should not be allowed to do their duty.) In that case, they must be persuaded to leave or be cleared out. In short, whether it's church leaders or the brothers and sisters, once they discover that there are people in the church who are inclined to court trouble, they should address the matter according to principles and handle it promptly. They should not wait until these individuals bring danger to the brothers and sisters or bring trouble to the church's work before handling and resolving it.

Some people are quick to provoke trouble and get into fights and brawls. They always feel they can throw a good punch, always wanting to defeat everyone in the world, or, if they know a little fancy martial arts, they always want to use violence and force against others. Isn't this kind of person also inclined to court trouble? (Yes.) There are also those who do not keep to their proper place wherever they go. They don't follow rules or observe public order and always want to be unconventional. When driving,

they insist on running red lights, or insist on making a left turn where it's not allowed, and when pulled over and fined by the police, they refuse to accept it and want to report the officer. You see, they dare to report anyone. Even though the police act according to the law, they still want to report them—they flout the law. Aren't these imbeciles also inclined to court trouble? (Yes.) This kind of person who is inclined to court trouble thinks that they have God to rely on because they believe in Him, and that the church has large numbers of people and great influence, and they thus fear nothing. They commit reckless misdeeds everywhere to show off their capabilities and to show how formidable they are. Even after getting into legal trouble, they don't know to reverse course. In the end, what do they say? "This world is truly evil. I was arrested just for standing up for justice. This world is truly unfair!" They still refuse to admit their mistakes. They provoke and bring trouble upon themselves, yet they complain that it's unfair to them. Isn't this utterly absurd? (Yes.) No matter how evil and dark the world is, it is unwise of them to provoke trouble. God has never asked anyone to provoke trouble, nor has He asked anyone to use the banner of believing in God to fight for justice and enforce justice on behalf of Heaven. Some people say, "The laws of this world are not the truth, so there's no need to follow them." Even though the law is not the truth, God has never told you that you can break the law at will, nor has He told you that you can kill or commit arson. God asks you to obey the law and follow public order in society, to know to observe moral norms and follow the rules wherever you go, to not be provocative, and to not court trouble. If you break the law, you will bear the consequences yourself—don't expect God's house to take responsibility for you, because this is personal behavior and only represents you as an individual; God's house never instructed you to do anything illegal. No matter which country you are handling matters in,

God's house has you check the law and consult a lawyer. Whatever the lawyer says is appropriate, that's what you should do. If the lawyer didn't advise you to act a certain way, and you act blindly, bungle matters, and break the law, you will bear the consequences yourself—don't bring trouble to God's house. Even if the approach the lawyer suggests is not the best option, you must still follow the lawyer's advice. As long as it is legal and does not cause significant harm to God's house, it can be done. God's house has always told people to consult lawyers and handle matters according to the law. However, some people think, "God's house does not belong to the world, so we should not follow the trends of the world! The law does not represent the truth—only God is the truth, and God is supreme. We only submit to the truth and God!" While this statement is correct, you are still living in this world and have to deal with many realistic issues. Therefore, you cannot violate the law, nor can you violate the truth principles. God's supremacy refers to God's identity and status; it is not a reason for you to engage in illegal activities or act despotically in society, do whatever you want, and court trouble everywhere. God has never encouraged or required anyone to break the law in doing anything, but rather tells you to follow the law and observe societal rules, that if you break the law and get penalized, you must accept the penalty, and that you shouldn't cause an issue or court trouble. If you are always courting trouble, always thinking that because you believe in God, you have God backing you, and so you fear nothing, I'm telling you, you've got it wrong! God does not back your fearlessness in the face of all things, and God's house will not pay for your scoundrel-like logic. Don't ever think that just because there are many people in God's house and it has great influence, you can do whatever you want. If you think this way, you are wrong. This is Satan's logic. God's house has never said such a thing, and neither has God. God's house does not encourage

anyone to act this way. It is true that God's house has many people, but the number of people—whether many or few—is not to back anyone, embolden anyone, or shield anyone from trouble and smooth things over. God chooses people so they may follow Him and follow His will, so that they can be up to standard as created beings and fulfill the duty of created beings. It is not so that you can go against the world, it is not to have you spout grand-sounding ideas in the world, and it certainly is not for you to teach the world a lesson. Believing in God is not about going against the current; it has nothing to do with going against the current or despising the world. So, don't misunderstand God's intentions for people, and don't misinterpret or misunderstand the significance of believing in God. What is the purpose of God choosing people? (It is for people to follow God, follow God's will, and do the duty of created beings.) God chooses people in order to gain them, to gain true created beings, to gain humans that truly worship God; it is so that a new humankind will emerge, one that can worship God. The purpose of God choosing people is not for them to go against this world or humankind. Therefore, those who are inclined to court trouble should be kept away from the church and away from places where people do their duty as much as possible, so as to avoid affecting others' performance of duty.

As for those who are inclined to court trouble, no matter what kind of trouble they court, if it brings trouble to the church and affects the brothers' and sisters' performance of duty, leaders and workers should step in and resolve the matter. It absolutely must not go unchecked. They should promptly understand and grasp the situation, clarify the root of the problem, and then come up with a reasonable solution and handle it. Why should it be handled? For one thing, these troubles can affect church work, church life, or the brothers' and sisters' performance of duty. For another, whether

these individuals who are inclined to court trouble are seen by others as talented or as loafers and scoundrels, as long as they bring trouble, they should be handled in a timely manner. So how should they be handled? It's not about handling the trouble, but handling the people responsible for bringing it. By cleansing them away from the church, the root of the trouble is resolved, and the issue is thus handled. You must never be lenient just because some people who are inclined to court trouble appear to be capable or gifted in your eyes. If you can be lenient with them, then you are truly a very muddleheaded person and unfit to be a church leader, and the brothers and sisters should remove you from your position. If you don't safeguard the interests of God's house and don't protect the brothers and sisters, but instead protect evil people and troublemakers, even idolizing them beyond all measure, treating them as honored guests and gifted individuals, thinking they are talented people that are hard to come by in the church, using them for major tasks, and even smoothing over their troubles for them —then you are wholly unfit for the role of church leader. You are a muddled person and a false leader, and you should be dismissed and eliminated. If a church leader refuses to listen to advice and insists on protecting some evil person who is inclined to court trouble or using them for major tasks, the brothers and sisters should not only remove the leader but also bundle them together with this person who courts trouble and clear them both out. Don't you idolize the person who courts trouble? They feel protected by you too, and you get along so well—well then, sorry, but you both need to go. God's house doesn't need either of you! If there are people who are inclined to court trouble in a church, and the upper-level leaders are unaware, while the church leader is muddleheaded and lacks discernment, then the brothers and sisters who understand the truth must step in to resolve the issue. For one thing, they should promptly report the matter to the upper-level leaders.

Additionally, they must unite with the other brothers and sisters to fellowship and discern the false leader. Once it is confirmed that they are a false leader, they must be dismissed or removed, and a new leader should be elected—someone who can safeguard the interests of God's house, the work of the church, and church life. Is practicing this way appropriate? (Yes.) Cleanse this church leader and the person who is inclined to court trouble away together. Aren't they two people who get along well together due to their shared vile qualities, envying and admiring each other? Then fulfill their wish and let them return to the world together—God's house doesn't want people like them. If they stay in the church, they will only court and create trouble, causing great harm to the church's work. They should be cleansed away. Wherever they want to go and however great trouble they want to court is their own business. In any case, it has nothing to do with the church and won't implicate the church. Won't that resolve the issue? (Yes.) This solution is quite good. That concludes our fellowship on the twelfth manifestation, regarding people who are inclined to court trouble.

M. Having a Complicated Background

Let's take a look at the next manifestation: having a complicated background. What types of people do you think have complicated backgrounds? (Some people are involved in both the criminal underworld and legitimate circles, and their social backgrounds are relatively complicated—do they fall into this category?) When we talk about complicated backgrounds, we're definitely referring to worldly-wise people. What is the typical manner of worldly-wise people? It's that they sit down, cross their legs, and start talking non-stop; they ramble on about everything under the sun, and are able to prattle for a while about both domestic and international affairs, but not a single word that they say is true—it's all big talk that's either made-up or just imagined. Blowhards aren't

necessarily those who have complicated social backgrounds. Blowhards may simply be loafers, and just ordinary folks—wherever they go, they talk big, speaking about lofty, unrealistic things to mislead people and make others think highly of them, and it doesn't take long before their reputations are ruined. What kinds of people have complicated backgrounds? For example, some people join a political party in society, but after trying for several years, they don't gain any status. Then, they join another party, and they finally manage to get a position as a minor leader or minor official. They have particularly complicated social connections. No one can say for sure whether the people they associate with are their friends or enemies—not even their own family knows, only they themselves do. Don't such people have complicated backgrounds? (Yes.) These people have politically complicated backgrounds. Today they support this party, tomorrow they support that one; today they back one person for election, and tomorrow they back someone else. In short, no one knows what they truly think. They don't tell regular people exactly whom they support, or what their political stance or political goals are exactly; they are particularly secretive about these things, and regular people—even their own families—don't know these things about them. However, they are especially passionate about politics, and they have some acquaintances and know some people on the political stage; it's just that for the time being, they haven't accomplished their ambitions. After this kind of person enters the church, they see that the brothers and sisters are just ordinary people who don't understand or engage in politics, and in their hearts, they disdain those who truly believe in God. Nevertheless, they always want to exploit the church's fame in the religious world and in society or to take advantage of the church's influence to do what they want, to satisfy their overreaching desires or give full play to their political ambitions—that is, they want to hide within the church,

and wait for the right opportunity, so that they can use the church community or certain people, events, and things within the church to fulfill their political goals. Can this kind of person be considered to have a complicated background? (Yes.) The thoughts, principles for handling matters, various tactics, and the strategies and methods for speaking used by those engaged in politics are things that ordinary folks cannot see through. In particular, young people or those without social experience cannot see through them at all. For these people with politically complicated backgrounds, those without political savvy are playthings in their hands, and they absolutely look down upon such people. To give an imprecise example, in the animal kingdom, the most cunning creatures are snakes, foxes, and tigers. From their perspective, animals like sheep, rabbits, deer, and dogs are foolish. People with political backgrounds view most brothers and sisters in the same way that cunning animals, such as foxes and snakes, view guileless animals like sheep, deer, and dogs. They can see the brothers and sisters clearly, but the brothers and sisters cannot see through them. So how can we discern people with politically complicated backgrounds? Those who are involved in politics have their hearts set on politics and power. As long as they like power and being involved in politics, sooner or later they will participate in politics; they cannot remain hidden in the church forever. When they do expose themselves, you will understand: “So, it turns out that they believe in God for political purposes! They have a political background and don’t sincerely believe in God. They have another agenda for believing in God!” When those people first enter the church, they hide themselves especially well, attending gatherings and doing their duty normally. But when the moment is ripe, they will try to use the church to do what they want, and their overreaching desires and true faces will naturally be exposed. Only then will the brothers and sisters be able to see

that they are disbelievers. When they are exposed, it becomes very easy to discern them. For example, when a wolf is disguised in sheep's clothing and mixes with the flock, you might not be able to discern whether it's a wolf or a sheep, but when it starts eating the sheep, you'll discern it as a wolf. Those who are involved in politics are all disbelievers who have infiltrated the church. When these people try to mislead and draw the brothers and sisters into joining some political party and participating in politics with them, you'll see that their belief in God is false, and that their true goal is to engage in politics—no matter how complicated their background is, it will have surfaced and been exposed. At this point, people will be able to discern them. This is one type of person who has a complicated background—those with politically complicated backgrounds.

There is another type of person who falls under the category of those who have complicated backgrounds. Some people in society don't keep to their proper place and live decent lives, but instead like to associate with shady individuals. These individuals include, for example, those who commit forgery and fraud or members of the criminal underworld; those with status, fame, and prestige in society, who are on the surface government officials or businesspeople, but always engage in illegal, criminal activities behind the scenes, colluding with certain officials or members of the criminal underworld to traffic firearms, drugs, or other contraband prohibited by the state; as well as those who have been convicted and imprisoned multiple times and who have done some evil deeds, such as grave robbing, rape, sexual assault, or are even human traffickers or human smugglers. People of this sort who have complicated backgrounds associate with these kinds of individuals, and they moreover have particularly close relationships with them—they call each other "brothers," and they use one another and do things for each other. On the

surface, these people don't do any obviously evil deeds, and they don't commit theft, robbery, murder, or arson, but the groups they associate with and the circles they move in are all comprised of these indecent individuals. Isn't this kind of person also quite frightening? (Yes.) They partner with these individuals to invest in business, and when their partner does something illegal and needs their help, they offer assistance. While they may not be the main culprit, they are an accomplice. You could say that this kind of person frequently skirts the edges of the law. What does it mean to "skirt the edges of the law"? (It means they often engage in activities that could potentially be breaking the law.) That's one aspect. Additionally, they often exploit legal loopholes, and the things they are involved in are all major matters. If they ever get caught, even as an accomplice, they could be sentenced to 10 or 20 years, or face massive fines. Wouldn't you say this type of person is troublesome? (Yes.) You've never seen them commit an obvious evil deed, and you haven't seen them kill people, set fires, or cheat or frame anyone, but when those who line their pockets illegally and break the law in both the criminal underworld and legitimate circles engage in unlawful activities to extract huge profits, this kind of person also takes a share of the spoils and gets a piece of the pie. Would you say this kind of person counts as having a complicated background? (Yes.) Would it be a good thing for such people to remain in God's house? (No.) They associate with both the criminal underworld and legitimate circles, and not only that, they also engage in illegal activities—this is a complicated background. If they associate with some government officials, and they associate and interact with them in a normal manner, that's acceptable. However, if the people they associate with are negative characters involved in various illegal and criminal activities, then that's very troublesome, and sooner or later, something will go wrong. This kind of person likes associating with

those people; they ride on their coattails too, relying on their influence to make money, get rich, and live a good life. Can they be considered a good person, then? (No.) People often say, “Birds of a feather flock together”—they are able to associate with both members of the criminal underworld and legitimate circles, do you think they are a decent person who keeps to their proper place? (No.) Definitely not. They associate with those individuals, in one respect, because they are perhaps of use to those people—they can handle certain tasks for those they associate with. In another respect, it’s because they like the people they associate with from both the criminal underworld and legitimate circles—those people’s skills, abilities, and influence, and the benefits they bring to them, are all things they need and things they enjoy. So, just what kind of person are they? (They’re not a decent person.) We can only put it this way. They are of the same ilk as those they associate with—they all use each other. In this world, there aren’t many people who can do things for you or completely confide in you and be your friends, but they do exist—there’s no need to associate with those kinds of people. This kind of person associates with them, in one respect, because they get along well together due to their shared vile qualities and are birds of a feather. In another respect, it’s because this person will go to any lengths for the sake of their own interests and their survival in the secular world, and they have no principles at all when it comes to associating with people, nor do they have any principles in anything they do. Nonbelievers even say, “A gentleman loves wealth but acquires it in the right way,” and observe this as a minimum standard. Regardless of whether they can live up to this minimum standard or not, in any case, this counts as a relatively noble philosophy for survival among humankind. However, people of this sort who have complicated backgrounds are, for the sake of their own interests and obtaining profit, unscrupulous and indiscriminate

when it comes to associating with people—as long as they can obtain benefits from it, they will associate with anyone. What's more, they take great pride in being able to associate with those people, and think the methods they themselves use in associating with people are great. So, how should we view this kind of person? They're involved in both the criminal underworld and legitimate circles—this is a complicated background. This sort of person is so frightening! Is the face they show real? No, they are always wearing a mask. You can never see through them or know what they're thinking inside. They wear a mask when they associate with you, and even lurk among believers in God. It's just like a devil blending into a crowd of people, or a fox or wolf slipping into a flock of sheep. Does that make you feel safe? (No.) Why do you say that? It's based on their cunning, vicious, and wicked nature; they are constantly scheming against you—it's as if there's always a pair of shifty, wicked eyes behind you, watching your every move—and they are just waiting for the opportunity to destroy and devour you. Isn't that terrifying? (Yes.) The feeling this kind of person gives you is never one of safety, because their nature and background always make you feel they are a threat to you. What kind of threat? It's that with them nearby, you constantly feel that they could scheme against you, toy with you, and set traps for you at any time and place, and that you never know when you might be used or harmed by them, and end up dead by their hands or brought to ruin by them. That's why such people should absolutely not be kept close. Tell Me, isn't this how things are? (It is.) For example, will putting a wolf into a flock of sheep protect the sheep or bring ruin to them? (It will bring ruin to them.) According to a wolf's nature, it will never stay by the sheep's side and protect their safety, because in its mind, sheep are its food, and whenever or wherever it's hungry, it will eat them; it has no pity for the sheep and it will not spare them. A wolf does not have

the faculties of a dog. If a dog grows up with sheep, it considers the sheep something to protect, and when a wolf comes to attack or eat the sheep, the dog will step forward to fight, taking up the responsibility of protecting the sheep as its bounden duty—dogs simply have this innate quality. But wolves are different; it is an innate quality of wolves to want to eat sheep. When a person of this sort who has a complicated background infiltrates the church, it's the same as a wolf infiltrating a flock of sheep—when the wolf isn't hungry, it may not pose a danger to the sheep, but when it does get hungry, the sheep are bound to be the food it eats, and no one can change this fact. This is determined by its nature. To solve the problem of the wolf eating the sheep, you must hurry to identify the wolf. Once you identify who the wolf in sheep's clothing is, you must get rid of it immediately—do not hesitate, and do not show it any mercy. People of this sort who have complicated backgrounds must be treated cautiously. If you discover that they are doing evil and disturbing the church, you absolutely mustn't show them any courtesy. You must tell them: "You're a worldly-wise person and you're not suited to belief in God. You chose the wrong place by coming to God's house; this place isn't right for you. You should pursue your own prospects in society. Believers in God only read God's words, fellowship on the truth, and do their duty to satisfy God; they don't engage in plots and schemes or participate in politics. Here, you can't rise up the ranks or get rich, or live a life that's superior to that of others. No matter how long you hang around here, it will just be wasted time." In this way, they will be persuaded to leave, right? (Yes.) Some people with complicated social connections aren't necessarily evil people, nor have they done great evil, but they don't accept the truth at all and they truly belong to the category of disbelievers. Trying to get such people to genuinely believe in God and pursue the truth is like trying to turn a wolf into a sheep—it's impossible.

No matter how long a wolf wears sheep's clothing, it remains a wolf; it will never become a sheep. That's just how things are. So, people like this believing in God is simply a joke; they're barking up the wrong tree by believing in God!

There is another type of person who has a complicated background. Although they believe in God, they have close relationships with some of the religious leaders, officials, or people with status from different denominations. They like associating with these people and often attend the religious activities of various denominations; they build connections and friendships with these people, and they use one another and do things for each other. From time to time, whether intentionally or unintentionally, they even disclose certain general affairs work or personnel work internal to the church to these individuals. This is a very troublesome issue. If you merely interact with people in religion or find it impossible to divorce yourself from those religious venues, and you also like participating in various religious festival activities and various religious ceremonies, that is acceptable. However, you should not disclose the church's work or information about the brothers and sisters in these settings. For example, you should not disclose matters such as a certain person accepting "Eastern Lightning," what duty they do in The Church of Almighty God, where they live, and whom they usually associate with—if you disclose these things, it shows that you are very immoral. If someone reports this information to the government, the consequences will be unimaginable. If you are very close to people in religion, or have some entwined interests with them or have exchanged favors with them, then at most, this can be considered as you having a complicated background. However, if you secretly do some other things, such as disclosing the work arrangements of God's house, or disclosing the internal affairs of God's house or the personal information of

the brothers and sisters, then the nature of this becomes one of betrayal, and it is condemned. In particular, some brothers and sisters do not want others to know their situation or to have it disclosed, because they've been arrested before or are currently on a wanted list, yet this sort of person with a complicated background views this information as something to exchange for certain benefits or simply views it as unimportant, and they disclose it, causing trouble for those brothers and sisters. If God's house discovers such matters, it absolutely will not let that person off lightly; such people should be cleansed away immediately. In the social context where people are persecuted for believing in God, it's difficult for believers to even get the opportunity to do a duty, and each person really treasures it. No one wants potential risks to be brought to their performance of their duty because of others or because of their own foolishness. Therefore, if anyone brings potential risks to the brothers' and sisters' performance of their duties or personal safety, or if anyone sets obstacles on others' path of believing in God, God's house will not let them off lightly. Once God's house discovers them, it will clear them out or expel them immediately, it absolutely will not hold back! If they defend themselves, creating justifications and excuses by saying, "It was just a momentary slip of the tongue because I wasn't paying attention," you absolutely must not believe this—such excuses do not hold water. Why didn't they tell people about their own family matters? Why did they instead talk about the brothers' and sisters' affairs? They clearly harbor bad intentions. They disclosed church work and information about the brothers and sisters; if this brings trouble to the brothers and sisters, then they should be cursed! Shouldn't people like this be cursed? (Yes.) In the course of the church spreading its gospel work, it is inevitable that some people like this will join the church. They have no scruples about selling out the church, selling out the brothers and sisters, and even betraying the

interests of God's house. They associate with all sorts of people in private, and their purpose in associating with them is not pure. When interacting with those people, they even shoot their mouths off, telling them all the internal church information they know, leaving nothing unsaid, and this ultimately brings trouble to the brothers and sisters and to the church. The blame for this should rest upon these people who shoot their mouths off. Some of them might say they didn't do this intentionally, but even if it wasn't intentional, that doesn't make it acceptable. If it wasn't intentional, then why didn't you harm yourself instead? Why did you exclusively harm others? You have brought trouble to the church and to the brothers and sisters, this is an established fact. Therefore, the blame should rest upon you. If you killed someone and then said, "I didn't do it intentionally; I never intended to kill them—I had no such thought in my mind," would the law find you innocent because of that statement? (No.) Even if you were telling the truth, it would be useless. The fact is that you killed someone, and legally, there's conclusive evidence of this, so you must be declared guilty based on the facts. You committed the crime of murder, so you are a murderer, and no amount of self-justification will help you. Some people frequently bring trouble to the church through their actions, and at times this trouble is significant, not only resulting in the arrest and imprisonment of brothers and sisters, but also seriously impacting the church's work. God's house will absolutely not let such people off the hook; it will expel every one that it catches, and it will curse them—God's house will not hold back at all! If these things had happened in the Age of Law, the evildoers would have been dragged out and beaten to death with rods or stoned to death; that was how such cases had to be handled. Now, since this is not part of the administrative decrees of God's house, they will be expelled, and the brothers and sisters will collectively curse them. There's no chance of

them receiving blessings or salvation—they must be sent to hell and punished!

There is another type of person with a complicated background; they come to the church with special missions to carry out. Some individuals of this sort are sent by governments, while others are assigned missions by certain religious or social groups. For example, these missions may include monitoring the brothers and sisters, monitoring the church, or prying into the church's various items of work and its work arrangements from different periods. Regardless of what their mission is, in any case, from our perspective this sort of person has a complicated background. The majority of these people with complicated backgrounds are disbelievers; they are those who do not accept the truth at all. They are different from those with little faith, poor caliber, or lots of notions—those people genuinely believe, whereas there's a serious problem with these people who have complicated backgrounds. First, let's consider: What kind of humanity do such people have? (They have bad humanity, they're wicked, and they are members of Satan's gang.) So, what kind of people are they? (They are devils.) That's right, you've hit the nail on the head—they are devils who infiltrate the church. They are people who infiltrate the church and live in the shadows while harboring various schemes and purposes. Such people are devils. From the start when these people enter the church they do not harbor good intentions. Regardless of who commissioned them—some may be commissioned by governments or certain groups, while others may not be commissioned by anyone at all and simply wish to infiltrate the church on their own—such people are purely worldly-wise individuals. They associate with a wide range of people, and they have complex interpersonal relationships and social connections—they have complicated backgrounds. "Complicated backgrounds" means that their social connections,

interpersonal relationships, and living environments are especially impure and far from simple; they aren't like ordinary folks who are just trying to earn money and live a good life. The roles these people play in society are those of standouts, leaders, or relatively exceptional figures within various circles and groups—they're the kinds of people nonbelievers refer to as "capable individuals" or "gurus." Wherever they are, they are not people who keep to their proper place, and they are not decent people. Whether they seek opportunities to secure personal gain, or power, or control over others within various groups and circles, it is their purpose, and it is the aim of their existence. Regardless of what church they are in, their mindset is like that of a devil, always itching to make a move, wanting to control situations, control people, control money, wield influence, and wield power. These are the manifestations of this kind of person. Therefore, regardless of whether such people have a mission, or whether they are commissioned by the government or any social group, they cannot possibly keep to their proper place after coming to the church. Even if they have no mission, and even if the church or the brothers and sisters are not targets of their exploitation, they are not people who genuinely want to believe in God, and they certainly are not people who believe in the existence of God. Their purpose in joining the church is not pure at all—at the very least, one thing is very realistic to them, which is "riding on the coattails of the church" and waiting for the opportunity to carry out their own agendas. If they fail to achieve their goals and their desires are dashed, they are likely to leave the church at any time. They look for opportunities by waiting for the opportune moment to strike—if there is someone they can exploit or a suitable moment that could allow them to realize their goals, ambitions, or aspirations, they absolutely will not let that person or that moment go. If they continually fail to find an opportunity, they become discouraged and

disappointed, and they want to leave the church. Therefore, this sort of person is also a type of dangerous individual within the church, and they must be discerned and kept at a distance. Another more important principle is that if you are unsure about what a person's background is, or you vaguely sense that their background is very complicated, then, as a leader or worker, you should at least know that this person cannot be assigned to important positions, or be allowed to have status or power, or be allowed to perform any important work within the church. If you cannot see through them, then you can observe them, but you absolutely must not act rashly or prematurely. If you give them status or even make them responsible for an important piece of work before you've seen through them, then you are being extremely foolish! The less you can see through them, the less you should entrust them with important work, the more cautious you should be, and the more you should keep a close watch on them and rigorously monitor them. In fact, regardless of whether or not they have a mission, people of this sort who have complicated backgrounds ultimately don't stay long in the church. This is because, in their hearts, these disbelievers are repelled by matters of faith. Atheists do not believe God exists, and they are uninterested in anything related to God, God's work, or God's expression of the truth. They are constantly investigating: "Is there profit to be had in believing in god? Can I make big money and get rich from it? Can I use my schemes and tricks here like I do in the world?" Seeing that God's house doesn't promote these things, but instead always talks about being an honest person, and that anyone who is perfunctory or half-hearted in doing their duty often gets pruned, they feel repelled, and they feel unhappy and unfree in God's house, and they always want to find an opportunity to leave. If someone is truly one of God's sheep, one of those chosen by God, then they won't tire of listening to the truths that are frequently discussed in the

course of believing in God even if they are discussed for 20 or 30 years; they could listen to them their whole life and still find them fresh. The more they listen, the clearer these truths become to them; the more they listen, the more their hearts are nourished; the more they listen, the more they long for the truth. Even if they were to listen to these words every day, they would be willing to do so. In particular, when they hear experiential testimonies that are helpful to them, they feel as blissful and fulfilled as if they'd enjoyed a great feast—happier than if they'd picked up a piece of gold. As for these disbelievers, these devils—especially these people with complicated backgrounds—the more they hear fellowship on the truth, the more annoyed they feel; the more they listen, the more agitated and repelled they feel inside. When they hear these words, they find them boring, dull, and tedious. If you have them sit and listen to sermons, it feels to them like being put through torture. They say, "How is it that you all enjoy hearing these words so much, as if you've eaten a great feast? Why do I feel so repelled when I hear them?" After listening for a long time, they become unable to sit still. If they cannot be a leader, they are unwilling to do their duty or endure hardship, and over time, they find it all pointless; thoughts of giving up their faith begin to surface. This is how disbelievers are revealed. As for these people with complicated backgrounds, if during your observation of them you discover they have dubious origins and complicated backgrounds, then try every possible means to find an opportunity to persuade them to leave. For such people who do not accept the truth at all, it's necessary to exercise some wisdom. You can tell them, "You want to get rich, and you dream of becoming an official—you would really be losing out if you went your whole life without becoming an official! You should become one, get rich, and pursue the world—that's where the tangible benefits are. You have a mind for business and you're

cut out for being an official—if you pursue the world you can surely get rich and become one." When they hear this, they will think they've found a kindred spirit and say: "You're absolutely right! I've been feeling like there's no point in believing in god—what you said really speaks to me. Faith actually only has a psychological effect; it doesn't really matter if you have it or not. Life is short—just a few decades that pass in the blink of an eye. Always wasting my time around here with people who believe in god hasn't gotten me anything, and I always feel dissatisfied. Aren't I just wronging myself by doing this? Going out to make big money is what really matters!" They will agree with what you said. Once they agree, perhaps one day they'll simply leave on their own because they feel that staying in the church is pointless, and because, on top of that, some things go wrong for them, or they experience some failures and setbacks, and some pruning. Isn't that great? (Yes. This is a wise approach.) It's easy to get devils to leave the church: Once you've figured out their mindset, if there's something that they want, then encourage them to pursue it. In this way, you can persuade them to leave. Work with the current to guide them out. This is how to handle this kind of disbeliever.

If such people with complicated backgrounds are found in the church, they should be persuaded to leave or cleared out promptly; do not try to urge them to stay. Why not? For one thing, they serve no good role in the church; for another, they are absolutely not among those chosen by God. Furthermore, even if they remain in the church, in the end, it will still be impossible for them to accept God's words, God's work, or God's chastisement and judgment to attain salvation. If they remain in the church, it will be detrimental to the church's work, and they may mislead and influence some brothers and sisters of small stature. People in God's house find them displeasing, and they, in turn, view the brothers and sisters in

God's house with equal displeasure. In their hearts, they always regard God's house, the church, and the brothers and sisters with hostility. So tell Me, if there's such an enemy, such an adversary, in the church, would you feel disturbed? (Yes.) Therefore, it's best to not urge such people to stay. Once they are discovered, immediately persuade them to leave, clear them out, or expel them. How should such people be handled if encountered during the process of preaching the gospel? (Simply stay away from and ignore them.) When you encounter this type of person, you shouldn't preach the gospel to them. They speak in such an extravagant, baseless way and are quite talkative, but they actually have no talent at all. God's house does not need people of this sort who have complicated backgrounds; they are not among those chosen by God. Even if they are converted now, sooner or later, they will still need to be cleansed away. Therefore, when those preaching the gospel encounter such people, they should simply give up on them. God's house neither wants nor welcomes such people. This is the way to handle people with complicated backgrounds, and this is the principle. Of course, in handling this issue, there's no need to blow things out of proportion; you must understand clearly whether a person falls under the category of people with complicated backgrounds. If their manifestations match those of this type of person, then they should be placed within this group's ranks. However, if someone only occasionally boasts or talks nonsense and because of their excessive boasting they are mistakenly seen as having a complicated background, but in actuality, their belief in God is genuine and they don't belong to this category, then this situation requires different treatment to avoid wrongly accusing a good person.

III. Based on the Attitude One Has While Performing Their Duty

We have more or less finished fellowshipping on the criterion of discerning people based on their humanity. There is another criterion—

discerning people based on the attitude they have while performing their duties. We have talked quite a lot about this criterion in previous sermons, so it’s not necessary to say anything more about it.

Very well. That concludes our fellowship for today. Goodbye!

July 6, 2024

The Responsibilities of Leaders and Workers (29)

Item Fifteen: Protect Important Work Personnel of All Sorts, Shielding Them From the Interference of the Outside World, and Keep Them Safe to Ensure the Various Important Items of Work Can Proceed in an Orderly Fashion

Where did we leave off last time in fellowshipping on the topic of the responsibilities of leaders and workers? (Last time, we mainly fellowshipped on the last three manifestations in the fourteenth responsibility of leaders and workers regarding discerning various types of people based on their humanity. These three manifestations are: being cowardly and suspicious, being inclined to court trouble, and having a complicated background.) We finished fellowshipping on the last three topics in the fourteenth responsibility of leaders and workers last time, so today we'll fellowship on the fifteenth responsibility. What is the fifteenth responsibility? ("Item fifteen: Protect important work personnel of all sorts, shielding them from the interference of the outside world, and keep them safe to ensure the various important items of work can proceed in an orderly fashion.") "Protect important work personnel of all sorts, shielding them from the interference of the outside world, and keep them safe." This responsibility involves another aspect of the responsibilities of leaders and workers; it is also a specific item of work that leaders and workers must carry out well. What does this item of work pertain to? (It pertains to keeping God's chosen people safe.) It involves issues of personal safety. Isn't this topic frequently encountered in church work? Are you unfamiliar with this topic? (No.) This topic is not unfamiliar to Chinese brothers and sisters, because in the social environment of China, believers are persecuted and arrested, and they need safety guarantees in doing their duty and in all

aspects of life. Therefore, this work falls within the scope of the responsibilities of leaders and workers; it is not something optional. Regardless of whether a country has religious freedom, properly arranging placements for personnel who do various important duties is a specific item of work that leaders and workers must undertake. The focus or specific requirements of this work may differ, but it basically all concerns whether the brothers and sisters can do their duties safely and securely, and whether the results of their duties can be ensured. So, do not neglect this work or consider it irrelevant to you because you live in a democratic country. Regardless of the governing system in the country in which you live or whether believers are persecuted there, this work falls within the scope of the responsibilities of leaders and workers; it is work that leaders and workers must carry out—no one is exempt, and it should not be regarded as "extra" work. Today, then, let's fellowship on all the various issues involved in this topic.

The Scope of Important Work Personnel

First, let's look at what is meant by "important work personnel of all sorts" mentioned in the fifteenth responsibility. Isn't this a topic we should fellowship on? (Yes.) So, what does "important work personnel of all sorts" refer to? Let's first establish the scope of the targets of this work. Who can speak to this? (Important work personnel of all sorts include brothers and sisters in video teams, film production teams, proofreading teams, and hymn teams, and those who do other important duties. Additionally, it includes some brothers and sisters who play key roles in various important items of work, as well as the supervisors of each team.) Who else would like to add on to this? (It also includes leaders and workers.) Leaders and workers must indeed be well protected. Who else? (There are also

important personnel handling general affairs, such as finance personnel.) (And brothers and sisters who, because they believe in God and do duties, are wanted or have a police record also need protection.) This is another category, and it is a special group. Let's summarize how many categories there are. The first category includes leaders and workers. The second category consists of personnel who are indispensable to the various items of work in God's house, especially the team leaders and supervisors of various items of work and personnel with good caliber, spiritual understanding, and the ability to grasp principles and independently shoulder important work. There are many types of personnel handling various items of work, such as those in text-based work, hymn work, film production work, and so on, as well as those who preach the gospel, testify, or serve as gospel directors, among others. Additionally, this includes personnel handling the work of finance, safekeeping, and external affairs. These individuals play a supporting role in the church's work and are indispensable; they are all included as part of the personnel handling various items of work. This is the second major category. The third major category includes those who engage in the dangerous work of the church. In particular, in countries with authoritarian regimes where there is no religious freedom, there are some extremely dangerous items of work, such as printing books, transporting books, safekeeping church assets, as well as hosting and arranging placements for personnel doing important duties. Who else is included? (There are also some general affairs personnel who convey information outside; the duties they do are also relatively dangerous.) These individuals are also considered to be engaged in dangerous work. However, these people are definitely not doing this work occasionally; rather, they specialize in carrying out these important and dangerous tasks, such as conveying information, distributing work arrangements, distributing all

videos, films, or sermon recordings of God's house, and so on. In authoritarian countries without religious freedom, leaders and workers must be clear about which of God's chosen people are doing important duties and undertaking dangerous work. In short, these individuals are also one category of important work personnel, and leaders and workers must give special consideration to their safety; it cannot be overlooked. This is the third category. The fourth category is another indispensable group in church work. These individuals possess special skills and gifts, such as being adept at preaching the gospel, giving sermons, watering the church, or taking responsibility for organizing particular items of work. These individuals may be leaders and workers, supervisors for various items of work, or people engaged in dangerous work. Without such people, there would be a gap in the important work they handle, and no one else could fill their role. Therefore, these individuals should be protected, and their safety should be ensured. This is one category of people. Another category is those who, in countries where religions are persecuted, are wanted or have a police record due to their belief in God. Regardless of the scope of the warrant or the specific work they undertake within the church, as long as they are wanted because of their belief in God and for doing their duty, leaders and workers should find ways to protect them, arranging for them to be placed in relatively safe locations to do their duty. Among all countries that persecute religious faith, China's persecution is the most severe. In various provinces and regions across China, many people have been arrested or are wanted, unable to return home. There are some similar countries across the world and on every continent that persecute religious faith like China, and in these countries, there are also those who, due to having accepted Almighty God, face persecution and are unable to return home. For those who are persecuted and unable to return home, leaders and workers should arrange

for them to be placed in the full-time duty church as quickly as possible. Leaders and workers should settle them in relatively safe environments according to local conditions so that they can do their duties. This is a priority item of work that must be done well. These individuals who have been arrested or are wanted form the fifth category of personnel in need of protection. There is another category among personnel who handle various items of important work that is special. These individuals may not currently be leaders or workers, nor engaged in dangerous work, but they have previously done many duties and their work has covered a wide range. They know of many host families and also know about some personnel doing important duties. Therefore, if such individuals were to be arrested, it would also bring disaster to the church's work. These individuals should be referred to as "people in the know," and they should also be included among the important work personnel of all sorts. Leaders and workers should ensure their safety, for the purpose of protecting the safety of all of God's chosen people and ensuring that the church's work can proceed normally. Some individuals in this category in particular are quite careless; they do not know to be cautious, and they don't have much wisdom. They always tend to act out of enthusiasm, doing things recklessly outside. Having never been arrested or tortured, they are unaware of the danger involved and the potential consequences if something were to go wrong, much less do they understand what the severity of those consequences would be. Because they believe that they are just believing in God, not doing anything bad, they don't fear anything. As a result, after working locally for a while, they may become quite known and come under government surveillance. Doesn't that pose a danger? Once they are arrested, if they cannot withstand the interrogation by torture, they may become Judases, selling out the brothers and sisters. This would bring

enormous losses to the church and implicate other brothers and sisters, putting them at risk of arrest and imprisonment, which would seriously impact the church's various items of work. Therefore, the church should also prioritize the protection of such individuals. If no safe place can be found locally to hide them, they should be relocated to a relatively safe place elsewhere to do their duty. This is yet another category of people. Due to the special quality of their situation, leaders and workers need to arrange placements for them, so they are also included among the important work personnel of all sorts. How many categories of people are there in total? (Six categories. The first category is leaders and workers. The second is comprised of indispensable personnel who handle various items of work in God's house; supervisors, team leaders, and gospel directors; and those who can shoulder work. The third category is personnel engaged in dangerous church work. The fourth is those with special skills and gifts. The fifth category consists of people with police records, those being hunted, and those who are wanted. And the sixth category is people in the know.) We have basically covered all the important personnel involved in various items of work, but there is one category to add on: If any brothers or sisters in the church, due to going out to do their duty, being arrested, or facing any other unexpected situation, are unable to care for their underage children, then leaders and workers should arrange for these children to be placed in a suitable household so that they have a means of living. This is also a special item of work. Although this item of work does not pertain to the church's work, and it only arises from a special set of circumstances, leaders and workers must take responsibility for arranging suitable placements for these underage children. If they do not have suitable relatives, or if their relatives are nonbelievers and unwilling to take them in, then the church should accept them. The church should not only arrange a suitable host family for

them but also assign brothers and sisters to be responsible for their care. Once a suitable placement has been arranged for them, if they believe in God, that is certainly ideal, and when they reach adulthood, they can do their duty in the church. If they do not believe in God, then when they reach adulthood and enter society, they will no longer be connected to the church, and our responsibility will be fulfilled. We will not need to concern ourselves with their matters beyond that point. Is this appropriate? (Yes.) Although this work does not involve the church's various items of work, it should still be included within the scope of leaders and workers' responsibilities. If there are children of those doing their duty in the church who need placements, unless leaders and workers are unaware of the situation, they cannot ignore it. If they know about it, they should ask questions, handle it, and take on this responsibility to arrange proper placements for them. Leaders and workers should ensure that the brothers and sisters doing their duty—especially those undertaking important work—are free from concern when it comes to this matter. Carrying out this item of work well is not difficult, is it? (No, it's not.) There are at least six categories of important work personnel. The seventh category is extra, it represents a very special type of circumstance. The various personnel outlined in the first six categories may not all be present in every pastoral area or country. However, regardless of the country, protecting leaders and workers and those doing important duties is a crucial item of work. This is an item of work that all church leaders and workers must pay attention to, and it is a responsibility they must fulfill well.

Shielding Important Work Personnel From the Interference of the Outside World

I. Safety Requirements for Host Families

Now that we've clarified who the important work personnel are, let's look at the specific work leaders and workers must do—namely, protecting important work personnel of all sorts, shielding them from the interference of the outside world, and keeping them safe. So, what specific work needs to be done to effectively shield them from the interference of the outside world, for leaders and workers to be considered as having fulfilled their responsibilities? When it comes to carrying out specific work, some leaders and workers feel they are in a quandary, scratching their heads and getting all hot and bothered, unsure of how to act. There is an important principle in arranging placements for these important work personnel: They must be shielded from the interference of the outside world to ensure their safety. Whether important work personnel are placed in the homes of brothers and sisters or in rented houses, the essential point is that their safety must be ensured. Ensuring their safety means shielding them from the interference of the outside world. So, what must leaders and workers do to shield them from the interference of the outside world? It requires arranging placements for those who are doing important duties in suitable locations. Let's look at this from two aspects: One is the internal environment of the host family, and the other is the external environment. In terms of the internal environment, first, the host must be a genuine believer, willing to host, able to keep things confidential, act with caution, and deal with the outside world wisely. If any special situation arises, they should know how to respond to it; they should be able to handle and address it proactively rather than passively. Additionally, they should have a decent reputation locally, or perhaps some prestige and connections locally. Even if they lack influence, they should at the very least be people who keep to their proper place and live decent lives and who never court trouble or attract shady individuals to their home. They should not have friends who gather to play mahjong or

drink. Additionally, their relations with the outside world and with their neighbors should be relatively normal. They should not be embroiled in any disputes over debts and they should not be in conflict with their neighbors. In other words, their home environment should be relatively quiet, the host should have uncomplicated relationships, and very few outsiders should be coming around to their house to cause disturbances, and so on—all aspects should be suitable. Furthermore, the host's children or relatives should support their belief in God, or at least not oppose their hosting brothers and sisters, and certainly not go around talking about these things recklessly. Some may say, "It's not easy to find a host family that meets all these criteria!" This is meant to refer to finding a relatively suitable place; absolute perfection isn't required. At the very least, the living environment should be appropriate—quiet and free from outside interference—which fulfills the requirement of shielding important work personnel from the interference of the outside world. In some host families, although not every member of the family is a believer, the person hosting has prestige within the household and makes the decisions. Their nonbelieving children or relatives do not dare to interfere with their belief in God or their hosting of brothers and sisters; even if they disagree internally, they would not dare to share this information to people outside the family. If something really does happen, they can even help provide protection. In this way, the brothers and sisters staying at this host home can also remain unaffected by the interference of the outside world. In some cases, the host is timid, being afraid that their children might expose their belief in God, that their neighbors might find out about their belief and report them, and especially that things might go south and they'll get arrested. Once they start hosting brothers and sisters, they are on tenterhooks every day, unable to eat during the day or sleep at night, spending all day anxious and frightened, like a

thief. Whenever they hear that something's up, such as the government planning to check household registrations or government personnel coming to their home to do something under various pretexts, they become extremely afraid and constantly want the brothers and sisters to leave immediately so that they themselves won't be implicated. When the brothers and sisters see this, they should immediately relocate, as such a place is not suitable for hosting; it may only be used as a temporary stop for a few days. If the host family's children, relatives, or friends are evil people who, upon learning that the host is receiving believers, might come to disturb or even turn the brothers and sisters over to the police, then this is far too dangerous. Such a host family is not suitable for staying in. Some parents act like slaves before their children; they may say, "It's fine, my children listen to me," but in actuality, their children's obedience depends on the situation. When their own interests are involved, the children won't listen to them. Such a person would not dare let their children know that they are hosting brothers and sisters. If their children or relatives found out, they would certainly drive the brothers and sisters away, and the host would be unable to stop them—they don't have the final say in their own household. Such a person is not suited for hosting; they may have the desire but lack the courage to host. Could a cowardly person really dare to host? If you cannot ensure the safety of the brothers and sisters, then you are not suited for this duty—you should not volunteer for it and you should not make empty promises to leaders and workers, nor should you accept this duty. If leaders and workers arrange placements for brothers and sisters in such a household for hosting, do you think it's appropriate? (No.) It's extremely inappropriate. Don't send the brothers and sisters into the jaws of danger. It could be that the brothers and sisters were quite safe living elsewhere; if you arrange for them to be placed in this person's home,

where the children or relatives are nonbelievers and they could report them as soon as they discover believers are staying there, and thus endangering their lives, wouldn't woe betide that host? If the host is willing to risk their life to protect the brothers and sisters in such situations and can effectively ensure their safety, and if they typically demonstrate considerable wisdom, then this host family may still be a suitable choice. However, if they cannot risk their life to protect the brothers and sisters, and, when the nonbelievers in their family threaten to report the brothers and sisters and hand them over to the police, they have no solution and can only shrink back like a turtle tucking its head into its shell, not protecting the brothers and sisters and just allowing the nonbelievers to turn them in, then this household is not suitable for hosting. If the brothers and sisters stay there temporarily for a few days, and then immediately relocate to a suitable place as soon as one is found, that is just barely tolerable. It would not be appropriate to stay long-term in such a home to do their duty. The host family must at least be able to protect the safety of the brothers and sisters—this is one requirement for a host family. For those doing their duty to avoid interference from the outside world, for one, their living environment must be suitable; additionally, the host's own qualities must also be suitable in all regards—that is, they must be able to shield important work personnel from the interference of the outside world. Only if they are able to achieve this can leaders and workers arrange for important work personnel to be placed in their home. If the host has little faith and is incompetent and spineless, unable to have the final say in their own household, and any nonbelieving child or relative of theirs can come in and take charge over them, then this is quite troublesome. Such a place is absolutely unsuitable for hosting. Even if the house is large, with many rooms, a comfortable environment, and otherwise good conditions, it is still not suitable for hosting. A suitable

living environment alone is not enough; the host must also be suitable. The key point here is that the host must first be able to ensure that the personnel doing their duties whom they are hosting are shielded from the interference of the outside world. Only then should the living environment be considered. A slightly less ideal environment is still acceptable—whether it's a smaller space, limited internet, simpler food, or less convenient access to water. As long as the host is suitable, able to respond to danger when it arises, manage various complex situations, and especially properly handle any special circumstances that may arise to protect the safety of the brothers and sisters, then they are up to standard as a host. Our requirements for the living environment of a host family are not high; the most important thing is that it can ensure safety. There's no need to go into details on this point.

II. Requirements for the Environment at the Site of the Residence

For the external environment surrounding the host family's residence, whether it is safe is the first thing that the leaders and workers must consider. Regardless of the conditions of the host family or whether the residence is a brother's or sister's house or a rented house, it is necessary to consider whether the external environment of the residence is safe; this is the most important point. First of all, it is only suitable if this host family's belief in God is not well-known and there are no records about their belief at the Public Security Bureau. If, in the past, when the brothers and sisters gathered there, the neighbors would report this to the government, and the government is already aware that this family frequently has gatherings with strangers, then this location is not suitable for hosting. If renting, it is also not suitable to rent the house of such a family. This is one aspect. Additionally, in some places, public security is poor, with frequent incidents of robbery, murder, and other various cases. The residents are also relatively complicated individuals, and police often go there to check household

registrations and ID cards, and investigate criminal suspects, among other things. Tell Me, if you stayed in such a place, wouldn't you frequently suffer from interference? (Yes.) Such places are also not suitable for living. The police come knocking every few days, saying that there has been a theft or murder nearby and asking for cooperation in the investigation, telling people to report immediately if they see the perpetrator. The police always come knocking on doors under the pretext of all sorts of excuses, claiming to be investigating cases, but in actuality, they are checking for outsiders and strangers—more precisely, they are looking for people who believe in God. Would you feel any sense of security staying at such a host home? (No.) Without a doubt, you would be on tenterhooks all day long. Even though these criminal incidents outside have nothing to do with the host family, you still wouldn't feel at ease. Living in such an environment often makes you feel that your personal safety is under threat. Who knows if one day the police, upon seeing the brothers and sisters, might start questioning these strangers, and end up arresting them. Wouldn't you say this is a frightening situation? (Yes.) Additionally, most Chinese people lack an awareness of security; as soon as they hear someone knocking, they open the door, and they also typically don't lock their doors, which easily leads to incidents. In Western countries with freedom and democracy, private residences are considered private domains. If an outsider enters a private domain without permission, it is considered illegal, and the people living there will call the police. The intruder is then held legally responsible. Therefore, if a stranger knocks, you don't have to open the door—you can refuse. Even if someone has scheduled a visit with you, if you aren't ready or have changed your mind, you still don't have to open the door; you can reschedule with them. People in Western countries have this right, they have this legal awareness. However, Chinese people lack this legal

awareness. Whenever they hear a knock on the door, they hurry to open it. This shows a lack of vigilance, a lack of self-protection awareness, and an unfamiliarity with related laws. It is because China is a dictatorship, with one-party rule placed above the law, that its legal system is just a facade. The great red dragon acts with total disregard for law and order in China, recklessly committing misdeeds, and the people have no human rights whatsoever. Chinese people don't pay attention to human rights, nor have they developed a sense of abiding by disciplinary regulations and complying with the law; in particular, they lack self-protection awareness, and most people don't know to use the law to protect themselves. As a result, there is no guarantee of safety. In summary, in any place with poor public security, residents with complicated backgrounds and identities, frequent inspections, or frequent incidents of various criminal cases, it is easy for people to be affected by the interference of the outside world. Such a place is not suitable for staying in. This is a public security factor to consider when arranging accommodations for important work personnel.

The living environment for those who are doing their duty must be carefully selected; it is best to avoid bustling urban areas and dangerous locations. Which places are we referring to as bustling urban areas? These include places such as those near railways, highways, intersections, and markets. Especially along major railway lines, where countless trains pass each day, and the floors of nearby houses shake with each passing train. In such an environment, it is wholly impossible to find peace while doing one's duty. Additionally, some people who have spent years doing their duty away from home live with constant anxiety, and their hearts are not in the best condition, making it even less suitable for them to live in such places. If certain work requires a quiet environment, such as recording work or text-based work, there must at least be no noise interference, and safety

must also be ensured—this would be ideal. If there is no absolutely safe place, a relatively safe place must be found. In this case, a bit of noise is acceptable, and we shouldn't set the requirements too high; as long as the living environment is safe, it will suffice. Additionally, if the house is located in a major traffic area, such as near traffic lights or an intersection, there will be countless pedestrians and vehicles passing by each day. Such a house is exposed to the view of numerous passersby, and with a casual glance, people passing by can easily see those inside. Especially when the lights are on at night, the situation inside the house is clearly visible. Would you say such a house is still acceptable for staying in? Is this environment suitable? (No, it's not.) It is indeed not suitable. People staying in such a place frequently suffer from interference, often seeing strangers observing them. When their eyes meet those of a stranger, they get startled, feeling uneasy every day, constantly sensing they're being watched—who knows if someone is behind it, directing and controlling things. Do you think one could feel at ease living in such an environment? Also, some houses are of poor quality with bad soundproofing, so when speaking loudly or playing hymns inside, people outside can hear everything. Additionally, some houses are located at the highest point in the community, in which case they are not only prone to lightning strikes but also allow the surrounding neighbors to see the brothers and sisters whenever they step outside. It's inconvenient for them to even occasionally open a window for ventilation or to cool down; the windows must remain tightly closed with the curtains drawn, so no light ever gets in, and going outside to move around is even more inconvenient. There is constant worry about being observed and noticed by people outside. Although the brothers and sisters don't come and go all at once, each time someone enters or leaves, people outside can see clearly. In the end, they will have a general idea of how many strangers live

in this house. Would you say that people's safety can still be ensured staying here? (No, it cannot.) Some people think, "Most of the time we are doing our duty indoors, and even if we go outside, we take turns and don't go out all at once. By practicing in this way, the surrounding neighbors won't be aware of anything." But even if you go out in turns, it will still cause trouble if someone notices that you are a stranger. Many nonbelievers don't lead very nice lives themselves but take particular pleasure in observing and prying into other people's affairs. Some may even use binoculars to spy on you, watching what you do inside. If they discover that believers are gathering, they rush to report it to the government for a reward. Once such a person has set their sights on you, isn't this a dangerous situation? (Yes.) Once they've set their sights on you, can anything good come of it? You'll certainly end up being arrested! No matter the country or region, there's never any shortage of busybodies. Even if they don't earn a penny for monitoring you, they're more than willing to do it—they would even pay out of pocket and delay their own work to spend time keeping watch. And if there's a reward for reporting you, they'll be even more eager to do so. Especially in a dictatorship like China, there are too many people monitoring those who believe in God. Because they are averse to the truth and feel aversion toward those who believe in God, as soon as they discover believers interacting together or gathering, they report it. If there's a reward for reporting, they find tireless satisfaction in doing so. Doesn't this easily bring trouble to the church? (Yes.) If you are being interfered with in this way, isn't it because the leaders and workers didn't arrange placements well? If the location and environment for placing important work personnel are unsuitable because the leaders and workers didn't consider things thoroughly, these are the consequences that result. If the place where one lives draws too much attention, it can easily lead to

things going wrong. Once something goes wrong and only then you realize that this place is not suitable for staying in, it's already too late. Therefore, selecting a suitable living location for those doing their duty is also a key task, and poor selection can easily lead to danger.

III. How Leaders and Workers Should Do the Work of Arranging Placements for Personnel

For the living environment of important work personnel, whether it concerns the internal or external environment, leaders and workers should consider all aspects thoroughly. They shouldn't be simplistic in their thinking, always assuming that if we don't interact with the outside world, nothing will happen. Today's society is incredibly complex, full of all kinds of demons, and no matter the place, there are always busybodies watching you, making it impossible to avoid their scrutiny. You might think, "I haven't broken any laws or done anything wrong by believing in God. I'm simply doing my duty; nothing should happen to me, right?" But the facts are not as simple as you imagine. Why does the CCP expend so much manpower and resources to resist God and suppress God's church? Can you make sense of this? You will never be able to. How much can you see through to the nature of devils and Satans? You understand far too little about devils and Satans. This society is incredibly complex, and devils and Satans are wretches that commit evil deeds. What they want most is to arrest God's chosen people and disturb the work of the church. If you always view Satans as just ordinary people, then you are truly ignorant; it shows that you haven't seen through the evil of this society, and you certainly haven't seen through the hatefulness of devils and Satans. Therefore, for leaders and workers to do the church's work well, they must ensure the safety of those doing their duty—this is of utmost importance. In a country under dictatorial rule, where there is no freedom of belief,

ensuring the safety of those doing their duty is quite difficult. However, no matter how difficult it is, suitable living locations must be carefully selected; there can be no oversight in this regard. The work arrangements of God's house have included fellowship on these matters. Leaders and workers must ensure that brothers and sisters can do their duty free from disturbance and free from the interference of the outside world—as long as they put their hearts into it, they can accomplish this. The only concern is when they act perfunctorily and irresponsibly, only looking out for their own safety while disregarding the safety of the brothers and sisters. This makes it impossible to do the church's work well. If, due to your oversight, lack of earnestness, irresponsibility, or fear of the environment and trouble, you fail to do these things, resulting in the arrest of personnel doing important duties and threatening the lives of the brothers and sisters—which delays church work and brings harm to the brothers and sisters—then, as a leader or worker, you should bear responsibility. This responsibility cannot simply be resolved by spending some money in compensation or by confessing through prayer; it is not that simple. So, what is the nature of this matter? It is an indelible stain, an everlasting transgression—you have been given a demerit. This "demerit" does not indicate an ordinary mistake; in God's eyes, it is a transgression. If your transgressions are too many—having committed transgressions in the past, still committing them today, and then committing more in the future—with several major transgressions combined, you will suffer perdition and destruction. God will no longer save you, and your belief in God will have been in vain. Not only will you have no hope of salvation, but you will also face punishment. Therefore, it is crucial that leaders and workers do their work according to principles! Have you memorized this? (Yes.) Leaders and workers should fulfill their responsibilities, and no matter how adverse or

dangerous the environment may be, they must do everything possible according to the local conditions to protect the safety of important work personnel and properly arrange placements for them. The goal is to ensure that the church's work can proceed normally.

In order for leaders and workers to ensure that the places arranged for important work personnel are free from the interference of the outside world, in addition to having requirements and principles for the residence and its environment, there are also requirements and principles for various aspects of the host family's situation. When leaders and workers find a potential host family, they should first inquire about what the family's environment and conditions are like, the situation of its members, whether they have any disputes with others, any enemies, any entanglements with the government, whether they are frequently involved in lawsuits, whether they have complicated social relationships, and so on. All these basic situations should be thoroughly inquired and learned about. If the host or their children and other family members have complicated social relationships, and the family is constantly unsettled—frequently being visited by shady individuals who come to look for trouble or to collect debts, or getting threatening letters from bandits or robbers, as well as summonses from the government or the court—these are all very troublesome matters. If you were gathering or doing your duty in this household, wouldn't these be disturbances? Therefore, when you find this host family, you should first ask questions and learn about their basic situation. It's best if these issues aren't present, but if they are and you currently can't find a more suitable place, then consider whether the host can effectively handle these problems. If the host cannot effectively handle them and cannot get rid of these chaotic issues, then this household is not suitable for hosting the brothers and sisters, as living here would mean they

could suffer at any time from the interference of the outside world and outside people, events, and things. These environments are not directly targeting people who believe in God. However, believers are a particularly sensitive group in a country where religion is persecuted, and, moreover, after the government's exhaustive efforts to spread propaganda, brainwash, fabricate rumors, and defame, nonbelievers not only fail to understand people who believe in God but even come to believe the CCP's rhetoric, developing a particular hatred and hostility toward believers. Therefore, if they find out that a certain household is hosting believers, it becomes very dangerous both for the host family and for the brothers and sisters. When brothers and sisters live in such an environment, not only do they frequently suffer from interference but also their safety cannot be ensured. So, why continue having them live there? It is clearly a dangerous place, unsuitable for living—they should be quickly relocated. Leaders and workers should not simply arrange placements for the brothers and sisters and then wash their hands of the matter, thinking, "As long as there's a place for them to eat and sleep, sheltered from the elements, it's fine. As long as they can do their duty, there's no problem. Where would we find so many suitable places anyway?" This is highly irresponsible! If no suitable place is available at the time, they can stay there temporarily, but you should immediately seek a suitable location to relocate them to as soon as possible; don't treat this as a long-term residence.

Some leaders and workers do not carry out real work. They arrange placements for important work personnel in a certain place, ask how the food and rest conditions are, and ask if any nonbelievers have been keeping an eye on them. Upon hearing that nothing unusual has been noticed for a couple of days, they leave the matter alone, not checking in on them again for half a year or more. They believe that they have arranged placements

well and fulfilled their responsibility, considering everything done and fine. As for whether the environment will later suffer from interference or if there are any potential safety risks, they pay no further attention. Is this appropriate? (No.) Why is it not appropriate? (After arranging placements, leaders and workers need to follow up. If they don't, and the brothers and sisters find themselves in a dangerous situation and are unable to relocate, they could end up being arrested.) But some leaders and workers think, "You're all adults—do I really need to follow up? Can't you see if there's danger? If you can't, then your brains must not be working! If you notice danger, just relocate yourselves—do I really need to tell you?" They reason in this way. Do you think this reasoning makes sense? (It doesn't.) Why not? (Because ensuring the safety of those doing important duties is inherently the responsibility of leaders and workers; it is work included in their role that they should carry out.) They don't see this as part of the work leaders and workers should do; they think it's simply helping the brothers and sisters, like following Lei Feng's example of doing good deeds. They also don't view it as being done to uphold the church's work, seeing it instead as merely the arrangement of placements for personnel, unrelated to church work. Wouldn't you say this is foolish? What kind of person would think this way? (A person with no sense of responsibility.) Those lazy, disloyal, irresponsible false leaders think this way. They do not uphold the work of God's house; after arranging a place for the brothers and sisters, they think, "I arranged placements for you in such a good location—what a huge favor I've done for you!" They don't see this as upholding the church's work. As leaders and workers, if you do not properly arrange placements for important work personnel and do not effectively ensure their safety, then if they encounter danger and cannot do their duty normally, won't the church's work be delayed? You must first properly arrange

placements for them so that their safety is ensured, and only then can they proceed to work normally. But those false leaders don't think that way; they drop these people in a location and then ignore them, and don't check in on them for a long time. When a dangerous situation arises and they can't reach their leader, they have no choice but to relocate on their own. By the time their leader finds out and finally goes to check, the people are long gone, and the leader has no idea where they went. What kind of person is this? What kind of leader or worker is this? A false leader. Especially for brothers and sisters who have come from other areas and are unfamiliar with the local environment, leaders and workers even more so need to visit and follow up with them regularly. Leaders and workers shouldn't assume that just arranging placements for them once solves everything permanently; in actuality, this work is far from complete. They need to visit and follow up with them frequently. If it's inconvenient for leaders and workers to show their faces at the location, they should assign others to check in. At the very least, they need to follow up on this work—assess the living environment of these important work personnel, checking if there is any danger or anything unusual, or if any special circumstances have occurred, and whether relocation is needed. All of this must be learned about and followed up on. If, in the short term, this place appears to be the most suitable, that's fine, but after a while, they should go back to check on their environment and safety, and whether they have enough food and supplies—all these details should be inquired about. It's possible that leaders and workers may not understand the work of important work personnel, in which case they shouldn't interfere with that aspect, but properly arranging placements for them is a responsibility of leaders and workers—failing to do so is a dereliction of their responsibility and shows they are false leaders who do not do real work. Especially for brothers and

sisters coming from other areas, they even more so require extra, close attention and should not be treated carelessly. Leaders and workers should check in with them from time to time, seeing if they have any difficulties that need resolving, and whether there have been any issues or special circumstances in the environment where they are doing their duty during this time, for example, whether there has been any unusual activity involving the local government, neighborhood committee, or police station. Leaders and workers should inquire and ask about these things so they can stay well-informed. Then, leaders and workers should fellowship with the host family on principles and paths of practice for properly hosting and protecting those doing their duty, so that the host family fully understands these principles and paths of practice. This is still not the end of the matter. Leaders and workers must also visit and inquire about the situation of the host family from time to time. Any issues they detect should be resolved promptly to ensure that no problems arise. Only then is the work truly done well. If the host encounters difficulties with hosting, such as financial limitations or a lack of wisdom that makes them unable to respond to or handle situations that arise, then leaders and workers must help resolve these issues. Financial limitations are easy to resolve—God's house can provide the funds for hosting, while the host family only needs to contribute the manpower. If the host lacks wisdom, this is a significant issue. Leaders and workers must clearly explain the necessary wisdom and a few principles of practice regarding this area. If the host still comes up short, then leaders and workers should find a wise brother or sister nearby to cooperate with the host family in carrying out this work well. If the issue lies with the host themselves—such as being timid or fearful of arrest—then leaders and workers should fellowship on the truth to offer support and help, fellowshipping God's intentions as well as the value and significance

of doing this duty. If it's an issue with the objective environment, it must not be delayed or merely gone along with, and it definitely must not be treated carelessly; it should be resolved immediately. For example, if people have already taken notice of this place, suspicious strangers frequently come and go in the area, and it's possible someone is monitoring the location, then this poses a hidden danger. So, relocate the brothers and sisters immediately—waiting until something goes wrong will be too late. If the situation is temporary and it's just a normal, routine procedure, then it can still just barely be coped with: Have the brothers and sisters temporarily leave to avoid it for a day or two, and they can return later. If people have already taken notice, then staying there is no longer an option, and a permanent relocation is necessary. These are some of the detailed issues that leaders and workers need to handle and resolve in this work. This work is by no means just placing a few people in a location with food and shelter and calling it done; there are many details involved. Especially in a country like China, where the environment is particularly hostile and religious persecution is severe, leaders and workers must even more so be exceptionally attentive to and closely monitor the living environment and safety issues of important work personnel. They cannot be careless. All aspects of the specific work must be done well to ensure that the safety of these important work personnel is guaranteed and they can do their duty with peace of mind. In this way, the work is done well. This is the work that leaders and workers must do regarding host families, and there are quite a few details involved here.

Some leaders and workers, after arranging for certain important work personnel to be placed at suitable host homes, completely ignore them and do not consistently follow up on the situation of the host families. They say, "I am busy with church work every day—how could I have time to visit

these people? Besides, there is a lot of other work, and it's also quite dangerous. Doing our work is not easy!" They continually emphasize objective reasons, yet they do not want to fulfill their own responsibilities. What do you think—does this statement of theirs hold up? (No.) Why not? (In fact, doing this work does not require too much time and energy of leaders and workers. They could visit them in passing while out. And if they don't have time, they could also arrange for nearby brothers and sisters to go visit.) If leaders and workers want to do this work well, even if their own primary work is keeping them a bit busy, they will still make time to focus on this work. If they don't have time to go themselves, they can arrange for others to go. Whether they arrange for others or go themselves, ultimately, this work falls within the scope of responsibility for leaders and workers. Doing this work well is an important responsibility for leaders and workers, and it cannot be neglected. If leaders and workers are too busy and have no time themselves, and they also do not arrange for others to go, then no one will attend to this matter. If something goes wrong, this would be a dereliction of responsibility on the part of the leaders and workers. To prevent those who are doing important duties from suffering from the interference of the outside world, leaders and workers must take all aspects of issues into account, guaranteeing to the greatest extent possible that they can do their duties in peace and carry out the work at hand in an orderly manner. If important work personnel are well protected, it is equivalent to protecting the important work itself. When important work personnel can work normally, the important work can also proceed in an orderly manner. Therefore, the purpose of leaders and workers protecting important work personnel is, in fact, to safeguard each important item of work. If some leaders and workers say, "You are doing an important duty and I'm being asked to protect you, but I am in a leadership position, and I am not safe

either. I can't even guarantee my own safety, so how can I protect you?"—is this statement correct? (It is not correct.) What kind of comprehension do such leaders and workers have? (Their comprehension is poor; such people are selfish and prone to distortions.) They are individuals who are prone to distortions. Do individuals who are prone to distortions lack rationality? (Yes.) If these brothers and sisters were not doing their duties in God's house but were instead working jobs and living their lives in the world, would they still need to be protected? Precisely because they are doing church work and important duties in God's house, and because if they are arrested they may be sentenced to prison or be beaten to the point of injury or disability, severely impacting the church's work, important work personnel must be well protected. Only in this way can the church's work proceed in an orderly manner. If they are in some democratic countries where there is freedom of religious belief and believers in God aren't persecuted, then this work becomes simple for leaders and workers. They basically just need to find a suitable house and, in accordance with local laws and regulations, properly arrange placements for those doing their duty. At most, they just need to ask how things are going with their daily life recently and whether the living environment violates any government regulations. If there is a violation, it is necessary to clarify what the issue is, as well as how it should be corrected and resolved. If there aren't any violations, but the government is causing trouble, or evil people or unknown individuals are causing harassment, then it is necessary to consult a lawyer to handle these matters properly. In some free, democratic countries, at most only this kind of work is needed. However, in dictatorships where there is no freedom of religious belief, the requirements for the environment and conditions of host families must be stricter, and more work—as well as more detailed work—needs to be done regarding

safety. Of course, the difficulty involved in such work is also greater. For the work of shielding important work personnel from the interference of the outside world, if every aspect of the environment is thoroughly considered, interferences stemming from the environment will be relatively reduced. If both the external environment and the internal environment are fully taken into account, then a realistic and feasible path can be found. This way, the environment can be improved to some degree, and interferences can be reduced. This approach is relatively appropriate.

Keeping Important Work Personnel Safe

I. How to Ensure the Safety of God's Chosen People in Countries Where Faith Is Persecuted

The fifteenth responsibility of leaders and workers is, first of all, to protect important work personnel by shielding them from the interference of the outside world; additionally, leaders and workers must also keep these people safe. The requirements for keeping them safe are even stricter. Let's first look at which aspects involve safety—what safety-related issues can you think of? To ensure the safety of those doing important duties, it is essential first to guarantee that they are not affected by the interference of the outside world—this is the minimum that must be achieved, and only on this foundation can their safety ultimately be ensured. The safety we're talking about here simply means being able to guarantee that those doing their duties are not disturbed or arrested and can do their duties normally. It's as simple as that. If leaders and workers cannot guarantee that those doing their duties will be shielded from interference and arrest, then there is no way for their safety to be ensured. Think about it—what should leaders and workers pay attention to in order to ensure the safety of important work personnel? First, they must arrange for important work personnel to be

placed in a suitable location. What does a suitable location mean? It must meet at least two conditions. First, this location must be free from any interference from the environment. Second, it must not attract attention; only a few local brothers and sisters know that this family believes in God and hosts others, while no one else is aware. Only such a place is suitable for hosting those doing important duties. After these important work personnel move in, personal information such as each person's name and place of origin, as well as specific situations such as the type of church work they engage in and whether they have been arrested before or are wanted by the government, should not be casually disclosed to others. The fewer people who know, the better. Because people's stature is too small and it's uncertain whether they could stand firm if they were arrested and imprisoned, they should have self-awareness and refrain from casually inquiring about the personal information of brothers and sisters, to avoid bringing future trouble upon themselves. The principles and wisdom in this regard should be frequently fellowshipped so that everyone understands them. This is not only beneficial to the work of God's house but also beneficial to each individual. Therefore, leaders and workers should instruct the brothers and sisters of host families to guard their tongues and not disclose the personal information of those doing important duties to other brothers and sisters or to their nonbelieving family members. Is it necessary to do this work? (It is.) Some brothers and sisters of host families are unable to guard their tongues. For example, someone hosted a few leaders and workers, and they became familiar with these people's personal situations, family backgrounds, and the duties they were doing. Then, they said to their children, "Look, he's the same age as you. He has believed in God for ten years and even quit his job to do his duty. He used to work in a government department in such-and-such city, with an annual income of tens of

thousands of yuan!" You see, as if they were just chatting idly, they disclosed the situation of these people doing important duties to their nonbelieving family members. There are even some who, when hosting brothers and sisters who have previously been arrested and imprisoned, tell their family members, "Look, they were in prison for years and never turned Judas. After being released, they continue to do their duty. Now the government wants to arrest them again, so they can't go home to reunite with their families, yet they are not negative. See how great their faith is? Why can't you believe properly?" In this way, they casually disclose important information about the brothers and sisters via the method of instructing their children. Could this lead to future troubles? (Yes.) Is this a problem? (It is.) If nothing happens because of this, fine; but once the great red dragon carries out arrests, their nonbelieving family members are the first to come out and report the brothers and sisters: "Officer! So-and-so is a leader—they're the one you want." The person betrayed is then arrested by the great red dragon and beaten half to death, leaving questions about whether they'll be able to continue doing their duty or live a normal life. This is the consequence of betrayal. Isn't this caused by the casual speech of the host? (Yes.) If important work personnel are exposed to such safety risks, doesn't that mean leaders and workers have not done their jobs thoroughly? (Yes.) The host thinks, "Our family members are all good people; they won't sell you out. They support belief in God—they even buy vegetables and meat when you come!" They treat their nonbelieving family members as if they were brothers and sisters, unable to clearly see what their family is capable of doing or how severe the consequences could be if they were to sell the brothers and sisters out. They are also very inquisitive about the situations of the brothers and sisters, asking, "How many years have you been doing this duty? Have you ever done any dangerous duties?

Are you well-known locally as a believer in God? Have you ever been arrested?" Especially when it comes to those who are wanted or have a police record due to their belief in God and are preaching the gospel in another region or country, the host always inquires about their information, asking, "You're wanted? Is it a local warrant, a provincial warrant, or a national warrant?" "You have a record—how many times have you been arrested? For how many years were you sentenced to prison?" They ask about these matters in extreme detail. The brothers and sisters staying in their home see that they are quite enthusiastic in hosting and that they aren't bad people. If they don't share this information, they feel it might seem impolite, which puts them in a difficult position. Some people feel compelled to say a few things, and after speaking, it sometimes inevitably leads to serious consequences. Therefore, leaders and workers should directly instruct the host: "There are a few rules you must follow when hosting brothers and sisters. Do not heedlessly inquire or ask questions—knowing too much about them won't benefit you. If something happens and you can't withstand the torment of torture, you may end up turning Judas. In that case, the information you've learned and grasped essentially paves the way for you to become a Judas. If that happens, it would leave you with lifelong regret, and you would ultimately face punishment. If you don't know these details, you won't become a Judas. So, you absolutely mustn't inquire or try to learn about these matters. Not knowing protects you and doesn't affect your hosting or your attainment of the truth in your belief in God. It's best if you don't know. You are clear that these brothers and sisters are here to do their duty and that they are not bad people or evil people, so there's no need to inquire any further. Fulfilling your duty to host them is what's most important, and guaranteeing their safety is enough." This is an item of work that leaders and workers must do. Additionally, those local

believers who lack a foundation in their faith and are believers in name only, those who are loose-tongued and prone to making inquiries, those who maintain close contact with government personnel, and those who immediately hide away like turtles tucking their heads into their shells when trouble arises—and who might even sell out the church and turn Judas—must absolutely not be allowed to know that host families host brothers and sisters. If some brothers and sisters are needed to help with the work of hosting important work personnel, then only those with a foundation in their belief in God and who possess wisdom should be selected to cooperate. Those without a foundation or wisdom are absolutely not suitable. So how exactly should assistance be rendered? The brothers and sisters of the host families focus on hosting at their homes, while local brothers and sisters with wisdom and faith assist from the outside by providing cover and safeguarding the environment. They should associate with influential people, stay up to date about government policies, trends, and potential operations, and promptly inform the brothers and sisters of the host families. This way, if the government initiates any arrest operations, preventive measures can be made promptly, and there will still be time for evacuation and relocation, or concealment, thus avoiding any danger. Only in this way can the safety of those doing important duties be basically ensured. In short, it isn't okay for leaders and workers to approach this work with a simplistic mindset; thinking complexly in this regard is always better than thinking simply, because safety issues cannot be ignored—if something goes wrong, it will not be a minor issue!

There are also specific situations to pay attention to in the work of ensuring the safety of important work personnel. Some people take on risky duties, such as transporting books of God's words, or delivering work instructions or handling the aftermath in compromised areas. Those doing

such dangerous work must never live with those doing important duties, nor should they know where those individuals live or which family is hosting them. This is because those doing dangerous work are at risk of being tracked and arrested at any time. If they are caught and subjected to torture, they may betray the church, which would in turn implicate those doing important duties and the host families. Doesn't this involve the issue of safety? If some personnel doing important duties go out to handle matters and have agreed to return in three days, but they have not returned after three days, would you say this situation is dangerous? Should the other personnel doing their duties evacuate? (Yes.) In such cases, immediate evacuation is necessary; there must be no delay and no risk taken—they can't have a mindset of relying on luck. Some people are lazy, feel it's troublesome, and are reluctant to evacuate, saying, "What's the harm in waiting one more day? Maybe they were just delayed by some special situation." Waiting one more day only increases the danger. If you evacuate and nothing happens, you can always return, and that would be no mistake. But if you don't evacuate and wait one more day, an incident could occur, and by the time it does, it will be too late for regret. Therefore, if the brothers and sisters who went out to handle matters do not return within the agreed time, it's possible that something went wrong. To guard against any eventuality, the related brothers and sisters should immediately evacuate and relocate to a relatively safe place. Once a suitable location is found, they can resume doing their duties normally, without it being too late. Another situation is when the person in the local church who is responsible for the work of arranging placements for brothers and sisters doing their duty is arrested by the great red dragon. What should be done in such cases? (Immediately relocate the important work personnel.) The first priority for leaders and workers is to immediately relocate these important work

personnel to a relatively safe place. Above all else, their safety must be guaranteed. They should not be exposed to any risk. After relocating them, subsequent work can then be carried out. Some muddleheaded people always have a mindset of relying on luck: “So-and-so was arrested, but it’s fine; their faith is quite strong, and they’ve always been especially strong in adverse circumstances. They would absolutely never engage in betrayal. So, I can guarantee there’s absolutely no danger—there’s no need for anyone to relocate.” Are these words correct? (No.) There are also people who say, “Even if they do engage in betrayal, they will be selective about it—they’ll only betray information about unimportant matters, which definitely won’t impact your safety.” Are these words correct? (No.) These words don’t hold up! Can people see other people clearly? Even if the person in question has stature, we should avoid speaking too confidently, as no one can bear the consequences if something does go wrong. What other work is needed to protect the safety of personnel doing important duties? When they begin their duties, leaders and workers should clearly fellowship the truth principles related to doing their duty, as well as which principles and wisdom to apply when situations arise. Additionally, when they go out to do their duties, leaders and workers should assign one or two people with societal experience and wisdom to cooperate with them. Only this approach is safe and reliable. Practicing in this way can, for one thing, protect their personal safety. For another, it can help them resolve some issues they cannot resolve on their own. This will prevent certain troubles and guarantee that those going out to do their duties can carry out their work normally. For leaders and workers, guaranteeing the safety of those doing their duties is a very important item of work, especially in countries without freedom of belief. To do the church’s work well, the first priority is to guarantee the safety of personnel doing their duties, regardless of whether

they are doing their duties locally or going out to do them. Only leaders and workers who can handle safety work well are fit for God's use. Those who cannot do this work are people whose humanity is immature, and who lack insight and wisdom. It will be difficult for them to become fit for God's use.

II. How to Ensure the Safety of God's Chosen People in Various Countries Overseas

A. Processing the Legal Status of God's Chosen People

In conducting church work in various countries overseas, the first priority should be to properly arrange placements for personnel doing their duties, guaranteeing their safety so they can do their duties normally. Another important matter is handling the issue of legal status, which must be attended to as soon as God's chosen people arrive in a new country. Without legal status or if their status is not legitimate, there is always the risk of deportation, no matter how good their living environment may be. Individuals whose status is not legitimate are considered illegal residents, and these people's safety is at risk; without their safety ensured, they cannot do their duties for long. Therefore, in overseas countries, arranging proper placements for personnel doing their duties is the first task for leaders and workers. Once their placements are properly arranged, the next step is to arrange for them to start processing their legal status. In any country, at the very least, the goal in processing legal status should be to enable brothers and sisters to reside there legally. This is also an important item of work in ensuring the safety of important work personnel. To achieve legal residency, the first requirement is that one's status must be legal; they cannot be residing somewhere illegally. Leaders and workers should do as much as possible to arrange placements for the brothers and sisters according to the government's regulations for legal residency. Leaders and workers can either be directly involved in this placement work or follow up on it. If

there are matters they cannot see through, they should promptly seek from upper-level leaders and workers. In the absence of special circumstances, they should practice according to the church's previous rules. Leaders and workers need to make inquiries from time to time, and if they learn that someone has issues with their legal status or any special circumstances, they should arrange for personnel handling external affairs to resolve the processing issues for the legal status of God's chosen people. Of course, the first step is to find a few specialized lawyers to handle status processing. In hiring lawyers, precautions must be taken to avoid being duped—fake lawyers or those not specialized in processing legal status should not be hired. Leaders and workers should first of all consider these aspects related to the processing of legal status, and these matters must be arranged well. This work is also part of protecting important work personnel and ensuring their safety, so when it comes to doing this work, leaders and workers must not stand by idly. Some people say, "Arranging placements for personnel doing their duties is the work of God's house; we only need to do it after receiving direct arrangements from the Above. If the Above doesn't arrange it, we don't need to bother with it, and even if something goes wrong, it has nothing to do with us. Besides, each country has different regulations on immigration and legal status; we aren't able to handle such a major issue! Everyone has to just rely on themselves and hope for the best—if they can stay in a country, they stay; if not, they go back." Are these words correct? (No.) What do you think of this attitude? (It is irresponsible.) In one sense, it's irresponsible; in another, it is a manifestation of false leaders not doing real work and shirking responsibility. For leaders and workers, arranging placements for important work personnel overseas is also an important item of work. Once placements are properly arranged for them and they can do their duties normally, the immediate next step is to arrange for external

affairs personnel to guide them in processing their legal status. Especially when special situations arise during the processing that brothers and sisters cannot handle, leaders and workers should think of ways to find solutions, and not ignore the issue. If there is any problem with processing legal status, it is no small matter and should be handled and resolved as early and quickly as possible. Don't delay—what can be done today should not be put off until tomorrow; putting it off until tomorrow could lead to consequences which would be terrible beyond imagining. If leaders and workers are negligent and derelict in their responsibility, not giving urgency to the matter and delaying the best time for processing legal status, thus causing personnel doing their duties to be unable to do so normally, who bears the responsibility? These individuals made their requests to church leaders and the processing personnel, and the leaders and workers were aware, but because they either didn't take the matter seriously or made excuses not to handle it, the legal status processing of some important work personnel was delayed, which impacted certain important items of the church's work to some extent. So, who do you think should bear the responsibility here? (The leaders and workers.) God's house has repeatedly emphasized this matter. The leaders and workers are not unaware of it, nor are they uninformed or lacking understanding; rather, they know about it but don't take it seriously. As long as it doesn't concern their own matters, as long as it's someone else's issues, they put it off whenever possible, ultimately delaying a matter as significant as the processing of the legal status of God's chosen people. When consequences arise, the leaders and workers must bear the responsibility. This responsibility is not just talk—if it impacts the church's work, especially the important work of God's house, then the responsibility borne by the leaders and workers becomes significant. At the very least, they will be given a demerit by God, it will be a transgression—that is the

consequence. If it's something that falls to you to do, something within the scope of your responsibilities, and you don't do it or ignore it, or delay it due to certain personal reasons, then you must bear the responsibility. Some people say, "I didn't know how to resolve it; I didn't have any way forward." But did you take it seriously and seek from the upper-level leaders and workers at the first opportunity? Some others say they forgot about it because they were busy with other work. Even if they truly forgot about it due to being busy, how can they keep forgetting after someone raises the issue with them and reminds them repeatedly? What problem does this indicate? (They haven't kept the matter of processing the legal status of the brothers and sisters in their hearts; they have no sense of burden whatsoever.) The fact that they can forget such an important matter shows that they lack a sense of responsibility and are not trustworthy. You can forget something as significant as processing the legal status of God's chosen people—would you forget the processing of your own legal status? If you wouldn't forget your own matters but can forget others', it proves that you have poor character, lack love, and are selfish and base. You've completed the processing of your own legal status, yet you treat the processing of the brothers' and sisters' legal status as an ordinary, trivial matter—or even ignore it entirely—and ultimately delay the processing of their legal status, this significant matter. Can you bear that responsibility? Aren't such leaders and workers utterly lacking in conscience and reason? They're so selfish and base! They care only for themselves and disregard others—what problem does this indicate? Aren't they false leaders? (Yes.) The essence of their problem is thus fully exposed. They simply don't want to attend to the processing of the brothers' and sisters' legal status; they find it troublesome. In their hearts, they think, "What does processing the legal status of the brothers and sisters have to do with me?" This is the attitude

with which they treat the matter of the legal status processing of the brothers and sisters, ultimately delaying this significant matter, impacting the brothers' and sisters' performance of duty, and impacting the church's work. Would you say such false leaders deserve punishment? (Yes.) They should be held accountable because it was intentional; it was certainly not an accidental delay caused by objective factors. If there were a natural disaster, like an earthquake, a flood, or some major political event that interrupted transportation and communication, making it impossible to handle these matters, that would be understandable. But if none of these events occurred, and they still forgot or neglected the legal status processing of the brothers and sisters, delaying such an important matter—these individuals' legal status—then such a leader or worker is derelict in their responsibility. They shall be given a demerit and held responsible. Do you understand? (Yes.) Seeing that you are a leader or worker, you have the responsibility to do the work you should be doing. For everything within the scope of your responsibility, you must properly handle and complete it according to the requirements of God's house. But if you intentionally avoid doing or delay it, this is a dereliction of your responsibility, and this dereliction is a transgression. If you intentionally delay a matter and don't handle it, your failure will eventually become a transgression, and you will be given a demerit by God. You will be held accountable for this matter.

In countries overseas, if there are certain problems with the legal status of God's chosen people, or if their neighbors or strangers file complaints about them or report them, they may face the danger of being deported. It also may happen that some of God's chosen people in countries overseas are detained and penalized or arrested and imprisoned by the governments of certain countries on fabricated charges. Regardless of the situation, when leaders and workers know about it, they should not act like turtles hiding in

their shells; they should handle this matter at the first moment, with the ultimate goal being to ensure the safety of the brothers and sisters, not allowing them to fall into the hands of evil people. If leaders and workers only care about arranging the work of the church, but pay no attention to the matter of the processing of the legal status of the brothers and sisters, resulting in brothers and sisters being arrested or deported due to lacking legal status, what consequences are these? Haven't such leaders and workers ruined the brothers' and sisters' opportunity to do their duty? Doesn't this directly impact the work of the church? The nature of this problem is then quite serious. If the leaders and workers have not handled this matter before, they can find among the brothers and sisters someone skilled in handling external affairs to consult a lawyer to handle this matter, striving to achieve the goal of protecting the brothers and sisters and protecting the safety of important work personnel. This is also an important item of work that leaders and workers must perform overseas; local leaders and workers must take the initiative to attend to this matter. In addition to protecting the safety of local brothers and sisters, they even more so must protect the safety of foreign brothers and sisters; only in this way is there assurance for the work of the church. This is the responsibility that the leaders and workers in each country ought to fulfill toward the local brothers and sisters and foreign important work personnel; they should not stand idly by. Some leaders and workers say, "They are foreign brothers and sisters, and we are not familiar with them; there is no personal relationship between us. They were sent by God's house to preach the gospel here—what does that have to do with us? This mishap is something they brought upon themselves; they didn't inquire into the situation clearly before coming and didn't handle these matters well. We have no way to intervene with this mishap; who knows what the government will do to them." They

just use various excuses to evade and avoid these matters, and do not try to find ways to step forward to resolve them. Is acting this way correct? (No.) Why not? (If the leaders and workers do not step forward to resolve these problems, and the brothers and sisters, meanwhile, have no path for resolving the problems, then trouble will certainly arise. The leaders and workers have not fulfilled their responsibility to protect the brothers and sisters—this is a dereliction of their responsibility.) The duty of leaders and workers is to fulfill each and every responsibility that leaders and workers ought to fulfill in God's house. The scope of God's house is not limited to the local area, the local region, or a certain country; God's house has no national boundaries, no regional limitations. Are there racial limitations in God choosing people and saving people? (There are none.) Are there limitations of nationality or region? (There are also none.) There are none. This is the principle by which God does His work; thus, this principle is the truth! No matter which country the brothers and sisters are from, they all believe in one God, follow one God, and also eat and drink the truth that one God fellowships and supplies. They experience the work that one God does, and worship one God. Regardless of skin color or race, in God's house and before God, they are one—they are one family. Since they are one family, there should not be distinctions among them; there should not be racial or regional limitations; there should not be divisions of "you are Asian, I am European," or "you are White, I am a person of color"—there should not be these distinctions. If you still make these distinctions in God's house, then it is clear that you do not regard God's house as God's house, and do not consider yourself a member of God's house. Therefore, when foreign brothers and sisters encounter problems such as deportation or unlawful arrest, regardless of where they come from, what their nationality is, or what skin color they have, they are brothers and sisters—since they

are brothers and sisters, when they face problems, the local leaders and workers should step forward and handle this matter in a duty-bound manner, and should not make distinctions among people. This conforms to principles, fully aligns with God's intentions, and is the truth that people ought to practice.

Currently, many of God's chosen people from China are going to various countries overseas to preach the gospel and testify to God. After they arrive in these countries, the first thing they must do is process their legal status before they can work with peace of mind. Processing legal status is not a simple matter; it requires the cooperation of people from the local church. Those in charge of churches in various countries should seek out some brothers and sisters who understand their country's policies and know its laws to help God's chosen people from China resolve the issue of processing legal status. Resolving this issue is of paramount importance. The leaders and workers of various countries' churches should make every effort to cooperate, as only by fully resolving the issue of people's legal status can the church's work proceed normally; otherwise, the church's work will be affected. Those in charge of churches in various countries should be prepared with people capable of handling such matters. Doing this benefits the church's work and is also a manifestation of being considerate of God's intentions. Some leaders and workers might say, "We have never handled this kind of matter, and we don't know what to do either." In this situation, they should seek out people who understand these types of affairs. Among God's chosen people in each country, there are those with education and knowledge, and there are also those who understand national laws and policies. For them, handling these matters only requires a bit of consultation to find a path—isn't that so? In handling this type of matter, you should not be passive and inactive; if you do not

understand something, you should find a lawyer to consult. As long as the relevant kind of lawyer is found, there will naturally be a path. We may not understand this matter, but the lawyer will. Having a heart that seeks is the right attitude; having a heart that seeks is a manifestation of having a sense of responsibility. If certain difficulties arise, you should pray, seek, and fellowship together with one heart and mind, and after finding the principles and path to resolve the problem, you should completely resolve it. Only then can the church's work proceed smoothly. If, when discovering a problem, leaders and workers can promptly learn about it, follow up on it, and resolve it, are they not responsible leaders and workers? (They are.) Such leaders and workers not only have a sense of responsibility but can also promptly resolve problems, which means they have hope of becoming leaders and workers who are up to standard. Regardless of their depth of understanding of the truth, if they focus on resolving problems, then they are able to do real work. At the very least, they can achieve making fewer mistakes or no mistakes; and even if they do make some mistakes, they can promptly correct them to recover some losses, ultimately achieving the goal of safeguarding the work of God's house. Do you think fulfilling this responsibility is difficult? (No.) In fact, it is not difficult; it depends on whether people have loyalty in doing their duty and whether they can fulfill their responsibility in their work. You just need to put in some thought, spend a bit of time, and invest some energy; it does not require you to spend money or take on any risk. You just need to step forward to help resolve problems and handle matters well, and in this way, you can become up to standard. So, this is not a difficult matter, and for leaders and workers, it should be easy to achieve. But there are some people who cannot accomplish even something this easy, and it is very clear that this is not due to insufficient caliber or ability, or to conditions or the environment not

allowing it, but rather because they are unwilling to do it. When special situations arise that involve the legal status or residency of important work personnel, or matters concerning their placement, leaders and workers have the responsibility to undertake this work. It does not matter who you are arranging placements for, or their nationality or race; all you need to do is accept this from God. This work is entrusted to you by God; it is your responsibility and obligation, as well as your mission. This work which you accept comes from God, not from any person, so you should not concern yourself with who these people are that you are arranging placements for. Some people might say, "Protecting the local brothers and sisters is acceptable, but it's not our concern if foreign brothers and sisters come here." Do people who say this have a sense of responsibility or humanity? (They do not.) They consider the local brothers and sisters as brothers and sisters, but do not consider foreign brothers and sisters as brothers and sisters—does this stand? (It does not.) Does this conform to the truth? (It does not.) Why does it not conform to the truth? (False leaders are not considerate of God's intentions; they ignore foreign brothers and sisters, and do not step forward to handle issues when problems arise—they do not safeguard the work of God's house.) False leaders shirk responsibility with various excuses and do not do real work. They claim they are willing to expend themselves for God and are willing to practice the truth, but when it truly comes to critical matters of the church's work, they hide. This is being irresponsible. For all issues related to protecting the safety of brothers and sisters overseas, leaders and workers must handle them promptly, treating it as a responsibility and a task to be completed. They should not make excuses to avoid it, nor allow their neglect of this work to affect the progress of the various items of work of God's house.

B. Providing All Brothers and Sisters With Basic Legal Knowledge

What other aspects of the work related to the safety of brothers and sisters overseas can you think of? (In overseas countries, leaders and workers also must provide all brothers and sisters with some basic legal knowledge, so they develop a sense of legal awareness and avoid engaging in activities that violate the law.) Leaders and workers should provide all brothers and sisters with basic legal knowledge and understanding of various government regulations. They should learn more about these areas from local brothers and sisters in the country they are in, such as immigration policies and policies related to daily life, and then organize brothers and sisters to study these so that they strictly adhere to national government regulations and refrain from doing anything that violates the law. In particular, God's chosen people from China, who have been under dictatorial rule for so many years, lack legal knowledge and do not understand the importance of law. As a result, they act casually and carelessly, like uncivilized people. When they come to live overseas, they appear very ignorant and often do things that show a lack of understanding of the rules. For example, in some Western democratic countries, social order is managed very well, with regulations prohibiting noise from 10 p.m. to 8 a.m.—no sounds such as dogs barking or the rumble of construction machinery are allowed. If anyone violates these regulations and is reported, the police will handle it. In mainland China, no one manages these matters; wherever there are people residing it will be wantonly noisy, with the sounds of loud music, dancing, drinking, and partying, and no one intervenes. If anyone tries to do something, they may face retaliation, so Chinese people have no choice but to endure it. Western countries are different; everyone is protected by the law. If your dog frequently barks in the middle of the night, disturbing your neighbors' rest, they will file a complaint against you. What you are doing affects others' normal lives, you

have violated legal regulations—it is legitimate for them to use the law as a weapon to file a complaint against you. There are also people who continue construction work until 11 or 12 at night, affecting their neighbors' rest and resulting in complaints. The police then come to issue a fine and warn them not to make noise during the designated hours. Some people even lack awareness of environmental cleanliness, littering and leaving garbage strewn all over the streets. Western democratic countries are especially orderly. Residents have set times for throwing out garbage, and garbage trucks come on scheduled days to collect it. After the collection, the streets remain clean. Those who do not understand this may litter, which is also considered a violation of regulations. This impacts public sanitation and the appearance of the city, so complaints may be filed against them. Chinese people, not following the rules, often get complaints when living overseas. After being reported many times, they develop opinions about Westerners, saying, "Westerners just love to file complaints; they file complaints over every little thing," to which I say, "They filed complaints against you over so many matters, and you haven't reflected on yourself but instead blame them for filing complaints. Were they right to file the complaints, then? Were the things you did right or not?" They were entirely right to file those complaints; you harmed their interests and affected their lives, so why shouldn't they file complaints against you? This is done to safeguard social order and demonstrates that this country is governed by law; everyone is protected by the law, and the law in this country is not for show—everyone can use the law as a weapon to safeguard their own rights and interests. They are filing complaints against you because you don't understand the law and have violated local regulations. You should first learn the local regulations and act according to laws and regulations—then, do you think they would still file complaints against you? (They wouldn't file complaints

anymore.) So why do Chinese people never file complaints, no matter how serious the matter is? (They have been oppressed by the government for too long. They don't dare to file complaints. Chinese people also don't have any concept of defending their rights.) China is not a country ruled by law. It is not governed according to the law. China's laws are merely for show, and filing a complaint there is useless. If you do file a complaint, and the other party has power and influence, they may go after you. If you have no influence, you wouldn't even dare to file a complaint; filing a complaint could easily bring trouble upon you. So when Chinese people encounter persecution—especially in cases where someone is killed—no matter how unjust the death, the matter is simply settled privately if the perpetrator pays some money. Why don't the victim's family members file a lawsuit? They know they would never win; it would cost a lot of money, yet they would still not obtain justice, nor would the perpetrator be brought to justice, so they choose not to pursue it legally and instead settle it privately. China's laws are merely for show; China is not a country governed by law, with no arena for seeking justice. Filing a lawsuit is pointless. So, no matter what illegal situations Chinese people encounter, they dare not file complaints. This is because the Communist Party does nothing but commit misdeeds, is beyond reason, and does not govern according to the law. In China, as long as one is an ordinary person, no matter how serious the issue they face is, it does not count as a matter of concern in the eyes of the Communist Party—no one will address it. Things like affecting others' rest, or even cases of theft, robbery, and burglary, are simply not considered issues by the Communist Party. In Western countries, however, it is different. The West has a democratic system and is a society ruled by law; so long as someone's rest is affected, there will be a complaint filed, and the police will come to look into it and handle the matter. Westerners have this legal awareness and

do not do such foolish things; only those who come from overseas and do not understand the rules do these foolish things. When Chinese people first begin living overseas, they often receive complaints. Over time, they learn about the local laws and regulations and no longer dare to do things that violate the law or disturb others. Therefore, leaders and workers should organize the brothers and sisters to learn about the various laws and regulations of the country they are in. No matter what they intend to do, they must first consult the law—even if raising chickens or pigs in their own yard, they should first check the government's regulations. They can look up information online or consult with local brothers and sisters and in this way find accurate answers. In all matters in various Western countries, the government has specific regulations. For example, in construction, there are regulations on how high electrical outlets must be from the floor and how far apart each outlet must be. There are also specific standards for the thickness of stair railings and the width of stair balusters. Each step of construction is inspected by government personnel, so instances of buildings that violate construction codes or unregulated construction are rare. If residents want to build a house, a tool shed, or a small storage shed in their yard, they must obtain government approval. If they want to raise chickens or ducks, there are regulations on how far the enclosure must be from their neighbors' property. Even if leaders and workers do not understand these laws and regulations, if church work involves these matters, then the leaders and workers must pay attention to them. They should first consult local laws and government regulations; becoming clear on these matters is beneficial to our performance of duty. Although legal matters are not directly related to the internal work of the church, providing basic legal knowledge to everyone is still beneficial. At the very least, they can gain some knowledge, understand some rules, learn how to live

properly, and achieve a semblance of humanity. Additionally, leaders and workers should fellowship with those responsible for external affairs, helping them develop legal awareness. For minor matters, it is unnecessary to consult a lawyer—they only need to understand local regulations and strictly follow them. For major matters, however, they should consult a lawyer to gain an understanding of the local laws. In summary, no matter what is being done, all actions must comply with laws and regulations. Practicing in this way for a period of time will allow people to experience the importance of following laws and regulations, and they will follow rules when doing things. This is also beneficial to the work of the church.

C. Principles to Follow When Dispatching People to Preach the Gospel

In terms of protecting the safety of those doing important duties, there is another area of work that leaders and workers must attend to, which is to protect the safety of those going out to do their duty. What principles should be followed when dispatching people to go out and do their duty? First, consideration should be given to people's age and gender, as well as their insight and experience of life—leaders and workers cannot be muddleheaded or casual in this regard. For example, if you are dispatching gospel workers to preach the gospel in an unfamiliar place, what kind of people would be suitable to dispatch? (People with some insight and wisdom.) If a certain church does not have many suitable people, with most being young people who lack experience of life and insight, who do not know how to handle situations—especially challenging problems—when they encounter them, who speak without principles, and who also lack wisdom, then they would be unable to do the work. If such people are dispatched, not only will they be unable to solve problems, but they are also likely to impact and delay the work. Therefore, when dispatching people to

go out and do their duty, it is necessary to choose those with mature humanity and wisdom—only such people are suitable. If there are not enough suitable people, then let young people pair up with older people to go do their duty. For example, suppose there's a young sister around 25 or 26 years old who, despite having believed in God for quite some time, possessing faith and stature, and having done her duty for a long time, would not know how to keep herself safe if sent to do her duty in an unfamiliar place—in such a case, it would be necessary to find a local brother or sister with experience in society to pair up with her to do the duty. Of course, if the location of a duty is a familiar area or a place where there is already a church, then young brothers and sisters can go. However, if people are going to an unfamiliar place, especially one with poor public security, to preach the gospel or do other work, then their personal safety must be considered. For leaders and workers, no matter whom they are dispatching to go out and do work, safety is the first consideration. If it is unclear what kind of people the potential gospel recipients are, or whether these people might do inappropriate things, then caution should be exercised when dispatching people to preach the gospel. In the past, I heard that some leaders and workers would often dispatch young sisters—around 18 or 19, or in their early 20s—to unfamiliar places to preach the gospel, and reportedly, some unfortunate incidents occurred. Regardless of what actually happened, ultimately it was related to the leaders and workers not being thorough in their considerations when doing the work. Leaders and workers should take these factors into account in their work and should not casually assign very young sisters or brothers to unfamiliar and dangerous places to do their duty. There was a leader who once arranged for two sisters, aged 18 or 19, to go preach the gospel. When someone said they were too young and unsuitable for this, the leader then found a 21-year-old

sister to go instead, thinking, “You said 19 is too young, so I found someone who’s 21. That’s older, isn’t it?” What was this leader’s caliber like? They were prone to distortions, weren’t they? (Yes.) Being only two years older than 19—could she have had experience of life? Could she have had experience in society? When facing difficulties or dangerous situations, might she have ended up crying? Although she was two years older, in terms of age, she was still too young and not capable of taking on this work. At the very least, it is necessary to find a brother or sister who is in their 30s or 40s, or their 50s or 60s—they are older and have experience in society; when encountering situations, they have the wisdom to handle them, preventing any dangerous situations from occurring. Young people have not seen or experienced many things and do not know how to handle them; when encountering danger, they may not even realize it, which makes it easy for incidents to occur. Older people, having seen more of the wickedness in this society and this humankind, tend to be more alert to people. Based on their experience in society and knowledge from real life, they can make some reasonable judgments about what kind of danger might arise in certain situations, how high the level of danger is, which individuals are evil people, and what kinds of things certain people might do. When encountering dangerous situations, they also have the wisdom to escape danger. Young people, on the other hand, lack experience. When encountering situations, they cannot perceive the potential dangerous consequences. Therefore, when it comes to safety issues, older people are more thorough in their considerations than young people. When leaders and workers arrange for people to go out and do their duty, they should consider the local conditions and arrange for relatively older people with some wisdom and experience to partner with young people to do their duty.

Leaders and workers must be thorough in their considerations of these matters.

No matter in which country church work is done, ensuring the safety of those doing their duties is an item of work that leaders and workers must pay close attention to. No matter who is dispatched to do which work, they must possess a certain caliber and have some capability in order to be competent for the work and so that their safety can be ensured; in particular, this is even more so the case in areas or countries with poor public security. Leaders and workers should regard the safety of those doing their duty as the primary consideration, not carelessly disregard it. Some people say, “It’s fine. What we are doing is performing duties in God’s house—we have God’s protection, so no one will die. What could possibly go wrong?” Is it right for them to say this? (No.) Why not? (Speaking this way is irresponsible, and this viewpoint is also very detached from reality.) People should do their utmost to fulfill the responsibilities they are able to fulfill and attend to what they are able to consider; they should not test God, or gamble with the safety of the brothers and sisters. God can protect people, but if you do not consider the problems that you are able to consider, and you use the safety of the brothers and sisters as a wager to test God, God will reveal you—who made you so extremely foolish, doing such idiotic things! Therefore, leaders and workers should not use this kind of talk as an excuse to do irresponsible things; ensuring the safety of those doing their duties is your responsibility, and you should fulfill your own responsibility. Having attended to everything you are able to consider and able to do, then as for what you have not considered, how God will act in that regard is God’s own matter and has nothing to do with you. Some people indiscriminately push all responsibility onto God, saying, “God is responsible for people’s safety, we don’t need to be afraid; we can preach

however we want. With God, all is free and liberated; we don't need to worry about those things!" Is this kind of statement correct? (No.) According to this kind of statement, people do not need to seek principles when things happen; if that were the case, what would be the use of the truth that God has expressed? It would be useless. Over these years, God has patiently and painstakingly spoken so many words to teach people, with the purpose of enabling His chosen people to know how to survive, how to pursue the truth, and how to conduct themselves in this evil world and among this evil humankind, so as to accord with God's intentions. It is not for you to test God, nor is it for you to act however you wish according to words and doctrines and without principles. For leaders and workers to do a good job in the work of preaching the gospel, they must first and foremost guarantee people's safety. In order to do so, they must first find out and grasp the specific circumstances of those doing their duty, dispatch suitable people, and also understand what to do in various situations to guarantee people's safety. If a location is particularly chaotic, no one has acquaintances there, and the safety of whoever goes there to preach the gospel cannot be guaranteed, then do not dispatch people there for the time being; do not take this risk, do not make unnecessary sacrifices. No matter which duty is being done or which work is undertaken, it does not need you to strike out into the world or risk your life, nor does it need you to wager your safety or your life. Of course, in the environment of China, taking risks to do one's duty is unavoidable. The government persecutes those who believe in God, and even knowing full well that there is danger, you must still believe in God, follow God, and do your duty; you cannot abandon your duty, and no work can be stopped. The situations in overseas countries are all different—some are authoritarian countries similar to China, while others have democratic systems. In countries with democratic systems, the

work of preaching the gospel can proceed smoothly, and various items of work can also be carried out more smoothly. But in some countries with authoritarian characteristics, the people are both barbaric and backward, and it is not easy for them to accept the true way. When the gospel is preached to them, not only do they not investigate it, but they can blindly condemn it, and might even report the situation to the police. In such cases, do not dispatch people to preach the gospel there; instead, choose places where safety can be ensured to carry out the work. These are all things that leaders and workers should consider carefully. For example, in countries like Malaysia, Indonesia, or India, which have very complex religious backgrounds, certain religious denominations have great influence and control the entire society, to the extent that even the governments yield to the influence of these religions. In such countries, then, do not dispatch additional people to preach the gospel there; it is sufficient for only local churches to preach the gospel. In some countries, the situation varies across different states or provinces, and the local laws and regulations differ from the national laws and regulations. For example, certain regions have special religious backgrounds, and in those regions, church and state are unified. In some cases, the religious leaders have even greater authority than local government officials and can openly violate some national policies. If you preach the gospel in such regions, there will be potential safety risks. These potential risks are not limited to fabricating rumors about you or to driving you away—they could also arrest you, lock you up in prison without charge, and even subject you to torture, crippling or killing you, and the government wouldn't intervene. In fact, the leaders of most religious denominations hate outside religions. Because their influence is too great and they are not restrained by the law whatsoever, no one dares to hold them accountable no matter how savagely they persecute the gospel

workers, and even local government officials are unwilling to offend them. Once you start preaching the gospel in their territory, they can torment you however they wish. Therefore, leaders and workers must be especially cautious when dispatching people to preach the gospel somewhere. First, they must investigate and learn about the situation in that place—whether there is freedom of belief, how powerful the religious forces are, and what consequences might occur if people preaching the gospel there are reported. These matters must be clearly understood before determining whether or not to dispatch people there. If, after learning about some place, it is determined that it is unsuitable for preaching the gospel, then no one is permitted to dispatch people there to preach. This is also a part of the work that should be done to ensure the safety of the gospel workers. Some leaders and workers have a distorted comprehension, and say, “It’s fine; God will protect us. The tougher the challenge, the more we should take it on. There are so many people who believe in the Lord in that place, so why shouldn’t we go preach the gospel there?” Someone tells them, “There are private prisons there. If we go there to preach the gospel, not only will we be detained, but we might even die there. We can’t go!” Those foolish false leaders think this over, “The great red dragon has so many prisons, but we don’t fear it—so why should we fear a bunch of private prisons over there? Prisons can hold our bodies but cannot hold our hearts! Don’t be afraid—just go!” They then dispatch wave after wave of people, and in the end, none of them return; they are all detained. The false leaders are dumbfounded. What is the problem here? (Such false leaders are blockheads.) Such false leaders are scoundrels; they are irresponsible, sending people into the jaws of danger. Why don’t they go themselves? Since they are not afraid of danger, then they should go first. If they go, return safely, and gain people, then others can go after them. No matter

what, people's safety must be guaranteed in preaching the gospel. Absolutely do not take risks in areas where it is dangerous and unsuitable for preaching the gospel. Do not assume that any place outside mainland China is safe; this is an illusion, a distorted understanding. Only ignorant people think this way—such people understand far too little about this world! Do not assume that because most Western countries have freedom of belief and there are relatively many people who believe in the Lord, you can openly preach the gospel and openly express various statements exposing how dark and evil the religious world is; if you do this, the consequences will be unimaginable. You must understand that when preaching the gospel, whether to religious people or to nonbelievers, you are facing corrupt humankind, humankind that resists God. Do not think of this matter too simplistically.

If leaders and workers want to guarantee the safety of gospel workers, they must thoroughly consider all aspects of the issue, and in the event that any problem arises, it should be promptly handled, and afterward, experiences and lessons should be summarized to find the principles and path of practice, determining how to practice going forward—this is also an important item of work that must be done. There are some matters that leaders and workers have not considered or encountered before; after problems arise, they should summarize: "Should we still go to that kind of place? Is this way of dispatching people correct? Should we adjust the plans, strategy, or direction for the next steps in preaching the gospel or doing any other important work?" In the continual process of summarizing, the leaders and workers should gradually determine the methods and principles of the work, so that the more they do the work, the more specific it is and the more it reaches the expected standard, with fewer contingencies occurring, or no contingencies occurring, or even, without making

important work personnel take on any risks. To achieve this result, leaders and workers should frequently summarize experiences and gain an understanding of the various environments and situations that are faced in various regions when preaching the gospel. The more information they obtain and the more accurate it is, the more accurate the principles and plans for handling matters will be, ultimately achieving the result of ensuring people's safety. In this way, it can be ensured that the work of preaching the gospel proceeds in an orderly manner.

III. How to Deal With Leaders and Workers Who Do Not Pay Attention to Safety Work

Some leaders and workers have poor caliber and lack a sense of responsibility; they are unable to do real work and are also too lazy to do real work. In the areas they are responsible for, those doing important duties frequently encounter safety risks, requiring them to move or relocate, making them unable to do their duty with peace of mind. Even matters that should not occur happen frequently. For example, some leader or worker finds a host house which is situated in a low-lying area. When heavy rain and flooding are expected, fearing the house will be submerged, the brothers and sisters staying there need to move in advance—taking work equipment, pots, pans, and everything else, moving for two days straight. This makes everyone terribly exhausted, with their heads hanging low in despair. They say, "We're moving every few days, always on the run. When will this end? Can't we find a safe and reliable house where we can do our duty normally?" Such leaders and workers cannot even shoulder this bit of work; the brothers and sisters under them can neither eat nor sleep well, nor do they have adequate accommodations. Their living conditions are always temporary, with everyone prepared to flee disaster at any time. Once they finish using their everyday items, they quickly pack them away, since at any

moment the situation might arise where a household registration check is announced. In fact, everyone knows this means checking for those who believe in God, so they must be ready to relocate at any time. Consequently, those doing duty are always fearful and have no sense of security. Doesn't this impact the results of their duty? Isn't this related to the work that the leaders and workers are doing? (Yes.) How are they doing with this work? (They are doing it poorly, not fulfilling their responsibility.) Some leaders and workers are irresponsible and lack dedication. They themselves do not have high standards for living conditions; as long as there is a place to shield them from the wind and rain, that is enough. Therefore, they also do not make every effort to find a safe and stable place for the brothers and sisters to live. Some leaders and workers have poor caliber; they do not know what kind of environment is quiet and suitable for living, or suitable for brothers and sisters to do their duty. They rent a low-lying house that no one else wants to rent, and after the brothers and sisters move in, within a few days they develop eczema, itching all over. What is going on? The house is too damp, with water seeping up from the floor. Can anyone live in such a place? Such leaders and workers cannot even solve this problem, they cannot find a house suitable for doing duty—what kind of caliber is this? Some other leaders and workers rent houses that constantly leak rain, let in drafts, have no soundproofing, or lack internet, water, or electricity—how can anyone live there? They ignore good houses and insist on renting these deficient ones—doesn't this impede matters? Although the brothers and sisters aren't roughing it outdoors, many basic facilities of the house are missing; they would be better off living in a tent. Even if most brothers and sisters are accustomed to hardship, feel that enduring this level of hardship is nothing extreme, and they can tolerate it, doesn't constantly being tormented like this every few days affect their performance of duty?

Therefore, if leaders and workers have poor caliber and lack a sense of responsibility, they cannot shoulder this work; they should promptly resign and recommend someone who can do this work well to take over, so that they don't impact the lives and the performance of duty of the majority of important work personnel. Arranging placements for those doing important duties does not require considering every single aspect, but the basic living environment must at least be ensured. Only when there is assurance in this regard will the church's work not be affected. Is this work easy to do? (Yes.) It's simple to just say it's easy to do, but if leaders and workers are muddled people with poor caliber and lack any sense of responsibility, they simply cannot do it. When leaders and workers cannot do this work or cannot do it well, so many people end up suffering the consequences, living every day as if they are fleeing a famine—how can they do their duty like this? Some false leaders do not understand the truth principles yet still like to be in the limelight. They cannot do the work well but refuse to step down, clinging to their position and not leaving. How should such leaders be dealt with? (They should be dismissed.) Dismissing them is easy; the problem is whether there is someone better to take over their work. If there isn't, can you shoulder this work? Can you guarantee that important work personnel have a stable living environment? If one person cannot handle it, can the three or five of you coordinate together to shoulder this work? If you also cannot manage this work—if you cannot even do such a simple task, being unable to even ensure a basic living environment—then you must temporarily endure a bit more hardship and suffering. If you can still persist in doing your duty, and God, seeing that your resolve to endure hardship is sufficiently firm, sends someone who handles things reliably and who can resolve problems to do the work, then your days of suffering will be over and replaced by good times. If no one like this comes to

resolve these problems, then you must accept your fate—you are destined to endure hardship, you are meant to endure it; you must settle your heart and endure it. In fact, enduring this bit of hardship is worthwhile; it is much better than being in prison and suffering torture. At least you are not subjected to torture or interrogation; you can still read God's words, do your duty, and live church life together with the brothers and sisters. Although there are some scares, setbacks, and bumps in the road, and you frequently have to relocate, this is still an extraordinary experience in your life, from which you can learn lessons and gain something. Isn't this quite good? (Yes.) People should have the resolve to endure hardship, and let God orchestrate as He wills. If you truly cannot endure this hardship, you may earnestly pray to God in your hearts: "God, we ask You to look upon us who are suffering—how pitiable we are! We follow You with no complaints or regrets! We ask You, in view of our unwavering loyalty to You, to bring an end to this life of hardship! We ask You to send a suitable leader or worker to find us a suitable place! We are constantly roughing it outdoors, moving from place to place every day, and we don't know how long this will continue. We don't want to be displaced any longer—please find us a stable dwelling!" Is it appropriate to pray in this way? You may pray this way; based on the needs of the environment, you should pray this way.

Enduring hardship, when looked at from another angle, is not such a bad thing; enduring some hardship can hone your will. What does it mean to hone your will? It means that through constantly enduring this hardship, you become numb to it and no longer recognize it as hardship; no matter how much hardship you endure, you no longer feel pained. However, when confronted with situations, you must learn some lessons, gain some insight, and learn how to discern people. If a leader or worker has extremely poor caliber and cannot even do the work of arranging placements properly, how

could they provide for and lead God's chosen people? Such people are not fit to be leaders or workers. God's house is not without money to rent houses, and it is not willing to see brothers and sisters constantly without a fixed place to live. God's house does not advocate for people to always endure hardship or live difficult lives every day, though of course it does not shy away from people enduring any hardship either. But if leaders and workers cannot even handle the work of arranging placements, and doing anything proper is truly a struggle for them, then what is there left for them to boast about? Each and every one of them looks presentable, has diplomas, and is a person of status, yet handling this small matter is such a struggle for them. In that case, there's nothing to be done—you can only accept it from God. This is the hardship people ought to endure; you should let God orchestrate as He wills. This is correct. Perhaps one day, this hardship will be followed by better days, and this kind of life will no longer continue. No matter what kind of environment you are in, you should maintain an attitude of submission and avoid complaining. If a certain leader or worker is unreliable and does not do the work well, do not let it affect your sincerity and loyalty to God, and do not let it affect your submission to God and attitude of submission toward God. In this way, you will have stood firm in this matter. Leaders and workers are just ordinary people. If they have poor caliber and cannot do the work, or if they are false leaders who do not fulfill their responsibility, that is their personal problem and has nothing to do with God's house. It is not God's house that instructed them to act this way; it is merely that they have been revealed because of their irresponsibility. They cannot complete the work entrusted to them by God's house, and thus can only be dismissed and eliminated. In such circumstances, when God's chosen people endure this hardship, they must accept it from God and let God orchestrate as He wills. Even if leaders

and workers have not done the work well or they have any problems, the fact that God is the truth, the way, and life is forever unchanging. Your following God, submitting to God, and accepting God's words should never change. These are eternal truths. While doing your duty, no matter what unpleasant matters arise, you should accept them from God and learn the lessons within. You should quiet yourself before God and pray to Him, and not let yourself be affected by the outside world. You must learn to adapt to various environments and learn to experience God's work in all kinds of environments. Only in this way can you achieve life entry. Some people have small stature; when hardship arises, they complain and become worried, feeling distressed and losing faith in God—this is extremely foolish and ignorant! Leaders and workers who do not do real work have been revealed and eliminated, but what does that have to do with you? Why would you become negative and distant from God just because they arranged things inappropriately? Isn't this utterly rebellious? (It is.) When people do something wrong, you may discern and reject them, but do not reject God or reject the truth. The truth is not wrong, God is not wrong. God's original intent is not for people to endure such hardship; but for corrupt humankind, enduring some hardship is indeed necessary. Enduring a bit of hardship is beneficial to you; the benefit is that you learn lessons and learn to seek the truth to resolve problems. If you are able to endure various hardships, you gain some endurance, and become able to stand firm in your testimony in all kinds of environments. Being able to endure hardship hones your resolve to submit to God. This is God's original intent and the result God wants to see in you. If you can understand God's intentions and act and practice according to God's intentions; if you can refrain from abandoning God no matter what kind of people or environments you encounter; and if you can learn to practice the truth, have

submission to God, have a correct comprehension and attitude, maintain unchanging faith in God, and refrain from complaining about God or distancing yourself from Him in your heart, regardless of how much suffering your flesh endures; then you have stature.

Leaders and workers must protect the safety of those doing important duties, shielding them from the interference of the outside world. This work involves many details. For one thing, leaders and workers should understand how to specifically implement these detailed tasks. Additionally, when encountering certain special situations, they must make accurate judgments, then find the appropriate principles and develop specific plans for handling the situations. The ultimate goal is to ensure the safety of all sorts of important work personnel. Only in this way can it be guaranteed that the work of preaching the gospel proceeds in an orderly manner. Adhering to this principle is correct; this is the goal and principle of leaders and workers in doing this work. If leaders and workers adhere to this goal and principle accurately, then they are basically up to standard in doing this work. What other problems are involved in this work? Some people say, "I've never been a leader or worker before, nor have I encountered these kinds of matters. I don't know what I should do in this work, and I don't know how to do it. So, I don't have to do it—who cares whether you're safe or not? You handle it yourselves." Is it acceptable for them to simply wash their hands of the matter? (No, it isn't.) Such leaders and workers should be removed. If you don't do real work, what use are you? Do we keep you around as a decoration because you look good? Leaders and workers like this must be dismissed and eliminated; they should not be allowed to occupy a position without doing any work. False leaders do not do real work—they don't have a conscience or reason, do they? If they truly had a conscience and reason, why would they not seek the truth to resolve

problems when they arise? No one is born knowing everything; everyone learns as they go. If you can seek the truth, you will find a way to do the work well. If you have a sense of responsibility, you will think of a way to do the work well. Doing leadership work is actually not difficult; as long as one can seek the truth, it is easy to do the work well. Additionally, leaders and workers have partners; as long as two or three people are of one heart and mind, any work is easy to accomplish. Currently, many leaders and workers are training; they are training in seeking the truth in all things to resolve problems. At this point, at least some leaders and workers are competent in leadership work and are fully capable of doing the work of spreading the gospel well, right? (Right.) So, we'll fellowship up to this point for today. Goodbye!

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